A GLOSSARY
OF THE
TRIBES AND CASTES
OF THE
PUNJAB AND NORTH - WEST
FRONTIER PROVINCE

By
Sir Denzil Ibbetson Sir Edward Maclagan
And
H. A. Rose

Vol. III

SHOUT
SHARE
IT

H.A. Rose, spent fourteen years in compiling the "Glossary of Tribes and Castes". He has given a detail of the history of various Tribes and Castes of the Punjab, the North West Frontier province and the protected Territories on the North West Frontier of India, which enlightens their Religions, Customs and Legends.

Rose has based his work on the Census Report of the Punjab 1881 by Sir Denzil Charles J. Ibbetson and the Census Report of the Punjab 1892 by Edward Douglas Maclagan. He has also embodied his work by some of the valuable material collected in the "Ethnographic Survey of India" during 1900.

Author has compiled the book in three Volumes. Volume I, comprises the valuable chapters on the Physical Description of the Punjab and its Religions and other Subjets supplemented by the matter contained in the Census Repots and other sources.

It is not only an account of investigation about historical and political importance of the provinces, but there are special valuable facts about the various religions in these land. He has shown an immense interest in the scientific study of Devi-worship in Hinduism Buddhism and Jainism.

He has explained the metaphysical thoughts on a simple basis and has discussed the philosopic litrature in these lands during the different ages. He has also given a vast account of the benefits which are derived from the Caste System and its effects on our material history. He has given a detailed picture of marriage and ceremonies of the tribes in these provinces.

There is a historical detail of the Islamic thoughts and traditions from the medieval times to the end of ninteenth century. There are notes on the religious history of Islam, its education and the development of Islamic thoughts and culture from the early days of Muslim conquest in India to the end of Islamic State.

There are comprehensive explanations of lalamic theology and various sects and orders of Islam. The different 'Sufi' orders and their literature is discussed in detail, going into deep investigations about the growth of Sufism in these parts of India.

Volume II. This Volume is an alphabetical compilation of 'Tribes and Castes' from A to K.

Volume III. Includes the rest of this glossary from L to Z with many useful Appendies from A to L.

The compiler's aim was to collect facts and record them in the fullest possible details without formulating theories as to racial elements which have made the population of the modern Punjab, the growth of its Tribes and the evolution of Castes.

The book will be acceptable to the readers as a through work on the religious and social observance of the Punjab peole.

It is not only a Glossary but also a guide to the reader who has a keen interest in the history of Tribes and Castes and the social life of difficult races in these provinces, being an inquiry into religious beliefs, social usages and customs of the Tribes.

GLOSSARY OF THE TRIBES AND CASTES OF THE PUNJAB AND N. W. F. PROVINCE.

A GLOSSARY

OF THE

TRIBES AND CASTES

OF THE

Punjab and North-West Frontier Province

Based on the Census Report for the Punjab, 1883,
by the late Sir DENZIL IBBETSON, K.C.S.I.,
and the Census Report for the Punjab, 1892,
by the Hon. Mr. E. D. MacLAGAN, C.S.I., and
compiled by H. A. ROSE.

VOL. III

L.—Z.

WITH

Appendices A.—L.

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GLOSSARY
OF
PUNJAB TRIBES AND CASTES.

L

LÁBANA.—Although generally associated with the Mahtams, the Labánas are totally distinct from that caste. They are almost wholly confined to the sub-montane districts and Kángṛa, but are numerous in Lahore and also found in Gujránwála and Ferozepur. Muzaffargarh and Baháwalpur also contain Labána colonies. They are the carriers and hawkers of the hills, and are merely the Panjábi representatives of that class of Banjáras who inhabit the sub-montane tracts east of the Ganges. The Labánas of Gujrát were thus described by Captain Mackenize:—

"The Labánas are also a peculiar people. Their status amongst Sikhs is much the same as that of the Mahtams. They correspond to the Banjáras of Hindustán, carrying on an extensive trade by means of large herds of laden bullocks. Latterly they have taken to agriculture, but as an additional means of livelihood, not as a substitute for trade. As a section of the community they deserve every consideration and encouragement. They are generally fine substantially built people. They also possess much spirit. In anarchical times when the freaks or feuds of petty governors would drive the Jáṭs or Gujars to seek a temporary abiding place away from their ancestral village, the Labánas would stand their ground, and perhaps improve the opportunity by extending their grasp over the best lands in the village, in which their shorter-sighted and less provident lords of the Manor had, in some former period, permitted them to take up their abode for purposes of commerce. Several cases of this nature came to light during settlement, and in most of them the strength and spirit of progress were as apparent in the Labánas as were the opposite qualities conspicuous in their Gujar opponents. Their principal village is Tánḍa (which means a large caravan of laden bullocks) and is an instance of what I have above alluded to. Allowed to reside by the Gujar proprietors of Mota, they got possession of the soil, built a *kasba*, and in every point of importance swamped the original proprietors. They have been recognized as proprietors, but feudatory to their former landlords, the Gujars of Mota, paying to them annually in recognition thereof a sum equal to one-tenth of the Government demand."

There is a curious colony of Labánas on the lower Indus who were settled there under Sikh rule by Díwán Sáwan Mal, and who are almost all Munna Sikhs or followers of Bába Nának, though many of them are Hindus in Baháwalpur. These men have almost entirely given up traffic and trade, and settled on the banks of the river where they lead a sort of semi-savage life, hunting and making ropes and grass mats for sale. They hardly cultivate at all, and Hindus do not associate with them from fear of the Muhammadans who object to their eating wild pig. The Labánas of Jhang are said to have come from Jaipur and Jodhpur and to be the same as the Mahtams of Montgomery. On the whole the Labánas appear to be by origin closely allied with, if not actually belonging to, the vagrant and possibly aboriginal tribes which will be discussed in the Introduction (Vol. I); and it may be that at least some sections of the Labánas are of the same stock as they. (See

further under Mahtam). About 30 per cent. of the Labánas are returned as Sikhs and almost all the rest as Hindus, there being only some 1,500 Musalmáns among them.

The term Labána appears to be derived from *lún* (salt) and *bána* (trade), and the Lúbána, Lobána, Labána or Libána was doubtless the great salt-carrying and salt-trading caste, as the Banjára was the general carrier, in former times. Indeed the Labána is occasionally called a Banjára. In Ambála he is also said to be called Bahrúpia,* on account of his versatility in adopting different avocations. Headmen among the Labánas are called Náik, and under them work is carried on. A Náik gets a rupee at a betrothal and at a wedding a similar fee, plus a leg of he-goat.

Wherever a Labána settlement exists, a village named Tánḍa is almost certain to be found. In Kángṛa the Labánas hold four hamlets, each called Tánḍa. *Tánḍ* in Labánki is said to mean a travelling body or gang.

The origins claimed by the Labánas vary. In Ludhiána they claim descent from Chauhán Rájputs of Jaipur and Jodhpur. In Gujrát they say they are Raghubansi Rájputs and of the Sándlas *gotra*.

But in Kapúrthala they say they are really Gauṛ Brahmans of Pilibhit in the United Provinces and tell how a Rájá, being afflicted with a mortal disease, was advised by Náru, a Brahman, to invite ten Brahmans to a feast of flesh and wine and give them a gift (*dachchhna*) of a gold *mohar* each. The ten Brahmans bidden refused to take part in such a feast and so Náru inveigled eleven Brahman boys to it and gave them each a *mohar*. Their parents learnt of their degradation and drove them forth, but the Rájá took them in. From them are descended the Labánas. Later on, adds the Hoshiárpur account, the sage Nárada got the boys married to the daughters of *rákshasas*, demons who live on flesh and spirits, and himself became their priest. But a variant from Káṅgṛa says that the Brahmans successfully resisted the efforts of the Rájá to induce them to accept his offerings. He was, it is related, a Pilia Rájput and, being afflicted with leprosy and the loss of many of his kinsmen, he was advised by the *jotshis* or astrologers to feast Brahmans as described above. In vain he sent for them and their girls and boys. The Brahmans holding it degradation to accept gifts from a leper, placed all their goods on pack animals and took to the carrying trade. Many settled on the banks of the Ganges and were called Pandit-Jotshis. The others who took to carrying were called Labánas from *ládá*, 'loading.' With them some Rájputs of the Pilia family, who were free of all taint of leprosy, were also exiled and the Pilia Labánas claim descent from them and say they are of the Káshab *gotra*.

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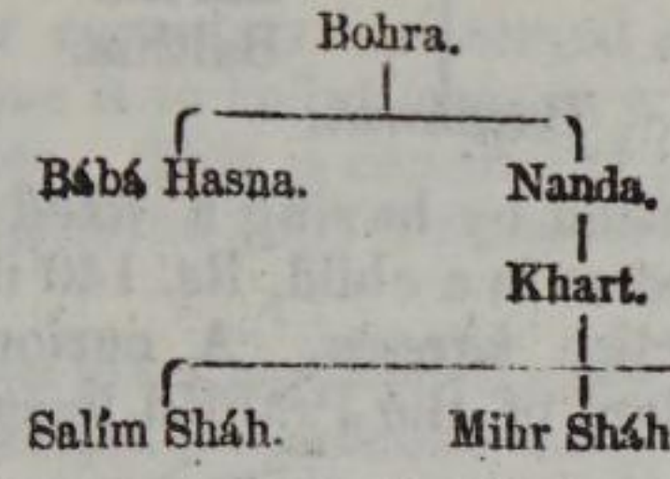
* But in other accounts it is implied that the Bahrúpia is a sub-division of the Labánas, and the only one in the caste which does not wear the *janeo*. Waterfield, however, distinguished the Labána from the Bahrúpia. The former he described as a large, well-built, shrewd, though rather heavy-looking man, while the Bahrúpia is generally spare, lively and good-tempered. Both however are of similar status.—Gujrat *Settlement Report*, 1861, p. 38.

In Siálkoṭ, however, the *gotra* of the Pilia Labánas is said to be Puslat. And that of the Dátla is said to be Kundlas, while the Ajráwat is Saundlas. Ajráwat is said to be descended from Aj, father of Jasrat and grandson of Rámchandra, through the latter's son Lau. In Kapúrthala the following curious pedigree is given :—



One Khart Mánik appears in the Gujrát tradition which makes the Labánas immigrants from Rai Bareilly.

The status of the Labánas varies somewhat in different parts of the Punjab and it does not appear to be homogeneous. Three groups must be distinguished :—

i. The Musla Labánas.
ii. The Labánas of Ludhiána.
iii. The Labánas of Baháwalpur.

i. The Musla Labánas are so-called by group ii. Most accounts represent these Labánas as having 11 sections or *gots* but the names of these are variously stated.* In Gujrát the *got* names specified are as follows :—

i.	Ajráwat (called Ghotra in Kángra).	v.	Khásarya.
ii.	Dátla (? laugher), also called Makhan-Sháhi.	vi.	Gojalia.
		vii	Gújar.
iii.	Pília (painted with saffron).	viii.	Tatra or Tádra.
iv.	Paṛwál, Paḍwál, Parwála, Porwal (said to be so called from *paḍwá*,—the *janeo* ceremony).	ix.	Wamiál or Maṭhaun (*not* Mahtam).
		x.	Wámowál.
		xi.	Náṛowál.

The first five of these sections appear in nearly every account of the caste. The remaining six are probably *als* or sub-septs, locally exogamous, resembling those found in Central India, or possibly they are merely family or nicknames. Of the eleven sections specified the first six are also found in Central India, apparently as endogamous groups split up into numerous exogamous divisions. So far no traces of this system have been found in the Punjab.

In the sub-montane tracts of Siálkoṭ and Gujrát the Ajráwat look down upon the Khásaryas, and the story goes that once the latter said that even the bullocks of the Ajráwat would get married, they had so many daughters. The Ajráwat also look on the Gújar section as inferior.

ii. The second group is confined to the Bet tract of Ludhiána, where it holds seven small villages, and shares in three others. It dis-

* Sections in Kangṛa :—i, iii and vii as above, and Daina, Kalwána, Ghára, Dholthal, Dahgṛa, Belia, Kheṛa, Mochia, Bhunia, Padoṛgaya.
Sections in Hoshiárpur :—i, ii, iii, iv, v and vii as above, and Kakanya, Lulia, Ghara, Kaluwana, Bhagtaun.
Sections in Ludhiána :—Pilia, Garha, Laldia, Jatre *or* Khanna-Kupṛa, Garha, Dátla or Gujre, Parwál and Nagri. Of these the Garhas rank highest.

avows all connection with the Musla Labánas and has the following *gots* :—

Dagnáwat.		Majráwat.
Udiána.		Bartia.
Sukiána.		Balthia.
	Barnáwat.	

This group is distinguished by having a fixed bride-price, Rs. 120 being paid if the bridegroom is a child, Rs. 140 if he is an adult, to the girl's father. They practise *karewa*. A curious custom on the Holi is accounted for in a variant of the Prahlád legend. All are Sikhs.

iii. In Baháwalpur the caste is thus grouped :—

Hypergamous group	i. Ramána ii. Udána	do not intermarry.
	iii. Gharnáwat or Gharnot iv. Chihot	intermarry.

In this State the Labánas claim to be Rathor. The Ramána and Udána are closely allied and hang together in all matters. They have a strong *panchâyat* system and rarely have recourse to the courts. Guilty persons are fined and the penalty (*ḍanḍ*) spent on a ritual feast (*karáh parshád*) to the brotherhood. The legend about their origin is that a Rathor had a son born with long moustaches and so he was called *labána* or "cricket."

In Siálkoṭ and Gujrát the tribe stands much higher, and appears to be intermarrying with other agricultural tribes. This however does not necessarily imply a great rise in the social scale, for in Ferozepur the Baurias are intermarrying with Jáṭs. Widow remarriage is tolerated, but, in Gujrát, the children of such marriages have a lower status.

They are all Sikhs, claiming to have been converted by Guru Govind, and abstain from the flesh of animals slaughtered in the Muhammadan manner as they consider it *harám*, and at the mere mention of *halál'd* meat exclaim *wáh gurú, wáh gurú*, deprecating any allusion to such a subject.*

The social ceremonies of the Labánas vary greatly, not only from district to district but within each district. These divergencies in custom are ascribed, by the Labánas themselves, to the composite origins of the caste.

Birth observances.

In Siálkoṭ the three ceremonies observed on the birth of a child are :—

1. The oldest woman of the family does not eat or even touch anything with her mouth at the time of a birth in the house, she makes

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* But in Kángṛa both *jhaṭka* and *halál'd* flesh may be lawfully eaten, it is said, though it is also added that Labánas who are *sewaks* of Lakhdátá never eat *jhaṭka*. Offerings are made to that Pír for the safety of cattle at the spring and autumn harvests. His priest is the Bharai but he gets no *chúrma* until he has prayed to the Pír to protect his *sewak*, and it is also his duty to sacrifice animals in the *halál* form.

The *labána* is said to be an earth cricket with formidable jaws that bites severely.—*Panjabi Dicty.*, p. 645.

the mother wash her hands and face, and then, mixing sugar and flour in equal quantities, makes small circular-shaped loaves called *paparis* which are distributed to those present and to members of the caste.

In Gujrát no peculiar ceremony is observed on the birth of a child. The first thing to be done is to boil *ajwain* in a brass vessel, and throw it away outside the house. This is considered to be good for the health of the child, and it is believed that it removes the effects of the evil eye.

2. Two or three days after the birth, a widow of the family boils a quantity of *sewián* (vermicelli) and cooks some rice. Then in consultation with other women of the family, especially the old hags who by that time have assembled, she designates one from among them to plaster the floor of the mother's room with cowdung, and on this plastered spot sit seven or at most fourteen girls of the family or of the same tribe, while the widow draws lines of flour thereon, cutting the whole into several squares. Then she brings in the prepared food and all, assuming a prostrate position, offer prayers to the deity for the mother and all the members of the family. The women bow their heads before the girls and rub their feet, treating them as *devis* or goddesses. This is called worshipping the Devi. They afterwards eat the food.

3. The third ceremony is performed on the first Sunday of Hár (June) of the same year. The mother is carried to a *pípal* tree by the women of the family, there a chosen place is plastered and prayers are offered in the manner already described. The words of the prayer are:—"O *pípal* tree, guard us against evil." Cooked rice is carried there by a female barber who sings a strange and mysterious song, both going and coming. This ceremony is generally observed on the birth of a son. There are some other ceremonies connected with the birth of a child, for example one which goes by the name of *sawi*. This is only performed when the child is a boy. Once a year the oldest woman of the family gets up early in the morning and makes some *karáh* (sugar, *ghi* and flour mixed and cooked together). Each article never weighs less than five quarters of a seer whence the name *sawi* ($1\frac{1}{4}$), all the males of the family are then invited to feast on the *karáh*. Afterwards a he-goat is killed, some broad loaves of bread are cooked, *jhol* is prepared and all these three things are eaten by the members (both male and female) of the family.*

The Labánas of Gujrát wear the *janeo* or sacred thread, and are very particular about it. Even those who are Sikhs and do not cut their hair wear it.

But in Kángra the use of it is dying out, though even those who are unable to afford the cost of the rite, will don it at their wedding. In Ludhiána the *janeo* is assumed at marriage, but taken off after the *phera* and hung on a *pipal* tree.

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* On the birth of a boy, in Kángra, the *panjáb* ceremony is observed within 11 days of the birth, the kindred being feasted, while the women go to worship a *pípal*, singing on the way there and back. A pot of water is emptied beneath the tree and red sandal (*kongu*), rice and flowers are offered to it. White cotton thread is also wrapped thrice round it in the manner of a *janeo*. Sweetmeat, as means allow, is also placed there and the women bow to the tree. At weddings the pair observe a similar rite.

Marriage customs.

The prohibited degrees appear to vary in every district. Sometimes the four-*got* rule is observed, sometimes it is sufficient to avoid the *got* from which a wife has been taken for seven generations, or until the memory of any marriage with that *got* has faded away.

In Gujrát early marriage is preferred, and widow remarriage (*karewa*) has now commenced, though it is considered degrading.* When on occasions of marriage, *janeo*, etc., a feast for the *got* people is eaten, the sons of a widow's remarriage are not allowed to sit with the *birádari*. Only men of the same *got* can sit with it, and *karewa* children are excluded.

The Labánas in Ludhiána celebrate a girl's wedding by *phera*, like Hindus, but that of a widow by *nikáh* according to Muhammadan ritual. The Arya Samáj has, however, set its face against such a confusion of rites.

Monogamy is preferred and a Labána will not take a second wife unless he is obliged. The wife first married enjoys certain privileges at religious ceremonies, but socially all the wives are on an equality.

In Kángṛa marriage is avoided in Chet, Bhádon, Asauj and Poh, and the date for the wedding should be fixed in the *shukla pakhsh* or light half of a lunar month so that the 11th (*ikádshi*) may fall on one of the days.

Wedding ceremonies.

In Siálkoṭ the boy's father or guardian goes to the house of the bride's father or guardian and asks him to give his daughter in marriage to his son. After a good deal of discussion they come to some such agreement as that the boy's father shall pay seven or eight score of rupees and give two or three ornaments to the girl's father. There is no disgrace in making such a bargain, on the contrary the girl's father insists on a good price and argues "my daughter is very young and good looking, therefore ten score rupees are not much for her." The utmost that a young girl is sold for is ten score rupees.† When the betrothal is complete the girl's father gets half the price in advance. This payment is called *bhán*. The whole price goes by the name of *bol*. The money is paid in the house of the girl's father together with 101 cocoa-nuts and some *mauli* thread. The wedding day is fixed, not as among Hindus according to the solar months but as among Muhammadans in the lunar month, a date of the moon being set apart for the purpose, and on that date the marriage party proceeds to the girl's house. Twenty men usually make up a wedding party. On the first night the girl's hands and feet are stained with *mehndi* (myrtle). This is absolutely necessary and if it is not done the party has to turn back without being given a meal. This is the case too if there is any default in payment of the

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* In Kángṛa it is asserted that a widow can and cannot espouse her husband's elder brother. Probably there is no absolute rule, but a feeling that a widow should only marry his younger brother, or a cousin in a corresponding position.

† In Ludhiána the prices are immutably fixed at Rs. 120 if the bridegroom is a child and at Rs. 140 if he is an adult. Exchange is reprobated in Kángṛa, but sales are not. Exchanges are however said to take place.

settled price. The boy's father performs all the ceremonies in the house of the girl's father.

Four days later the ceremony of *panch paṛopi* is performed. The girl's father puts sugar and *ghi* in some dishes and selects a number of men of a peculiarly churlish nature to swallow their contents. The women, who are already occupying the roofs of the various rooms, begin to throw bricks, small pieces of stone, maize, etc., from all directions, but the men chosen continue eating in large mouthfuls even while they are being so assailed as they must not leave the food unfinished but must go on eating amid the shower of stones, etc. If they succeed in finishing the food they are praised by all present for their courage.

Five days later, the couple go to a *pípal* tree accompanied by some of the brotherhood. The barber's wife gives the hand of the girl into that of the boy and they walk around the tree hand in hand thrice. Then sweetmeats are served to the assemblage. Next the girl runs ahead and the sooner the boy catches her the more is he praised for his strength. On the morning of the sixth day after the wedding the ceremony of *gora* is effected. The father of the boy has a he-goat killed with a sword and then cooked. All feast on the flesh and return home. A few days later the boy goes uninvited to his father-in-law's house and stays there for a month or more. The couple bids farewell to modesty in a very short time. The *mukláwa* ceremony is performed five years after the wedding, and it is not unusual to see two or three children born during this period.

The *sati* ceremony is also generally observed. Milk given by cows and buffaloes dedicated to the *sati* is held sacred. They do not allow men of other castes even to touch it. This milk is coagulated and made into whey in a separate vessel. No member of the family who is not deemed a true believer in the *sati* is allowed to drink the milk of animals dedicated to a *sati*. After a week or at most a fortnight, the milk and whey of such animals or *khír* (rice and milk cooked together) and loaves of bread cooked in *ghi* are carried to the *sthán* (temple) of the *sati* and there a number of young girls of the same household or of the caste are collected together and made to eat it. True believers in the *sati* are also invited to partake of it. Before eating a portion is given to the imaginary *sati*. Afterwards all present prostrate themselves, rub their foreheads on the sacred spot, and offer up hearty prayers. If fortune thereafter smiles favourably on any family, they ascribe it to the *sati's* kindness. But if anyone suffers from bodily infirmity, moral degradation, agricultural or pecuniary disaster he attributes it to her anger. The *sati's sthán* is a spot of ground, generally outside the village, over which a real building is sometimes raised, but in most cases the bare earth serves the purpose.

Death rites.

A curious admixture of Hindu and Musalmán rites is sometimes observed at death. Thus in Ludhiána a dying person is laid on the ground, as among Hindus, but after death the body is again put on a bed, a fire kindled at its right hand and the hand branded. But after this the body is buried.

Religious ideas.

Properly speaking, the Labánas have no caste religion. Some worship a *devi* or a deity, others a *sati*, while a good many observe the Sikh teaching. Isolated as they were from the Hindus in the beginning, they exhibit a total ignorance of their religious principles, and though they have adopted several Hindu customs, they have as yet imbibed nothing of their religion. Generally they believe in the genii of the wood, the nixies of the water, the *sati* and Holi and Mátá Devis. They fully believe in magic and charms such as the efficacy of mysterious characters written on a scrap of paper.

In each village a raised platform serves as the *sthán* or temple of the Devi. Here a disciple or hermit lives permanently and women constantly resort to this sacred spot with whey in their hands which they present to him and ask about the future.

The serpent is worshipped on the *Gugga Naumi* in Gujrát. Women* take a *chúrí* and four *chapátis* and go to the hole of a serpent, where the Bhát is present. The *chúrí* and *chapátis* are given to the Bhát, and cow's milk is poured into the hole. This hole is called *gugga* or *bámbía* and is a fixed place outside the village. The Dátlas must first worship the *gugga* before other castes can do it, and this is because it is believed that the serpent is their offspring.

The *pípal* is the sacred tree. On the third day after marriage the bride and bridegroom are taken to a *pípal* tree, whose stem is decorated with red colour and *mauli* thread. The married couple turn round the tree and, after bowing their heads, come away.

The Holi festival.

A leading man of the village is usually employed to perform this ceremony which is generally held in the month of Baisákh. This man summons a drummer who standing on some high place shouts the following words to all quarters of the village :—

Iman mun dal bhanejo, wara ghadejo ware ko ae lo lijo, Holi ko hoko rae, hoko rae, hoko re.

"Wet the pulse and make small round balls of it. Come! take away these balls and so call out the Holi, call out the Holi and call out the Holi."

This is known as the *hoka* (calling out) ceremony. When the drummer's call has reached all the inhabitants each one according to his means buys the necessaries for the approaching festival, which lasts for three days. Then both men and women assemble together in some open place and shout the following words :—

Hoko rae, hoko rae, hoko rae.
Holi ko hoko rae.

This lasts for full two days. On the third morning all don fine clothes, and the women adorn their faces with gold and silver ornaments which are in shape and make quite different to those generally used in the Punjab. The leader then takes a drum and walks slowly ahead of all the villagers. With him they continue singing a mysteri-

* But in Kángṛa men only worship the Nág on the *Gugga Naumi*, women being excluded. The ritual is much the same, but *konyu*, rice, *dhúp* (incense) and flowers are offered, No *chapátis* are given away.

ous song while he occasionally says *moro hoko rae, holi ko hoko rae.* At last, they reach the sacred spot and here they pile up old cotton plants, dry grass, etc., and set the heap on fire. The spectators standing round the scene make a great din while the women with dishes full of pulse balls in their hands await the leader's orders to throw them into the blazing fire. Several he-goats are now killed, the heads going to the leader while the remainder of the flesh is taken by each head of a family to his own house. Afterwards a wrestling match is held, at which famous wrestlers from different parts display their strength. This ceremony is known as the *dudu.* Finally they assume a prostrate attitude before the spot sacred to the Devi Holi and then return home taking with them a small quantity of ashes which they keep as a pledge of the protection for the whole year. This is the festival in Gujrát.

In Ludhiána also the Holi is observed but with somewhat different rites. A particular spot is set apart for its celebration and there a pice and a betel nut are buried. Over them a heap of cow-dung cakes is piled and set alight, being watched with as much solicitude 'as a woman in her confinement.' Next evening when the fire has burnt out the people of the village and its neighbourhood collect and search in the ashes for the pice and nut, and whoever finds them will be extremely fortunate. It is believed that whoever finds one will also find the other as they cannot be found separately. This rite is explained by the following legend :—

Bhagat Prahlád's father hated him for his devotion to God, and after several devices to kill him had failed he bade him sit in a burning fire on his sister's lap. She believed herself to be fire-proof, but when put to the test she was burnt to death while Prahlád escaped.

After this observance, disputes are laid before the kindred for settlement. Fines are imposed on offenders or they are out-casted, and those who have complied with the orders of the kindred are re-admitted into caste. Next day they re-assemble and hold a feast at which men and women dance together and throw the usual coloured water on one another. Dancing and singing they go from house to house, and if any house is not visited its owner takes offence.

LÁBAR, a Ját clan (agricultural) found in Multán.

LADHÁNA, (1) a sept of the Siáls; (2) a Ját clan (agricultural) found in Multán.

LADHAR, a tribe of Játs, found in Siálkot. Claims descent from its eponym, a Rájput, through Kilas who settled in that District.

LADNÍÁN, one who keeps pack cattle.

LAGHÁRÍ, a Baloch clan (agricultural) found in Sháhpur: see Leghári.

LÁGHRI HAZÁRA, a *tomán* described as lying between the country of the Wardag Afgháns and the Maidán-i-Rustam, between the Tochi and the Kurram. The Hazára, who were probably Mughals to judge from their name, were attacked by Khwája Jalál-ud-Dín Mahmúd under Humáyun's orders and their sheep and cattle driven off to Kábul, in 1552.

LÁHAR, a Ját clan (agricultural) found in Amritsar.

LAHAURÍ, -ÍÁ, an inhabitant of Lahore: especially applied to group of the KHATRIS.

LAHÍ, a Kharral clan (agricultural) found in Montgomery.

LAHOR, an Aráiṇ clan (agricultural) found in Amritsar.

LÁHIL, a tribe of Jáṭs found in Ludhiána. They worship a *jáṭhera* and perform the *janḍián* rite at weddings, but not the *chhatra*. The bridegroom's uncle or elder brother cuts the *janḍián*, going out to the place where the tree is, and bowing to it. The *janḍián* are cut with an axe or sword. The bride and bridegroom play with twigs (*chhiṭián*), first the bridegroom hitting the bride with them seven times and the bride then treating him in the same way. The walls of the house are afterwards marked with rice flour. Sultán is also worshipped. The *puja* articles at a marriage are given to a Brahman.

LÁHULA, LÁHULI. incorrectly Láhauli, an inhabitant of Láhul, which lies partly in British territory and partly in Chamba. British Láhul comprises three valleys, Rangloi or the valley of the Chandra, Gárá or Punán, the valley of the Bhága, and Pattan, or the valley of the united river, the Chenáb, below the confluence of the Chandra with the Bhága.

The people of British Láhul are divided into an upper class of Ṭhákurs, who correspond to the Rájputs of the Himalayan area: Brahmans, who are only found in Pattan and are descended from immigrants from Chamba-Láhul and other tracts to the south: Kanets, who form the middle and most numerous class: and the lower classes, consisting of Shipis or Dágis and Lohárs with a few Sunárs, Baráras and Hensis. The Dágis, Lohárs, Baráras, Hensis, etc., seem to have no *gots* and all intermarry, though they refuse to marry with the lowest caste of all, the Shipis. There are also a few LAMAS, chiefly in Gárá, where a certain number of nuns (*chorno*) are also found.

The Kanets of Láhul offer a few points of interest. Many of them in Pattan are no doubt descendants of settlers from Kullu or Bangáhal, but the rest, and all the Kanets of Gárá and Rangloi are pure Tibetans or nearly so. The Láhula, however, now looks upon the term Botia (Tibetan) as a term of reproach. The Kanets in Láhul are divided into the following *gots* :—

i. Lonchen-pá or the *wazírs*.
ii. (Ky)Chungo-pá or vultures.
iii. Darpá (seems to have no meaning).
iv. Hensar-pá (Hensar is a Kullu caste).
v. Dantur-pá (Grantur-pá).
vi. Hirida-pá, or archers: a story is told to account for the name.
vii. Kapúr, said to have come from the plains.
viii. Kyechhag-pá.

The Ṭhákurs, who are the gentry and *quondam* rulers of Láhul, are more or less pure Tibetans by blood, but are beginning to assert a Rájput origin. They take Kanet women as *srújat* or concubines (*suretj*, but not as full wives (*láhri*), and the sons of such women, who are styled *chunma* or workers, are not considered pure Ṭhákurs at first, but in a few generations their descendants regain Ṭhákur status. The Ṭhákurs in Láhul appear to have three *gotras* or exogamous sub-divisions :—

i. Gautam (or Chandla) descended from the moon.
ii. Buramshing-pá (lit. sugar-cane) in Sanskrit Asháku, said to be a Surajbansi clan.
iii. Phág-pá, Jamsher-pá, or Aryá Jamsher-pá. (Phág-yal=Aryá-varth).

Similarly Brahmans take Kanet women to wife, and their sons succeed; and though the Brahman father will not eat from such a son's hands he may smoke with him. Such sons are called *gurús*, but call themselves Brahmans, but they in turn marry Kanet wives or women of mixed caste if they can find any.

Ṭhákurs, Brahmans, and Kanets will all smoke together in Láhul, and Brahmans will drink water, tea or *lugri* (rice-beer) from a Kanet's hand, but will not eat even *sachi roṭi*, which appears to be equivalent to *pakki roṭi*. Ṭhákurs will eat *pakki* or *sachi roṭi* from a Kanet's hands, but not *kachi*, but those Ṭhákurs who wear no *janeo* will do so. The Kanets do not wear the *janeo*.

The main class distinction, as in other Tibetan countries, appears to be that between the agriculturists, who form the great mass of the population, and the wage-earning classes; but this line of demarcation, though it prevents intermarriage, does not separate the classes in the rigid way that the institution of caste would do. The artisan classes nevertheless have their distinctions—*see* under Lohár.

But the most interesting thing about the Láhula population is its economic system. This merits full description as it is a good example of a small, self-contained, ancient polity.

The allotments of fields,* supposed to have been made authoritatively at a remote period, and to have been originally all equal, subject to the same rent or tax and each liable to furnish one man for service or forced labour to the lord, appear to have been indivisible and in Gárá and Rangloi, the Tibetan valleys, are in fact still almost all undivided. Land reclaimed from the waste was formed into separate allotments, or added to an existing allotment with a corresponding increase in its burdens.

The great bulk of the allotments are held by the *yulfa* or villagers, each of them being on an average about five acres in area. Some small miscellaneous holdings are held rent-free in lieu of service to the community. Such are:—

i.	The *gar-zing*	held by the	blacksmiths,
ii.	„ *be-zing*		musicians (Hensis),
iii.	„ *onpo-zing*		*jodhsis* or astrologers,
iv.	„ *man-zing*		*beds* or physicians.

Probably the Lohárs, *jodhsis* and *beds* could have been evicted in times past by the community or the Ṭhákur, but the general idea now seems to be that they could not be dispossessed, however inefficient. The Hensis' tenure is however more precarious, as they appear to hold solely at the Ṭhákur's pleasure.

The Ṭhákurs hold certain *kothis* or groups of hamlets in fief or *jágír* and are owners of the waste within the limits of their *kothis*. The arable land is either held rent-free by his *dotoen*† or cadet branches of

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* *Zing kom* is a local word used to describe such an allotment. A *zing kom chongpu* or full allotment, varies from three to seven acres in extent according to quality of the soil. Some few families only held a half allotment or *zing kom fitka*

† The *dotoen* is clearly the *dothain* or cadet (Skr. Dwistaniya), a term applied to cadet branches of Rájput septs in Gurdáspur.

his family, or rent-free, but in lieu of continuous service, by his *cháksis* or family retainers; while his *garhpân* or demesne land is cultivated by a class called *káng chumpa* or farm servants (literally cottagers). A *dotoen* family sinks after a time, when the sense of relationship to the Thákur has become faint, to the status of *cháksis* and is then liable for service. A *dotoen's* holding is about one or two allotments (5 to 10 acres) on an average, a *cháksi's* from $2\frac{1}{2}$ to 5 acres, and a cottager's about $1\frac{1}{4}$ acres. The nature and extent of the services rendered varies, but the general principle is that the burden on each allotment is fixed. Mortgages are not uncommon and even a *cháksi* or a cottager may mortgage his holding, provided that the mortgagee paid a full rent if he or the mortgagor failed to render the customary service.

Among the subordinate landholders all sons are considered entitled to equal shares of their father's holding, but in practice they seldom divide, and live on with wife, land, house and chattels in common. When asked to defend this repulsive custom of polyandry, they say that their holdings are too small to divide, and that experience shows them that it is impossible for two sisters-in-law, with separate husbands and families, to live together, whereas two or more brothers with a common wife can agree.

In such families the custom which has hitherto prevailed, with regard to inheritance of the shares of brothers who die without issue, is quite clear: such share has always gone to the brothers with whom the deceased lived in unison, or to his issue, to the exclusion of all claim on the part of the separated branch of the family. The most exceptional point in the custom of inheritance prevailing in Láhul is the fact that, in default of sons, a daughter succeeds to her father's whole estate in preference to nephews or other male kinsmen, provided that, before her father's death she has not married and settled down to live on her husband's holding away from home. If she is married and living with her husband in her father's house, she succeeds, and if she is unmarried, she can hold for life as a maid, or can at any time marry and take her husband to live with her. Supposing such a husband and wife to die without issue, it appears to be doubtful who would have the best claim to succeed them, whether the next of kin to the wife or to the husband. But it is agreed that the survivor of the two might lawfully give the estate to any member of either of the two families.

At first sight of the people of Láhul or Spiti you perceive that you have left India, and are among a Tartar or Mongol race. The figure both of men and women are short and stout, their complexions are a ruddy brown instead of a black-brown or dusky yellow, their faces are broad and flat, with high cheek bones and oblique eyes, they have broad mouths and flat noses with wide nostrils. In fact, none of them can be said to be handsome, and the old women are quite hideous, the only redeeming point is the look of honesty and smiling good humour to be recognised in almost every countenance. In those parts of Láhul in which there is most admixture of Hindu blood, the blending of the two types is very clearly distinguishable.

Customs connected with birth, marriage and death.

The best general account of the social customs of the Botiás will be found in Cunningham's *Ladákh*, but even in Spiti and Láhul, especially in the latter, the practices of the present day will be found to differ in some details. At almost every observance the religious ceremony consists in the simple reading of prayers or passages from the holy books by a *láma*, while the whole company of men and women sit round with clasped hands and downcast eyes, and repeat the verses after him. The social celebration of all these events consist mainly of feasts in which much *chang* is drunk. The decisive point in the negotiation for a betrothal is the acceptance or refusal of a pot of *chang* sent to the bride's father; if he drinks, the affair is settled without more words. Polyandry, or the taking to wife one woman by several brothers, is a recognised institution, and is very general, the object is to prevent the division of estates. Sir James Lyall describes a case which came before him in which one of two brothers living in polyandry much wished to separately marry a girl by whom he had had an illegitimate child, but the wife of his family objected strongly, claiming both brothers as husbands, and refusing to admit another woman into the household, and she eventually prevailed.

Among the Kanets the age of betrothal is any time between 10 and 20 years of age for both parties. It depends apparently on their means. The wedding is solemnised one or two months after the betrothal.

Among the Kanets the man sends a relative to the girl's house and he conducts the negotiations. At his second visit he takes a rupee and some such as a present. The day for the betrothal is fixed by the *jotshi* or astrologer. Then on the day fixed the man's family go in a body to fetch the girl. The ceremony is attended by Brahmans or *lámas* and sometimes by both and the *Shástras* are read.

The bride receives as dower (*i*) the *zori* (*istridhan*) which is given her by her parents, (*ii*) the *gotan*, which is given her by her husband and is recoverable by him, and (*iii*) the Thákurs and sometimes even Kanets give some land to be held independently for life by the bride; this corresponds to the Kullu *chhethi*. Further, as in Kullu, the woman often takes an agreement stipulating for the *chhethi* etc., and providing for her separate maintenance in the event of her husband marrying a second wife, which is usually done when the first is barren. Divorce seems free.

In Láhul cattle are not slaughtered nowadays (except perhaps in some villages at the head of the Bhága Valley, and there it is done with the greatest secrecy), but five or six sheep are killed in each house at the beginning of the winter; the flesh dries, and will then keep good for any number of years; the older the mear, the greater the delicacy to the taste of a Láhuli. The principal food of the Láhuli is buck-wheat, boiled whole and eaten as gruel, or roasted and made into flour, which is then baked into cakes or mixed with *chang* beer, and formed into dumplings.

The Buddhists, half-Buddhists, Lohárs, and Shipis always eat any sheep or goats which have died from fatigue or disease, and some of them eat also calves, oxen or yaks which have been killed by a fall

from rocks or otherwise, but this is done secretly. When at Keylang a calf happens to die in the morning, it remains where it fell the whole day, nobody touching it, but the dead body certainly disappears during the night, and many bones, especially during winter, of such animals may be seen lying about near the villages, but dead asses and ponies are only left to the eagles and foxes. Slaughtering yaks during winter is still practised at some villages above Keylang, but it is done very secretly, and nobody will acknowledge the fact. There is a small temple with the image of a *lhá* near Yanample. Every third year a yak is sacrificed there, the victim being supplied in turn by all the *kothís* of Láhul. This custom dates from the time of the Kullu Rájás who (as the god is said to be the same as that of the Dungri temple near Manáli in Kullu) ordered that one buffalo was to be offered (as at Dungri) every third year. Since Láhul has become British territory, yaks have taken the place of buffaloes. The Shipis eat the flesh of the sacrificed yak.

Wheaten flour is generally eaten in Láhul. Butter and butter milk are regular articles of diet in both countries. *Chang*, a kind of beer brewed from rice and barley, is drunk generally, and tea and a kind of whisky by those who can afford it.

In Láhul the houses are smaller than they are in Spiti, and less care and taste are expended in building and adorning them. Ordinarily the upper storey consists of an interior or winter room, an outer or summer room, and a verandah room open on the fourth side. In this verandah stands the loom, inside will be found large corn chests made of slate set in wooden frames, large stone bowls from Iskardu, iron cauldrons, and cooking pots, an iron tripod or pot stand, some wooden dishes, and a few earthen pots from Kullu. Many pack-saddles for sheep and goats are strewed about, and a few blankets and thick sheep-skin coats hang on the walls. Small holes in the wall serve the purpose both of windows and chimneys: bedsteads are unknown. Grass is stacked on the roof, and wood for fuel inside. This is a fair description of a house in the upper valleys of Láhul; in the lower villages the rooms are larger and better ventilated. In Gárá many of the houses are built together in one block with connecting passages by which communication is kept up in the winter without going out, which, when the snow is very deep, may be scarcely possible. Making thread is the chief occupation in winter; on fine days the loom is brought out, and some weaving is done. Both men and women work the loom in Láhul.

In Láhul the dress of the men is much the same as that worn in Kullu, the only difference being that the coat is longer and of thicker and darker cloth, and that trousers are always worn, the women, on the other hand, dress like those of Spiti (see under Tibetan), except that straw sandals replace the long boots. It is not easy at first to distinguish a Láhuli nun, if young, from a lad, as they shave their heads and dress like men.

Ancient belief in Láhul.

Without doubt there existed a very low kind of religion in Láhul before Budhism got hold of the people, and the latter has not been

able to suppress it entirely. The èarly religion of Láhul is still known under the name of 'Lung-pachhoi,' that is, 'the religion of the valley.' When it was flourishing many bloody, and even human, sacrifices seem to have been regularly offered up to certain *lhá*, gods or evil spirits residing in or near old pencil-cedar trees, caves, etc. This cruel custom disappeared gradually after the doctrine of the Buddhists had influenced for a time the minds of the people. There is a story which I shall relate, as it seems to show that this was the case. Near the village of Kyelang a large dry pencil-cedar was standing till last year, when we felled it for fire-wood: the story goes that before this tree, in ancient times, a child of 8 years old was annually sacrificed to make the spirit who resided in it well-disposed towards the inhabitants of Kyelang. The children seem to have been supplied in turn by the different families of the village. It happened one year to be a widow who had to give up an old child of the required age of eight years. The day before her only one was to be taken from her she was crying loudly, when a travelling *láma* from Tibet met her, and asked the cause of her distress. Having heard her story the *láma* said: 'Well, I will go instead of your child.' He did so but did not allow himself to be killed: 'the spirit must kill me himself if he wants human flesh,' said he, so saying he sat himself down before the tree and waited for a long time; but as the demon made no attack on him, he became angry, took down from the tree the signs and effigies, and threw them into the Bhága river, telling the people not to sacrifice any more human beings, which advice was followed from that time forward. The demon fled and settled on the top of the Koko pass, where it still dwells under the name of the Kyelang *lhá* or god of Kyelang, getting now only the annual sacrifice of a sheep supplied by the shepherds. In the time when the Lung-pachhoi was the only religion that existed in the valley, there were doubtless more places in Láhul where human beings were immolated to supposed gods and evil spirits. At present, near not a few villages sheep and goats are yearly killed and offered up (contrary to the precepts of Buddhism) to evil-disposed *lhás*, and it may be that animals have now taken the place of men. The people however still continue to believe in a great many spirits or demons known as *lhás*, who are supposed to dwell in trees, rocks, or on the hill tops, and before whom the Buddhists (contrary to their religion) sacrifice sheep and goats. In addition, they believe greatly in witches, sorcerers, and the evil eye, and have a host of other superstitions in common with all the other Láhulis.

The religion of the people is nominally Buddhism, but it is becoming nominally Hinduism. Thus the god of the Pass is *la-tse*, *zhing-lhá* is the field god and *lu* and *tsan* are the river and mountain gods. The *lu* is said to be a *nág* or snake deity and is worshipped with milk and water. His shrine is usually a spring and it is kept clean. Women do not worship him. The pile of horns (ibex) often seen on top of a house in Láhul is the *lhá-tho* or gods' boundary. A demon commonly believed in is Kangreta (lit. one-ear) who is in man's shape with one arm, one leg, etc. He is said not to be worshipped now at all.

Expiatory ceremonies of various kinds are common, the *tangjar* or priest (corr. to the *gur* of Kullu) being employed, just as in Kullu the

gur (*guru*) or *chela* has much more to do with popular religion than the Brahman, with whom the Buddhist *láma* closely corresponds. Thus the *jhingsha* ceremony (called in Kullu *hawan*) of building a miniature house of sticks, filling it with flour, etc., and burning it, is performed to avert evil from a new house, and sometimes on other occasions.

The Shipis seem to receive the ministrations of Bhot priests only, while the other castes have various divinities, *e. g.*, Mahádeo in Patan: Hirmadevi at Sissu (said to be the Kullu Jamlu): Gantal Devi called Chahja-moṅ equivalent to Káli Devi, and also T'su'dag-mo=*Ján-málika* or the lady of life: Devi Yamso at Kyelang: Buddha Gaya: Shakya Tub-ba: Padma Sambha, said to have come from Ujjain: and Guru Rinboche.

Religious ceremonies connected with agriculture.

The Láhulis observe certain ceremonies of a religious nature in connection with the cultivation of their fields. A *lámá*, who understands the astrological books, names the auspicious day on which ploughing should be commenced (this day falls always between the 8th and 22nd of May). After the fields have been ploughed and sown, a procession goes round all the fields, preceded by one or two *lámás* and two drums, some of the company carrying at the same time several large religious books on their backs, this done, the whole company sits down in the fields near the villages and feasts on cakes and *chang* supplied jointly by all the land-holders. All this is done to secure the sprouting up of the seeds sown, after that the water-course for irrigating the fields is repaired, on which occasion a sheep is offered up to the *lhá* which is supposed to have special care of the water-course. Again, as soon as the seeds have sprouted, another ceremony is performed; this consists in sticking small branches of the pencil-cedar here and there in the field, and burning incense, while some members of the family sit down, eat, and drink a little, and murmur some prayers. This is to ensure that each grain which has sprung up may prosper and produce many ears. When the fields are nearly ripe, a goat or sheep is killed in honor of the *lhá*, in several villages horse-races are held at the same time. Till the festival of the ripening grain has been celebrated, nobody is allowed to cut grass or any green thing with a sickle made of iron, as in such case the field-god would become angry and send frost to destroy or injure the harvest. If, therefore, a Láhuli wants grass before the harvest sacrifice, he must cut it with the sickle made of the horn of an ox or sheep, or tear it off with the hand. Infractions of this rule were formerly severely punished, at present a fine of one or two rupees suffices, which goes into the pocket of the *jágirdár* or the village headman. The iron sickle is used as soon as the harvest has been declared to be commenced by the performance of the sacrifice.

The Láhulis of Chamba.

The Láhulis of Chamba-Láhul, which forms part of the Pángi *wizárat* include Brahmans, Rájputs, Thákurs and Ráthis, with the following low castes:—Hális, Lohárs and Dákis. These castes are all endogamous. There are Bhots in the Miyár Nálá, but the Láhulis proper have no communion with them.

The only families in Chamba-Láhul claiming Rájput descent are those of the Ránás of Trilok Náth and Margraon. The Ráná of Trilok Náth

intermarries with Ráná families in the Rávi and Beás valleys: the Ráná of Margraon intermarries with Ṭhákurs and Ráthis in Láhul. Both of these families are probably of Tibetan origin.

Among the high castes marriage is prohibited within three degrees of relationship on either side. The marriage customs of the Láhulis are similar to those of Pángi. The boy's father goes to the girl's house accompanied by a friend and if an alliance is arranged he returns and pays a rupee to the girl's father; this is called *tangrandi* or *suthri*. There are two forms of marriage; the superior form being called *byáh*. Sunday and Monday are regarded as good days for a marriage. On the appointed day the bridegroom goes with his friends to the bride's house, where all are seated, the bridal pair being placed side by side with the bride on the left. A *totu* of *sattu* is prepared and the bride's maternal uncle presents a portion to them with arms crossed, as in Pángi, and then to the rest of the assembled company. This observance is called *marpi*. A feast follows with drinking, dancing and singing. In the morning the bride's parents and friends present the *suáj* or marriage gifts, and the bridegroom gives the *bandha* or ornaments to the bride, one rupee each to his father and mother-in-law. The bridal party then returns to the bridegroom's house, and at the door the bridegroom's mother meets them with a *totu* of *sattu*, a *lotá* of water, incense and a sheep. The *warna* ceremony is performed as in Pángi and the sheep killed and given to Hális. They then enter the house when the *totu* of *sattu* is distributed to all, beginning with the bridal pair, by the boy's maternal uncle. A feast follows with singing and dancing. The girl's parents do not accompany the procession, only her brother and other relatives—and no money payment is made to them on their departure. The *phirauni* ceremony is observed as in Pángi. A modified form of polyandry exists in Chamba-Láhul. At the time of the *phirauni* the younger brother of the bridegroom accompanies the party and presents Re. 1 to the girl's mother which establishes his right as a second husband. More than two are not allowed. The custom of carrying away the bride privately is also common in Láhul.

Widow remarriage, called *topi láni*, is practically the same as in Pángi. A widow cannot now be compelled to marry her deceased husband's brother, and may appeal to the court for protection, both in Pángi and Láhul, if compulsion is attempted. Divorce is recognized and usually two or three respectable persons are present on the occasion. The husband and wife hold a piece of thread between them and break it by pulling in opposite directions. If both are consenting parties no money payment is made, otherwise the payment is made by the party wishing the divorce, and is called *mán*.

Death observances are much the same as in Pángi; children under one year and lepers being buried and all others burnt and the ashes thrown into the Chandra Bhága. For eight days after the death only one meal a day is eaten, called *upás*, and on the ninth day a feast is given to the near relatives, which practically ends the period of mourning.

Those who can afford it raise monolith slabs (*dhaj*)* and other memorials to the dead. The period of impurity is 8 days for all purposes.

* For some notes on these commemoration stones, see App. II of Francke's *History of Western Tibet*.

The only tenure in Láhul is called *ghái* or *ghári, i.e.*, an equal division of the crop between landlord and tenant.

The chief festivals in Chamba-Láhul are the following :—

1. The Brishu on 1st Baisákh, which is observed as in Pángi.
2. The Pori *mela* is observed only in Trilok Náth, and is accompanied by dancing and drinking. Held in Bhádon.
3. The Khaul *mela* observed as in Pángi.
4. The Kun *mela* is the same as the Sib *mela* in Pángi. It is also called Chár and is held on the new moon of Phágan. The evening is spent in eating and drinking, and on the following day.
5. The Or *mela* is held on the full moon of Phágan, in Trilok Náth and Margraon, and like the other *melas* the chief accompaniment is drinking and dancing.

Láhul is the meeting place of the Aryan and Mongolian races and the people exhibit the characteristics of both, though the Aryan element predominates. Their religion is an impure Buddhism grafted on the ancient and probably aboriginal Nág and Devi worship which is similar to that of Pángi and is found as far up as the junction of the Chandra and Bhági rivers—Chortens, prayer flags, *máni* walls and other symbols of Buddhism are common. The Buddhist temple is at Trilok Náth and the chief Devi shrine is that of Mirkula Devi at Udaipur.

Mr. A. H. Francke thinks that the original worship of Trilok Náth and Mirkula was an aboriginal form of Shiva and Kálí worship. When Buddhism entered the country Shiva was identified with Avalokita, and the Kálí of Mirkula with Vajravaráhi who is still worshipped there by the Tibetans.

The results of Sir Thomas Holland's measurements of the Láhul Kanets* went to show the population of the Láhul villages now contains very little unaltered Tibetan blood, whilst there are apparently some individuals who uniformly tend towards the Indian type. The evidence of the cephalic, naso-malar and nasal indices, stature and facial angle, uniformly points to the presence of a large proportion of Tibetan blood in the Láhul Kanets, but no precise idea of the quantitative relations of the Indian to the Tibetan strain can be formed on our present data. The Kanets of Láhul include a certain number of immigrant families from the Kullu side and they have not been long enough in the country to have their blood tainted by intermarriage with those who have Tibetan blood.

Valuable as these measurements were it is perhaps to be regretted that those made in the different valleys, Pattan, Gárá and Rangloi, were not distinguished, as the elements in each valley are believed to vary. Moreover the possible aboriginal element in the valleys, especially in the remoter hamlets, cannot be disregarded. It is now established that there is a Mundari element in the language of Kanaur

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* *The Kanets of Kulu and Láhul, Punjab. A Study in Contact-Metamorphism*, in Journal of the Anthropological Inst., 1902.

and there may well be, in the population of the Punjab Himalayas, a Muṇḍa element which is represented by the Mons or Monpa.

LAK, a Muhammadan Jáṭ clan (agricultural) found in Sháhpur, Montgomery and Multán. In the latter District they claim Punwár origin and kinship with the Langáhs. Originally ousted from the Chenab by the Sikhs, a small number of Laks are now settled in the Chenab Colony. Formerly notorious cattle-thieves, they are now of very minor importance.

LAKEKÁ, an agricultural clan found in Sháhpur.

LÁKHA, a sept of Muhammadan Jáṭs which owns a few villages in Rájanpur tahsil, Dera Gházi Khán, and is also said to be found in Muzaffargarh. It claims kinship with the Mahras, Kurejas and Sáha-sumra (?) Jáṭs, and assigns its origin to Lákha Lirháni in the Brahui country beyond Jacobábád whence they migrated under Samáil Alí and Kambír. The latter was Nawáb of Dera Gházi Khán under the Kalhoras and his son Nawáb of Dájil until expelled by Nasír Khán Brahuí.

LAKHANPÁL, a sept of Rájputs.

LAKHÁRÍ, a writer or draughtsman : *cf.* lakhwayyá.

LAKHERA, (1) one of the principal *muhíns* or clans of the Kharrals, with headquarters at Kot Kamália* in Montgomery. At feud with the Kharrals of the Upper Ráví it allied itself to the Káthiás and other lower Ráví tribes. To this clan belonged Saádatyár Khán, son of Mahábat Khán, a chief who held some post at the Delhi court under Alamgír. His *jágír* is said to have been worth Rs. 1,09,000 a year, but a proposal to betroth the daughter of Ghází Khán, the eighth Siál chief, to him was regarded as an insult, and he was unable to protect his country against the Siáls of Jhang and eventually the chiefs of Kamália were reduced to *tálukdárs* under the Nikkáí Sikhs; (2) one who gathers gum-lac.

LÁKHÍ, a Jáṭ clan (agricultural) found in Multán.

LAKHIWÁL, a Jáṭ tribe. According to a confused tradition† the Lakhiwál claim Bhaṭṭi origin, and to be also Játus by family. They say that Bhaṭṭi and Samíja came from Muttra to Hissár. Samíja had no son, but from his daughter are descended the Joiyas. Some generations after Bhaṭṭi came Rájá Rasálu who had two sons Dasal and Jaisal.‡ The latter became Rájá of Jaisalmer, but Jaisal remained in Bhaṭṭi (-ána) and had a son named Janrá, who had several wives of various castes. By them he had 21 sons who founded a number of tribes such as the Lakhiwál and Sidhu-Barár Jáṭs and the Waṭṭu and Mai Rájputs.

LAKHNÁNA, a clan of the Siáls.

LAKHWAYYA, a writer, a drawer of pictures, also one who understands, one who passes by or over : *cf.* LAKHÁRI.

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* An old town, re-founded by Kamál Khán Lakhera in the 14th century.
† Recorded by Amín Chand, Hissár *Sett. Rep.*, 1875.
‡ *Cf.* the tradition given on p. 102 *supra*.

LAKWERA, a Ját clan (agricultural) found in Multán.

LAKZAÍ, a Paṭhán clan (agricultural) found in Amritsar.

LÁLAI, a branch of the Wazír Paṭháns, now settled on the northern slopes of the Sufed Koh in Nangrahár. Lálai is said to have been the son of Sulaimán, son of Kakai, and to have fled from the Birmil hills on account of a blood-feud.

LALÁRAṄ, fem. -í, of Lilári, *q. v.*

LALARE, a section of Rájputs.

LÁLBEGI, a worshipper of Lálbeg who appears to be also called Bálá Sháh, the mythical high priest of the Chuhṛás and other castes of similar status. Further it is at least highly probable, as Sir Denzil Ibbetson pointed out,* that Bálá Sháh is Bálmík, the traditional author of the *Ramáyana*, and if so, Lálbeg or Bálá Sháh is merely a Muhammadanised name and title for that Hindu saint. According to Sir Richard Temple the legend goes that Shiva once rubbed his hand on a red stone, *lál baṭṭa*, and Lálbeg came out. Possibly he suggests, Lálbeg is a corruption of Lál Bhíkshu, "the red monk" (*i.e.*, Shiva himself). Temple† also records a legend which certainly points to the earth-god Shiva as the pretotype of Lálbeg. Once the Prophet with Mihtar Iliás and other saints was sitting in God's court. Iliás spat and his spittle fell on the prophets, so the Almighty bade Iliás serve as a sweeper, but he begged that an intercessor for him might be born. Iliás was then himself born into the world as a sweeper, but lived in the hope of forgiveness and one day the Great Saint or Pír gave him his coat to wear. Iliás placed it in a pitcher of earth and when asked by the Great Saint why he did not wear it replied that he feared to soil it. But the Saint bade him don it and come to him. Iliás was, however, unable to open the pitcher and brought it to the Saint who said: "Come out, Lálbeg, quickly." (Lál means "my son"). From the pitcher emerged a fair man wearing *lál beg* "red clothes," *i.e.*, *bhekh*. Him the Saint designated as the prophet of the sweepers and Iliás took him home, filled his *húqa* for him and worshipped him. To this day the sweepers fill the pipe for a religious teacher. Lálbeg at once became invisible, because he disapproved of Iliás' beliefs, and the Saint bade him do penance promising that Lálbeg should intercede for him, and saying that in the first age the *ghatmat* or vessel worshipped to represent Lálbeg would be golden, in the next of silver, in the third of copper and in the fourth of earth, and so the Mihtars or sweepers now worship vessels of earth.‡ But another legend makes Lálbeg the son of a Mughal woman who was barren until at Bálmík's prayer she bore a son.§ And yet a third makes him the son of Shaikh Sarná of Multán. His mother dedicated him to Bálmík and he even-

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* *Punjab Census Report*, 1882, § 295, *note* 3.

† *Indian Antiquary*, XI, p. 290. A fuller variant, given in P. N. Q. II, 122, discloses a close, if obscure, connection between Lálbeg and Gorakh Náth, who is so prominent in the Jogis' mythology. Shiva's *madan* was one day rubbed by Parmeshar on a stone and produced Lálbeg: some on a reed (*sarkanda*) whence sprang Sarkanda Náth: some on cowdung (*gobar*), whence Gobar Náth, and some was cast into a river and swallowed by a fish who brought forth Machhendar Náth, Gorakh Náth's preceptor.

‡ P N. Q., I., 586.

§ *Ib.* I., 837.

tnally conquered Kábul and Kashmír, but he placed one Sultáni on his throne and retired to Thánesar where Bálmík's tomb is still worshipped. Then at Delhi, whither Lálbeg went with all his followers, he founded the religion named after himself and divided his disciples into five sects, the Lálbegi, Shaikhri, Dúmrí, Hílí and Ráwat. The Lálbegi Mihtars of Thánesar and Karnál affect Bíbí Dhiáni, as well as Lálbeg himself, offering her *chúṛís* (bracelets), henna and a *dorí ká parándá*, or hair ribbon, but all that we know of Dhiáni is that she was a relative of Lálbeg.* Pundri, mentioned as a daughter of Bálmík, does not appear to be worshipped, nor does Sattí Chuhṛí, his wife. Lál Gurú is another name of Lálbeg and he is also called Bhangi, which was a title of the *rákshasa Áronakariṭ*, Aruna Karaṭa, "the red crow," an ancient tribal deity.

Thus popular mythology persists not only in distinguishing Bálmík from Lálbeg, but also in attributing to each of them a family and disciples. But one form of the myth denies to Lálbeg any human or natural origin and makes him but an emanation of Bálmík. The latter used to sweep Bhagwán's court-room, and the Almighty gave him a dress which Bálmík buried in a pit. When asked by the Almighty why he did not wear it he went to the pit and found a boy in the robe. According to one story Bálmík protested that he had no milk for the babe, and was directed to go home and give it to the first animal which crossed his path. On his road to Earth Bálmík saw a hare suckling her young and to her he gave the child. So to this day no sweeper will eat a hare.† But this version does not appear to be current in the Punjab, where it is said, at least in Nábha, that some Chuhṛás do not eat hare's flesh because a Chuhṛá once killed a cow's calf by accident and hid it under a basket. When the owner tracked his calf to the Chuhṛá's house the latter said that a hare was hidden beneath the basket and when it was overturned a hare was found instead of the dead calf. But in Gurgaon the Sus Gohar *got* of the Chuhṛás is the only one which observes his *tabu* and that only because the hare once bore the name of that *got*. In Montgomery the Muhammadan Chuhṛás do not eat the hare's flesh if they are followers of the Makhdúm Jahánían of Uch as that Pír forbade its use. Other Chuhṛás can eat it.

As already noted Bálmík is probably to be identified with the author of the Ramáyana, but one story is that there is another Bálmík "of low degree", and concerning him various legends are current. The most popular version represents Bálmík as a great robber, who was a Bhíl. Once he attacked the seven *rishis*, but in compliance with their remonstrances he asked his parents to join him. Their refusal cut him to the quick and he turned *faqír*. A less common version runs:—

When Yudistbira had performed an *aswamedh jag* and all present had feasted, the bell did not sound of its own accord, as it should have done, to announce the completion of the rites. So it was thought that they had been irregularly done or that some *bhagat* had not attended the

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* P. N. Q., I., 663.
† *Ib.* I., 331.

feast. Accordingly Bálmík was invited and when served by Draupadi with 36 various dishes he mixed them altogether, which in Draupadi's eyes stamped him as indeed one of low caste. Nevertheless the bell now rang and the rites were thus duly completed, the only defect being Draupadi's contempt for Bálmík, which she was exhorted to forget.*

According to Mr. H. L. Williams Lálbeg is represented by a red pennon on a red pole, while Bálmík's insignia is a broom of peacock's feathers at the end of a bamboo. Both are carried in procession attended by *dholaks* or drums.

Pír Chhata is also said to be an ancestor of the Chuhṛás who gained sanctity by removing a cow's carcase when no one else would do so, but he is doubtless identical with Bálmík of whom a similar legend is told. Once a man bade his youngest son remove a dead cow, but he refused. Each son in turn refused also, until he came to the eldest of his four sons, Bálmík, who obeyed his father in spite of his knowledge that it was the duty of the low-caste Hatiáras to remove dead cattle. His father's promise to re-admit him into the family was not fulfilled and his descendants too became known as Hatiáras.

With the cult of Bálmík is associated, round about Amritsar, that of Míán Siúra, himself a Chuhṛá, who became a devotee. Once Qází Dáná tested his powers by making him sit on a sheet spread over the mouth of a well and say his prayers. The Qází expected to see him fall into the well, but he did not, and whenever he cooked the flesh of a cat or a dog for his food and began to eat it the animal came to life and fell at his feet. The Chuhṛás perform a *jag* in his honour and that of Bálmík and give alms in the names of both those saints.

In Sirmúr Bálmík has a *makán, pakka* or *kachha,* in front of which is lighted a fire and on this *ghí* is poured. The offerings made to it are given to Bhangi *faqírs,* who are recruited from the Chuhṛás. The Bálmíkís hold themselves aloof from other Chuhṛá groups such as the Bhalla or Dhankta, Ráwat, Halad, Daung, Dhának, Megh and Heri, and do not marry with them. In marriage four *gots* are avoided and the wedding is solemnised by a *guru* of their own called a Meoṛa, but a Chhámán or Jhámán is also said to fulfil the functions of a Brahman and conduct the seven *pheras.*

The Lálbegí thus appears to be identical with the Bálmíkí, though many accounts treat them as distinct.† In what they may differ does not however appear. The Lálbegi certainly seems to be

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* Other versions amplify the one in the text. According to one, Bálmík was carried to the feast in a chariot of air by one of the Pándavas, though he was covered with leprosy: P. N. Q. II, § 236. In another Bálmík protests to Arjan that he is a Hatiára and unworthy.
In one it is stated that every grain of food eaten should have brought from Heaven a *sankh ki akásh báni* or *sankh dhuni,* the sound of a conch, but when Bálmík devoured his portion in 2½ mouthfuls only 2½ sounds were heard. In another Arjan is perturbed because only 2½ sounds are heard instead of 3.

† *E.g.* in Sirmúr the Bálmíkís are said to worship Bálmík but not Lálbeg. In this State the Bálmíkís are said to marry on equal terms with the Mazbís.

superior to and distinct from the Dhának,* and followers of Bálmík do not eat food touched by a Dhának.

The Lálbegis of the Sársud *got* are said to be the original inhabitants of Rewári, and besides Lálbeg they affect the *Devi*. Early marriage is the rule and the wedding rites are performed by a Brahman. Nevertheless the Sársud, though they observe Hindu customs, bury their dead, because, they say, their ancestors once worshipped the goddess Bai.

The Hindu Chuhṛás in Sirmúr appear to be mainly Bálmíkís. They are divided into the following septs :—

Bhalla or Dhaukta, Rawat, Haled, Daung, Dhanak, Megh, Hari, Mazbi, Bálmíkí, of which the latter are found in Náhan tahsil. Four *gots* are avoided in marriage. Weddings are solemnised by their own *gurús*, who form a distinct, *i.e.*, *Phirka* called Meoṛa, resembling the *pádhás* of the Hindus, but are said to take food (*kachchi roṭi* and *pakki*) and water from all Chuhṛás. The Bálmíkís and Mazbís intermarry on equal terms. Bálmík and Gurú Rám Rái are worshipped, but not Lálbeg. Bálmík has a *makán* (*pakka* or *kachcha*) in front of which a fire is lighted, and on this *ghi* is poured. Offerings made to it are given to Bhangi *fuqírs* who are taken from the ranks of the Chuhṛás. The Bálmíkís do not marry, eat or drink with the other groups, as they regard them as inferior. At weddings the *chhaman* fulfills the functions of a Brahman, and conducts the 7 *pheras*. Girls, or *sádhús* of their own, are fed in lieu of Brahmans. If a Bhangi marry a woman of another caste he is fined, but his children are regarded as legitimate. The dead are both burnt or buried, according to the means of the family, burial being cheaper. Daughters may inherit in default of sons, if their father bequeaths or gives his property to them. A wife can be divorced but a *panchávat* can award her maintenance. In Náhan town each *mohalla* (and there are seven) has its *panch*. A *chaudhri* is appointed by the State and he nominates the *panch*.

In Paonta tahsil the Chuhṛás do not intermarry with the Chamgars. They have their own Brahmans who solemnise marriages. The latter do not drink water from the hands of, or accept food from, the Chuhṛás, but they may take *átta* and *dál* and cook it for themselves. Any man can enter the Chuhṛa caste. He is struck five times on the waist with a broom in the name of Bálmík and made to pay a fine. Then the Chuhṛás eat with him and he is free of the caste.

Funeral ceremonies.

They carry their dead on a bier. On a place midway between their house and the burial ground they place the bier and offer *pinda* (*e*) or funeral cakes to the manes of the dead. The bier is then carried to the burial ground where a grave is dug and the dead body is laid in it with its face turned towards the Ganges. The grave is then filled up and in the way everybody breaks a straw. Some say that this means that all connections with the deceased are now broken up. On the third day all persons who carried the bier are feasted. If the party be a rich man, the whole *barádri* is fed.

The Lálbegi may be regarded as a Hinduised Chuhṛa, just as the Mazbi or Rangreta is a Sikh convert, and the Musalli, Halálkhor or Kutána a Chuhṛá convert to Islám.

The Chuhṛás have Brahmans of their own, who do not, however, work as Chuhṛás, but live on the gifts and fees paid to them by their patrons. These Brahmans do not eat food cooked by Chuhṛás, or smoke with them (except in Kángṛa where, it is said, they do smoke with Chuhṛás) ; though they do not avoid contact (*chhút*) with them like other Brahmans. These Brahmans marry among themselves and burn their dead. Their *gotra* is said to be Ratn Bhardwáji and they wear rosaries of *rudráksh* beads and the *tíka* on their foreheads like regular Brahmans. Once a year the Brahman *gurú* celebrates a *bhandára* or feast at which all the sweepers assemble and offer him gifts in cash or kind.

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* An account from Karnál ascribes the origin of the Dhánaks to a woman's incestuous passion for her son. Bálmík declared the pair impure and named them Dhának. The same account assigns 55 *gots* to the Chuhṛás thus :—

Dhának *gots*	Dibla.
	Bagri.
	Atkal.
	Dágal.
Bálmíki *gots*	Parcha.
	Dumra.
	Chauhán.
Sultáni *gots*	Kalyáni.
	Bignar.
	Sarasbál.
Sánsi *gots*	Chhapparband
	Punna.
	Dádri.
Lálbegi *gots*	Jhunjhat.
	Kangṛe.
	Súth.

As the Chuhṛás have Brahmans of their own, so in Gurgáon they boast their own Náís, and in that District and in Gujrát they are said to have Mírásis of their own, who live in Delhi, although one of the Chuhṛá's own functions is to recite genealogies at their patrons' weddings. These Mírásis received rations but not cooked food for their services.

LÁL DÁSI.—A sect of Musalmáns who approach to Hinduism. It was founded by Lál Dás, a Meo of Alwar, who though like all Meos a Musalmán by faith, followed, again like all Meos, Hindu observances. He was born about 1540 A.D., and the account of his life and teachings which follows is taken from Powlett's *Gazetteer of Alwar*, pp. 53 *et seq*. The devotees of the sect are called Sádhs. The worship consists largely of repeating the name of Rám, and Sunday is their high-day. Yet Lál Dás was a Musalmán, is considered to be a Pír, and the greater number of his followers, in the Mewát proper at least, are Musalmán Meos, though on the Punjab border, where the spread of education has made the Meos better Muhammadans, the Lál Dásis are usually Hindu Baniás and carpenters.

Lál Dás lived many years at Dhaoli Dhab, and used to wander over the hills behind Alwar, and into the fort in search of sticks, by selling which he got his living. At length he began to work miracles. An excited elephant stopped in full career and saluted him, and a Musalmán saint, one Chishti Gadan, of Tijára, found him standing in the air in meditation. The Musalmán conversed with Lál Dás, and discovering his piety and unworldliness, enjoined him to teach both Hindus and Musalmáns. After this Lál Dás went and lived at Bandoli, 16 miles north-east of Alwar, in the Rámgarh *pargana*. There 'he laboured for his own support and the good of others.' He lived on the top of a hill, and went through great austerities in the hottest weather, was safe from snake and from tiger, and cured the sick. Disciples of all castes collected round him, and one, an oilman, received from him miraculous power, which he used to expose an adulteress before an assembly. For this Lál Dás reproved him, and eventually resumed his gift. Lál Dás prayed that he might be relieved of all his false disciples, so persecution from a Mughal official began, and they all fell away. It arose from Lál Dás' having caused the death of a Mughal who had laid hands on another man's wife, and with his true followers he was carried to Bahádarpur, a few miles off. The Muhammadan *faujdár* of Bahádarpur expressed surprise at his being followed by both Hindus and Musalmáns, and asked him what he was. Lál Dás replied that the question was a foolish one—what he was in truth he knew not, but he got his garment, the flesh, in a Meo's house. The *faujdár* demanded Rs. 5 apiece from the party as the price of releasing them, but they would pay nothing, and then the *faujdár* gave them water from a poisonous well, the only result of which was that the well became sweet, and was known afterwards as 'the sugar well.' On another occasion Lál Dás was assaulted by Mughals, and called to his protection angels, who slew 14 of them, but his followers, thinking that anger was derogatory to Lál Dás, spread a report that they had killed the Mughals, and that Lál Dás had shown no anger. Lál Dás left Bandoli, and resided at the neighbouring village of Todi, now in Gurgáon, on the Alwar border, where, being persecuted, he went away. At Naroli the people refused him water, whereupon their wells dried up. At Rasgan, in Rámgarh, he was well received, and there he remained a while, "repeating God's name, and teaching disciples the way." Lál Dás, though at times he is said to have practised the severest asceticism, had not led a life of celibacy. He had a daughter, named Sarupa, who could work miracles. One day he told that greatness and wonder-working even were vanity, they, too, pass away like the wind, purity and gentleness alone were availing. Those who possessed would attain to peace in heaven (*Har ke lok*), and no more be subject to birth and death. Lál Dás's son, Pahara, too, was a miracle-worker—blessings on him and on Lál Dás's brothers, Sher Khán and Ghaus Khán. These all had hope in God (*Harji*) alone, and in no other Deo. A voice in a mosque (? Harmandir), where Lál Dás had gone, foretold the birth to him of a son, who was to be a polar star (Qutb), and would succeed in the works of many births. Lál Dás received the announcement with one word, "*Bhala!*" A few months after, to try his faith, a daughter was born to him, who died directly. Lál Dás felt no grief, for God-worshippers (Harbhagtán) are always joyful. Soon after God spoke to him again of the Qutb. Lál Dás manifested no hurry or anxiety. A second daughter was born. Lál Dás said, "I have faith in God" (*Sáin ko meri biswás*). At length a boy, after 18 months' pregnancy, was born. The child lived but 18 days, but he spoke and reproached his mother for not showing him his father. Lál Dás was sent for, and spoke to him, whereupon the child died satisfied. A faithful *sádh* washed and dressed the corpse, and his sister Sarupa besought her father to commemorate him by a miracle. The child's body was taken towards Bandoli (where, apparently, the infant daughters had been

interred). A deep stream was in the way, but, as Sarupa walked forward, a dry path appeared, and the little corpse was carried to Bandoli, where a *daryáh* was established, which has still a great reputation. It was reported to Sáhib Hukm, Mughal governor of Tijára, that Lál Dás did not pray as a Musalmán, nor perform ablutions, nor call on the prophet, but that he taught Hindus and Musalmáns the same doctrine. The *hákim* sent for Lál Dás, who received the messengers kindly, and accompanied them with 12 disciples who refused to leave him. A vicious horse which he had to ride became quiet in his hands, and a fawn which one of the Musalmáns killed, and compelled Lál Dás to carry, came to life. The Tijára *hákim* treated Lál Dás kindly. But he offered him meat, saying that it was Musalmán food, and that he who was a Musalmán and ate as such was in the path of God. Lál Dás replied, "Love God. God is one and separate from all. There is one path for Hindu and Turk, by which they come and go. Whoever kills another cuts his own throat, for the murdered is avenged by God's casting the murderer into hell. Let me be shown how to escape before the judgment-seat, where God himself will do justice. The good keep in mind the fear of that day." Lál Dás then took the food into his hand, and the meat turned to fine rice. Lál Dás and his 12 followers were then confined under a guard for the night, but without severity. They all vanished, and the guard was imprisoned for letting them go, on which they all appeared again in the jail. Sáhib Hukm, the *hákim*, had a beloved daughter who was tormented by a witch, and the necromancers (*júduyírs*) could do nothing to relieve her, and Qázís and Maulavís could not exercise the evil spirit. Her mother appealed to Lál Dás, and he went to the girl who immediately began to kiss his feet, and the demon (*jin*) having left the girl, appeared before Lál Dás and declared his submission. In Maujpur (Lachmangarh *pargana*) was a holy man, Mansukha by name, and a Malli by caste, who loved God with a true love (*sachhi prít*), and gave much in alms. He believed in Lál Dás, but his wife disparaged him because he worked no miracles and because he could not avoid being carried off to Tijára. Mansukha said that Lál Dás knew the thoughts of men. On his going shortly after to pay his respects, Lál Dás received him badly on account of his unbelieving wife. Mansukha was going sorrowfully away. Lál Dás, however, forgave him, and called him back and comforted him, just as a mother takes into her arms and consoles a child whom she has corrected.

An Agra merchant was shipwrecked. He asked for advice. Some said one thing, some another, but he remembered Lál Dás and called on him, promising him a tithe if his goods were saved. Lál Dás heard the prayer of the distant merchant, and showed emotion. The goods were saved. However, Lál Dás refused his thank-offering, as he had no need of wealth, but told him to give it to Vishnu *sádhs*.

A Káyath of Agra, of great wealth and of high position, was afflicted by leprosy or some foul skin disease, which made life a burden to him. Hearing of Lál Dás's goodness to the shipwrecked merchant, he went to him at the full moon, Lál Dás's chief day of reception. The saint told the Káyath to give all his goods in charity and abandon the world. In token of his having forsaken all pride and worldliness, he was to blacken his face, mount a donkey, and hang a gourd on his back. He obeyed, and on his subsequently bathing at the junction of the rivers at Allahabad, his body became as pure as gold.

Various other miracles of the same type are related in the account of Lál Dás, who prevents an eclipse of the sun, predicts the famine of S. 1884, feeds Nágá Chárán Dás of Mathura, who comes to him with 700 followers. The Meos having carried off his buffaloes, Lál Dás prophesied that the Mewat should belong to the Kachwáhas and their chief Jai Singh. Before his death, Lál Dás having met with one Thákuria of Chapra, who maintained himself and fed others out of the proceeds of his own labour, and was blessed by God with the necessary virtues, wished to appoint him his successor, but Thákuria declined the honour as being unworthy of it, and Lál Dás gave him the choice of burial alive or acceptance of authority. Thákuria chose the former.

LALERA, a Muhammadan Ját clan (agricultural) found in Montgomery and Multán.

LALÍ, a Ját clan (agricultural) found in Amritsar.

LÁLÍ, a Gujar clan (agricultural) found in Amritsar.

LALIÁNA, an agricultural clan found in Sháhpur.

LALLHÍ, a class of Muhammadan *faqírs* who dance when they go to beg in houses.

LALLÍ, a tribe of Játs, found in Montgomery, where they are Muhammadan and classed as agricultural, and in Gurdáspur, where they are one of the main Ját *gots* of the Shakargarh tahsil and hold a *parewa* at Gorála

in October. This is a special festival of the Lallís, who collect considerable sums which are distributed in prizes to wrestlers, etc., and is held in honour of a deceased ancestor of the tribe. But a *parevi* fair is also held at Goralla in Siálkoṭ.

LÁLOK—'pass-crosser,' in Láhul: see under Káng-chumpo.

LALOTA, a sept of Rájputs, found in Hoshiárpur.

LALOTRA, a sept of Rájputs found in Siálkoṭ and probably the same as the Lalota. They are said to intermarry with the Bajju Rájputs.

LÁMÁ, the priest of the Buddhists in Láhul, Spiti and Kanaur. The word is apparently a corruption of Brahman, the Tibetan form being *bláma*.

One of the most peculiar features of the lamaic system is the hierarchy from which it takes its name. The teaching of Buddha included an elaborate monastic system, but no priests, for there was no god to worship or ceremonies to perform, and no hierarchy, for all men were equal. And till about A. D. 1400 the *lámás* or monks of Tibet recognised no supreme head of the faith. But about that time the abbot of the Gáhldán monastery near Lhása proclaimed himself the patriarch of the whole lamaic priesthood, and his successor, of the Tashi monastery, declared the grand *lámás* to be the perpetual reincarnations of one of the Bodhisatvas or semi-Buddhas, who, as each *lámá* died, was born again in the person of an infant that might be known by the possession of certain divine marks. The fifth in succession founded the hierarchy of Dalai *lámás* at Lhása in 1640, and made himself master of the whole of Tibet. He assumed the title of Dalai Lámá, while the *lámá* of Tashi still continued to enjoy his former privileges, and thus we now have two great chairs filled by a double series of incarnations. There is also a third great *lámá* in Bhutan, known among the Bhutanis as the Dharma Rájá, but among the Tibetans as Lord of the World. Below these three great *lámás* come the ordinary monks, who live for the most part in monasteries ruled by abbots whose only claim to precedence one over another is derived from the importance of the institution over which they preside, or from the influence of personal sanctity. They are, with the exception of the Drukhpa sect, bound to celibacy, at least while leading a monastic life, and are collectively called *gedun*, or clergy. They consist of *lámás* or full monks (for the word means nothing more), and novices or neophytes. There are also convents for nuns, which are very numerous. The *lámás* are distinguished by rosaries of 108 beads, which they wear as necklaces.

Primogeniture obtains among the landholders of Spiti, the eldest son succeeding to the land as soon as he is of full age, and the father being pensioned off. The younger sons, as they grow up, retire to the ancestral cell in the monastery, where they support themselves by such industries as can be pursued within the walls of the building, and by alms and fees, often supplemented by an allowance from the eldest son. If the latter die without leaving a son, the eldest of surviving brothers who cares to do so abandons the monastic life, resumes the property, and becomes the husband of the widow without further ceremony.

The Tibetan *lámás* are divided into three chief sects of which the most ancient are the NINGMAPA or Nyimapa, whose followers wear red clothes, and to which most of the *lámás* of Ladákh belong. The DRAGPA

or Drukhpa sect also wear red garments, and are ruled over by the Dharma Rájá or great *lámá* of Bhutan, in which country they are most numerous. It would appear that the Spiti *lámás* belong partly and the Láhul *lámás* almost entirely to this sect, which permits its monks to marry. The GELUKPA sect was founded about A. D. 1400 by the first great *lámá* of Gáhldán, and its followers are distinguished by yellow garments, the sect prevails chiefly in Tibet, and both the Dalai and the Tashi *lámás* belong to it.

In Spiti the younger sons of a landowner, the younger brothers of a KHANG-CHHEN-PA, are sent in childhood to Buddhist monasteries in which they spend their lives, unless, in the event of the Khang-chhen-pa failing to beget issue, one of them elects to abandon the monastic life and take his eldest brother's place in the family. It is only rarely that the son of a *dútal-pa*, or cottager, becomes a monk. It is also open to the eldest son to enter a monastery, in which case his next brother will marry and inherit the fathers' land. Sometimes however, the son of a *dútal-pa* does become a monk. The profession is thus confined as a rule to the younger sons of the regular landholders, who take to it of necessity, but get as maintenance the produce of a field set aside as *táo* or *da-zhing* (from *ḍawa*, a synonym for *láma*). It is, however, only the second son who is entitled to claim *da-zhing*, and many do not take it from their elder brothers, but have all in common with him, including their income from begging, funeral fees, etc.* This is to the advantage of the elder brother, as a celibate monk's expenses are of course very small. When there are more than two brothers, theyounger ones, though they cannot get *da-zhing*, are considered entitled to some subsistence allowance from the head of the family, but in return they do certain kinds of work for him in the summer, during which season only the elder monks remain in the monasteries. For the instance, as long as they are *tsun-pa* or *ge-tsul*, that is, neophytes or deacons, and not *gelong*, or fully ordained monks or priests, they will carry loads and do all field work except ploughing: when *gelong* they will cook, feed cattle and sheep, and do other domestic services, but not carry loads or cut grass or wood. But 'once a monk always a monk' is not the law in Spiti. Supposing the head of a family to die and leave a young widow, with no son or a son of tender age only, then the younger brother, if there is one, almost always elects to leave the monastery, and thereupon he is at once considered his brother's widow's husband. She cannot object, nor is any marriage ceremony necessary.† If there was a son by the elder brother, he of course succeeds when of full age, and his mother and uncle retire to the small house, and the other sons, if any, go into the monasteries in the usual way. So, again, if the head of the family has only daughters, and, having given up hope of getting a son, wishes to marry one of his daughters and take her husband into the house as his son and heir,

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* Nevertheless in most holdings a plot of from one to half a *khal* will be found in the occupation of the *láma* brother or uncle of the head of the family. It is ploughed and sown by the latter, but the *láma* provides the seed and gets the whole produce. The *da-zhing* reverts of course to the head of the family on the death of the *láma*.

† The eldest son, or if he has a call to become a monk, the next son, who has not turned *láma*, alone goes through the marriage ceremony with the bride. The chief rite at the wedding appears to consist in making a cake or *názar*, (lit. 'picture') of *satu* or flour which is worshipped and then thrown away, outside the hamlet to avert evils.

it generally happens that the younger brother in the monastery objects, and says he will leave the priesthood and beget a son. In such cases his right to do so is generally allowed: sometimes he will marry a wife to himself, and put his elder brother in the small house, sometimes, by agreement, he will cohabit with his sister-in-law in hope of getting a son by her. A monk who throws off the frock in this way has to pay a fine to his monastery. Many decline to become laymen: Sir James Lyall believed that this was a rule in the case of those who have attained to the grade of *gelong*. Where the *láma* brother declines, then it is agreed that, in the lower part of the valley (*i.e.* Kothis Pín and Sham), the father or widow-mother can take a son-in-law to live in the house and succeed as son and heir, and no kinsmen (if there are any) can object.

In Spiti the monks of Pín are of the Drukhpa, and not of the Gelukpa or celibate class to which those of the other four monasteries, Ki, Dankhar or Láwopi, Tabo and Tang-gyut, belong. They marry in imitation of their patron saint Guru Rimbochi, though in their books marriage is not approved of: this saint founded several orders, of which that to which the monks of Pín belong is the most ancient, and is called Ngyangma. The wives and families of the monks live not in the monasteries, but in small houses in the villages. Every son of a *láma* or monk becomes a *buzhan*, which is the name given to a low order of strolling monks or friars. There are nineteen families of these *buzhans* in Pín Kothi. Sometimes the younger son of a landholder becomes a *buzhan* in preference to going into the monastery. These *buzhans* are a very curious set of people, they get a living by wandering in small parties through all the neighbouring countries, stopping at every village, and acting plays, chanting legends, and dancing like whirling dervishes, many also trade in a small way by bartering grain for salt with the Tibetans, and then exchanging the salt with the Kanaur people for iron, buck-wheat, or honey, they also often undertake to carry loads for travellers across the passes, as substitutes for the landholders. They dress much like other monks, but, instead of shaving their heads, wear their hair in long straight twists, which gives them a very wild appearance. According to the story told to Sir James Lyall in Spiti the *buzhan* order was found by one Thang-thong Giálpo (lit. 'king of the desert) under the following circumstances:—A certain king of Lhása perverted the people of Tibet from Buddhism to a new religion of his own. He succeeded so well that in the course of fifty years the old faith was quite forgotten, and the *Om máni padme hun*, or sacred ejaculation, quite disused. To win back the people, Tsan-rezig, the divinity worshipped at Triloknáth, caused an incarnation of himself to be born in a king's house in the person of Thang-thong Giálpo; the child grew up a saint and a reformer, he saw that it was impossible to reclaim the people by books, and he therefore adopted the dress since worn by the *buzhans*, and spent his life in wandering from village to village, offering to amuse the people by acting miracle-plays on condition of their repeating after him the chorus *Om máni pádme hom* whenever it occurred in the chants or recitation. In this way the people became again accustomed to repeat the sacred sentence, "their mouths became purified," and

the religion of Buddha revived. There is something rather impressive about the performances of these *buzhans*.

The *lámas* of the various sects in Spiti have next to nothing to do with the burial or burning of the dead, since those functions are in the hands of a certain class of people called *joba* (pronounced *joa*). This class is however unknown in Upper Kanaur, Láhul and Ladákh, As Spiti is a woodless country burning is seldom resorted to, except in the case of a prominent *láma* who has departed this life and as such must be burnt. The dead are also buried, sometimes in fields or near them. in places which belong to the family, and sometimes under rocks : while strangers, poor people and more especially children, even those of the well-to-do, are thrown into the streams. A fourth custom, very common in Spiti, but unknown in Phu and its neighbourhood, is the rending of the corpse in pieces, which afford a welcome meal to fish and to the Lammergeiers which are called *jajin* or *jazas*.

A *láma* especially a Great Láma, must always be careful when on his death-bed to depart from this world in the posture of a sitting Buddha. If he quits it without assuming that seated attitude his learning counts for nothing and his fame is lost for ever. Three such attitudes are distinguished, (1) the usual one in which the dying man cannot see his feet, (2) that in which the soles of the feet appear to be turned upwards, and (3) the peculiarly artificial *dzogspe skyiltrung*.

The more artistic the posture of a Great Láma at his demise and the longer his corpse preserves it, the higher rises his reputation and the respect in which he is held by all the people. As soon as his body begins to lean to one side it can be carried out and burnt at the spot where the *chhodrten* or grave-stone has already been set up.

All corpses are said to be tightly bound before burial in the tracts under Buddhist influence.

The rigid tying up of the body is due to a fear of the *rolangs* or resurrection of the body in which a spirit or kobbold enters into the corpse. The *vetálas* or corpses temporarily animated by kobbolds, according to the popular belief, share the tendency of dead bodies to become stiff and so cannot stoop. Owing to this belief at Lhása low doors are preferred for houses in the neighbourhood of burial places. Moreover manifestations of *rolangs* now occur generally all the more that the universal degeneracy of mankind has so increased in comparison with former times, that the demons find ample opportunities to enter into living bodies and men's virtues are rarely great enough to enable them to withstand their entry.

The *lâmas* in Láhul are generally of the Kanet caste, though there are, of course, cases where even Ṭhákurs have become *lámas*. The Kanet cuts his *choti* as does a Gosain, and becomes the disciple of some *láma*, and this may be even after marriage. The *lámas* of Láhul who all belong to the Drugpa order may marry. Their sons belong to their father's original caste. *Lámas* sometimes cease to belong to the priesthood, allow their *ċhotis* to grow, and are again received as Kanets. Women also become nuns and live in the monasteries, where the morality is far from pure. It is common for

cases of seduction to occur, and then the abbot imposes a fine (*dharmdand chostim*) in the shape of a feast to the fraternity. It is still common for both Brahmans and *lámas* to be present at marriages and funerals, a fact which shows how intimately Hinduism and Buddhism are connected in Láhul.

As a matter of fact, many of the Drugpa *lámas* are married, possess houses and fields, and only live part of the winter in the monasteries. Almost every house contains a small family chapel, in which Sangyas is the principal image. It is furnished also with a few books, and daily offerings of the kind already described are made.

LÁNG, a Ját (agricultural) clan, found in a solid block in the centre of the Shujábád tahsil, Muitán district, on the old banks of the Beás, where they settled in Akbar's time. They are also found in Bahawalpur where they claim to be one of the four septs of the Polandars, the other three being the Dalle, Lile and Kanjur. They say they came from a far country with Sher Sháh Sayyid Jalál.

LANGAH, a tribe, classed as Ját in Dera Gházi Khán, where it is probably aboriginal, or immigrant from the eastward.

LANGÁH, a tribe of agriculturists in the Multán, Muzaffargarh, Sháhpur, Montgomery and Dera Gházi Khán districts. They claim to have been originally an Afghán tribe who came to Multán from Sivi and Dhádhar for purposes of trade, and eventually settled at Rappri and the neighbourhood. In the confusion that followed the invasion of Tamerlane Multán became independent of the throne of Delhi, and the inhabitants chose Shaikh Yúsuf Kureshi, head of the shrine of Shaikh Baha-ud-Dín, as governor. In 1445 A.D., Rai Sahra, chief of the Langáhs, whose daughter had been married to Shaikh Yúsuf, introduced an armed band of his tribesmen into the city by night, seized Shaikh Yúsuf and sent him to Delhi, and proclaimed himself king with the title Sultán Qutb-ud-Dín. The kings of Multán belonging to the Langáh tribe are shown below :—

Sultán Qutb-ud-Dín	1445 to 1460.
Sultán Husain	1460 (extent of reign not known).
Sultán Firoz Sháh Sultán Mahmúd	Dates not known.
Sultán Husain	1518 to 1526.

The dynasty terminated with the capture of Multán, after a siege of more than a year, by Sháh Hasan Arghun, governor of Sindh, in 1526. For ten days the city was given up to plunder and massacre, and most of the Langáhs were slain. Sultán Husain was made prisoner and died shortly after. The Langáh dynasty ruled Multán for 80 years, during which time Biloches succeeded in establishing themselves along the Indus from Sítpur to Kot Karor. The Langáhs of Multán and Muzaffargarh are now very insignificant cultivators.

Farishtah is the authority for their Afghán origin, which is doubtful to say the least. Pírzáda Murád Bakhsh Bhutta of Multán says that the Bhutta, Langáh, Kharral, Harral and Lak are all Punwár Rájputs by origin. But the Langáh are described by Tod as a clan of the Chalúk or Soláni tribe of Agnikula Rájputs, who inhabited Multán

and Jaisalmer and were driven out of the latter by the Bhaṭṭi at least 700 years ago. It is also stated by *mírásis* that the Langáh, Bhutta, Dahar, Shajrá and Naich of Multán all sprang from the 5 sons of one Malhi in the couplet:—

Sagli jihándi dádi, Sodi jihándi má,
Mahlí jai panjputr—Dahr, Bhutta, Langáh, Naich, Shajrá.

Some of the Langáhs now claim Arabian descent and say that their founder came from Arabia 600 years ago. The Langáhs are all content to be styled Jáṭs, but in Multán some of them are called Langáh Sultáni. The Punjab Langáh are mainly confined to the lower Indus and Cheráb, those in Multán occupying a more or less solid block in Shujábád tahsíl.

LANGÁH, an Aráiṇ clan (agricultural) found in Montgomery.

LAṆGÁNAH, a Jáṭ clan (agricultural) found in Multán.

LAṆGRAH, a Jáṭ clan (agricultural) found in Multán.

LANGRIÁL, a tribe (agricultural) classed as Rájput which inhabits the whole of the eastern *bár* in Multán. Comparatively recent immigrants, their *mirási* claims for them descent from a Brahman of Bíkáner,* but they themselves say they are Quraish from Arabia, and that they held sway for some time at Thatha in Sindh under one Ghiás-ud-Dín who from the lavishness of his public kitchen (*langar*) obtained the title of Langriál. Ghiás-ud-Dín is said to have been a contemporary of Muhammad of Ghor and to have gone with him to Delhi. There it is described as wandering *viâ* Kashmír to Sháhpur and thence to Gariála in Jhang. From there they went to the Kamália *iláqa* in Montgomery, but migrated in Shujá Khán's time to Kamánd in the country formerly held by the Háns. By nature nomads and by habit cattle-lifters, the Langriál are by degrees settling down to more stable and reputable means of living.

LAPEJA, a Jáṭ clan (agricultural) found in Multán.

LÁR, a Jáṭ clan (agricultural) found in Multáu. They originally came from Sindh and affect the title of Jám.

LASAI, a tribe of Jáṭs

LASANPÁL, a Kamboh clan (agricultural) found in Amritsar.

LASHÁRI, LISHÁRI, one of the original main sections of the BALOCH, said to have settled in Gandáva after the war with the Rinds, and to be now represented by the Maghassis of Jhal in Kachhi, where some of them form the largest Maghassi clan. Lasháris are found wherever Baloch settled in the Punjab. The Jistkánis are of Lashári descent, and there is a strong sub-*tuman* of Lasháris in the Gurcháni tribe but those of Drigri in Dera Gházi Khán appear to be Jáṭs. In the Gugera and Pákpattan tahsils of Montgomery most of the Baloch are Lasháris. In Sháhpur the Lashári tribe is classed as agricultural.

LASPÁL, a Gujar clan (agricultural) found in Amritsar.

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* They also say that their ancestor was a Brahman Cháran from Bíkáner who was converted by Sultán Samrán. They originally settled in Ráwalpindi; thence they moved to Jhang, and took some country from the Siál.

In Siálkoṭ they claim descent through Rai Daram from Langriál. Jasu 15 in descent from the latter turned Moslem. They settled in Siálkoṭ in the time of Sháh Jahán.

LAT, a Jáṭ clan found in Ludhiána. Its members do not cut the *jandi* tree at weddings, but playing with twigs is observed on the site of their *jaṭhera* and the *kangna* game is also played.

LÁTHAR, a Jáṭ *got* or tribe which claims descent from an ancestor who migrated from Jaisalmer and married a Jáṭ widow. He was once attacked and surrounded by enemies whom he put to flight but one of them, whom he had captured, killed him by thrusting a *láthi* or stick into his mouth, whence the name of the *got*. It holds seven villages in Jínd tahsil. Khera Bhúmia is worshipped at weddings.

LATHER, a Jâṭ tribe found in Karnál whither it migrated from Karsaula in Jínd, a village held by Láthars. Doubtless = Láthar.

LATI, an agricultural clan found in Sháhpur.

LAU, an Aráiṇ clan agricultural found in Montgomery.

LAUR, a tribe of Jáṭs. They trace their origin to Lalhora, a place of uncertain locality. They are found in the Báwal *nizámat* of Nábha.

LÁWAR, a Jáṭ clan (agricultural) found in Multán.

LÁWÍ, a Gujar clan (agricultural) found in Amritsar.

LEGHÁRI, an important organised *tuman* of the BALOCH, occupying the country from the Kúra pass, which is the Gurcháni northern border, to the Sakhi Sarwar pass a little to the north of Dera Gházi Khán, which divides them from the Khosa. They are of pure Rind origin* and are divided into 11 clans, the Haddiáni (a sub-*tuman*), Bughláni, Jogiáni, Ramdáni, Hijbáni, Tálbur, Chandia, Kaloi, Ahmadani, Buloáni, Batwáni and Huibatáni, of which the first inhabit the hills beyond our border and are not subject to our rule, and are, or were in 1860, nomadic and inveterate thieves. The chief belongs to the Aliáni clan. Their headquarters are at Ghoṭi Zerín, where they are said to have settled after their return from accompanying Humáyún, expelling the Ahmadáni who then held the present Leghári country. They are also found in considerable numbers in Dera Ismáíl and Muzaffargarh; but these outlying settlements own no allegiance to the tribe. The Tálbúr dynasty of Sindh belonged to this tribe and there is still a considerable Leghári colony in that Province. It appears probable that the representatives of several of the Northern Baloch tribes, which are now found in Sindh, are descended from people who went there during the Tálbúr rule.

LEHBAR, *cf.* Baláhar.

LEKHO, a Jáṭ clan (agricultural) found in Amritsar.

LEL, a Jáṭ clan (agricultural) found in Amritsar, Multán and Montgomery. In the latter Districts it is Muhammadan.

LELÍ, a Jáṭ clan (agricultural) found in Amritsar.

LHÁPÁ, one who represents the *lhá* or god and is inspired to give oracles in his name in Kanaur. The rite is thus described by the Reverend R. Schnabel of the Moravian Mission at Phu:—

'A small fire is lighted on the ground and a goat's skin spread in front of it.

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* But the Chandia clan is separate, and the Kaloi and Haliáni are said to be Bosdár.

After the music of the drums has begun a man (the *lhápá*) comes out of the circle of the spectators and stands with bare feet on the skin. Another places himself opposite him and, taking a few burning coals, holds them close under his nose. The man thus inhales the smoke and his breathing becomes laboured, insensibility supervening. His eyes begin to roll, a sign to the audience that the *lhá* is entering into the man. Suddenly he hisses like a snake, and throws off his clothing with a jerk. The spectators spring quickly upon him and wrap his head in a white, but dirty, cloth and give him as a sceptre a stick wrapped with red rags. The other man now offers murmured prayers to the *lhá*, while the other, the *lhápâ* who represents the *lhá* turns to the village notables and addresses them with an affected voice, in nasal, half singing tones. He complains that on a former occasion they only sacrificed a thin he-goat, and declares that unless he gets a fat one on this occasion, he will not bless the spot. No one will furnish such a goat. A heated debate follows. Every one pretends that his he-goat is thinner than his neighbour's. Meanwhile the *lhá* has withdrawn, but the man representing him smokes contentedly and puffs at his hubble-bubble in perfect peace. At last the required he-goat is obtained and as the *lhá* is re-called he announces that he has seen the good will of the villagers and will bless them without the expense of a sacrifice, apparently because he finds that his friends will have to provide the goat and wishes to spare him that sacrifice. Oil cakes are now offered to the *lhá* but he does not eat them. Instead of so doing he casts them away in all directions with many ceremonies. He does the same with a small pot of *cháng* or beer. This completes the act of blessing, but peace and decorum are not yet restored. On the contrary a veritable pandemonium, to which the drums contribute, ensues, while the young men in ecstasy rave and frolic round the *lhá*. One can imagine how the man into whom the *lhá* descends under the pretence that the Láma's voice speaks through him can blacken the character of his enemies, and he often does so. Usually his remarks only bring him blows, which are given to the *lhá*—not to him.

Libánah, the form of **Labána** current in Siálkoṭ.

Likhárí, fem. **-an**, a writer and Likhwayyá, a penman: *cf.* Lakhári and Lakhwayya.

Lilárí, fem. **-an**, also *nílár* a dyer, from *líl* or *níl*, indigo. The Lilári is hardly distinguishable from the Rangrez. They are both dyers, and both artisans and not menials, being chiefly found in the towns. But the distinction is said to be that the Lilári dyes, as his name implies, in indigo only; while the Rangrez dyes in all country colours except indigo and madder, which last appertains to the Chhímba. It is noticeable that, with the exception of a few returned as Hindus by the Native States, both of these castes are exclusively Musalmán. The Hindu indeed would not dye in blue, which is to him an abomination; and madder-red is his special colour, which perhaps accounts for the Chhímbas, most of whom are Hindu, dyeing in that colour only. In Pesháwar the Dhobi and Rangrez are said to be identical. The Lilári is often called Nílári, Níráli or Nílgar, Lolárí or Lálári. In Multán, Pungar is the term locally used for Lilárí.

LILLAS.—A small tribe of Jáṭ status which holds a block of about 40 square miles at the foot of the hills, in the Thal, west of Pind Dádan Khán, in Jhelum. It is also found in Sháhpur.

They, and their Mírásís, say that they were originally located in Arabia, being relations of the Prophet on his mother's side, and therefore Quraish; in the time of Sultán Mahmúd of Ghazni one of the tribe, named Háras, migrated to India, with 160 kinsmen as well as dependants, and settled at Masnad in Hindustán, 27 generations ago. Apparently after some 7 generations their forefathers went to Multán, where a well-known Pír gave them one Ghauns Sháh as a spiritual guide, warning them that dissension would lead to their ruin: taking Ghauns Sháh with them, they went to Shahídgarh, or Shahídánwáli, also known as Lilgarh (said to still exist on the Chenáb in Gujránwála), and there encamped. The local governor when ordered to expel them succeeded in dividing the tribe into two factions, which fought a pitched battle. The defeated party dispersed and its descendants are now found near the Chenáb, while the other, weakened by the struggle, migrated to its present seats, headed by Lilla Buzurg, 20 generations ago. This tract was then occupied by a tribe of Hál Jáṭs, said to be found nowhere else, while the local governor was an Anand Khatri of Bhera. The Háls were exterminated, but a pregnant woman escaped, and from her son the few families of Háls, who still hold land in Lilla are said to be descended. Extensive mounds to the west of Lilla* mark the site of the Hál village.

The Lillás are Sunni Musalmáns, and say that they were so long before their immigration to India: they deny that they have ever had any connection with Brahmans as *parohits*, etc., and certainly have none now. They have no special Pír, but say that their spiritual leader is the successor of the Pír of Multán, who gave them Ghauns Sháh, though the connection has lapsed with time. But they still go occasionally to do reverence at the shrine of Baháwal Haq at Multán. Their birth, marriage and death customs resemble those of the Muhammadans generally, but in burying the dead they place the headstone at the head of the grave for a male and at the feet in the case of a female. For some unknown reason, they never wear blue *pagṛís*. Agriculture is said to have been their original occupation, as now.

They say they marry only in their own tribe, or (on equal terms) with Phaphras, Gondals, and Jethals: but are believed to marry with any tribe that is considered *zamíndár*, or Jáṭ, the two words meaning much the same. Widow remarriage is permitted and a widow usually marries her deceased husband's brother: she cannot now be forced to do so, but, they say, this was the practice before British rule.

Lillás eat and drink with Mírásís, but draw the line at Musallís. Proverbially turbulent and factious, they produce a rather large number of bad characters. A local saying charges them with selling their daughters in marriage, and then getting them back to sell once more. Physically they are well developed, and seem to resemble their Awán

* Lilla comprises 4 large villages, Lilla Bhera or Mainowána, Lilla Bharwána, Lilla Hindwána and Lilla Guj, all named after their founds, Maino, Bharo, Hindo and Guj.

neighbours: but they have not taken much to service in the army. They are industrious cultivators.

LILLÁRI, see under Liiári.

LISHÁRI, a Baloch clan (agricultural) found in Montgomery: see LASHÁRI.

LOBÁNA, see under LABÁNA.

LOBON, see under Chházang.

LODHÁ, Lodhi, Lodhke, Lodh, Loda or Lod, like the KÁCHHI, a well-known cultivating caste of Hindustán, found in the Punjab chiefly in the Jumna Districts, though a few of them have moved on westwards to the great cantonments. Almost without exception Hindus the Lodhás are said to be distinct from the Lodhi outcasts of Central India; but the Lodhas of Delhi would appear to be of very low social standing. It is indeed said that there are two distinct castes, the Lodhá and Lodhá. In Ambála the Lodhás cultivate hemp largely and work it up into rope.

LODHARÁ, a Ját clan (agricultural) found in Multán.

LODHRÁN, a Ját clan (agricultural) found in Multán.

LODI, a tribe of Paṭháns to which belong many of the septs of fighting PAWINDAHS. They belong to the Mati branch of the Paṭháns and are descended from Ibráhím, the Lodai, 'the greatest or superior.' Ibráhím's son Siánai had two sons, one of whom Prangai had a son named KHASSUR, and the Lodis are thus akin to the Prángi, Súr and Sarwáni tribes, as well as many others; see under Ghilzai. The Prángi and Súr were expelled from the country round Tánk by the Luháni or Nuháni (themselves a Lodi tribe) about the end of the 16th century. They are now found in very small numbers in Pesháwar and in scattered communities in the Punjab, *e.g.*, in Amritsar, where they are classed as agricultural, and Ambála.

LODIKE.—Regarded as a clan of the Kharrals in Montgomery, in Gujránwála, where they hold 36 villages, they are said to be of Solar Rájput descent, and to have come from the Rávi, the Kharral head-quarters, to the Gujránwála *bár* some 10 generations ago, and led a pastoral and marauding life much frequenting the country near the Sángla Hill, till reverses at the hands of the Virk Játs forced them to settle down and take to agriculture in early Sikh times, cultivating land in Hinjrá and Jag villages.* They do not give daughters to the local Jât tribes, but will take wives from any Ját community. *Pagvand* is the rule of inheritance, and adoption is very common. Lodi their eponym, had four sons who founded as many *muhins* or septs, but of these only two are now in existence.

LODRAH, a tribe of Játs, which claims to be descended from Lodrah, son of Sukhráin Deo Manhás, and thus of Solar Rájput origin. It was converted to Islám under Aurangzeb and is settled in tahsil Siálkoṭ: *cf.* Lodhara.

LO-DUKPA, see Dukpa.

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* Gujránwála Sett. Rep., 1866-7, p. 6.

LOHÁN, a tribe of Jáṭs, descended from an eponym, of Punwár Rájput origin, belonging to Vikramajít's family, and found in Siálkoṭ. The Lohán or Lohain are also found in Hissár, where it is said that one of the four sons of Lohán was Chula, a *bhagat* who founded Nárnaund, and is now worshipped as the tribal god under the form of an oblong stone in his shrine there. His Brahmans are of the Indauria *got* and are fed on the 11th *sudi* of each month.

LOHÁR, fem. -I, -AN.—The Lohár of the Punjab is, as his name implies, a blacksmith pure and simple. He is one of the true village menials, receiving customary dues in the shape of a share of the produce, in return for which he makes and mends all the iron implements of agriculture, the material being found by the husbandman. He is most numerous in proportion to total population in the hills and the Districts that lie immediately below them, where like all other artisan castes he is largely employed in field labour. He is present in singularly small numbers in the Multán division, the Deraját and Baháwalpur; probably because men of other castes engage in blacksmith's work in those parts, or perhaps because the carpenter and the blacksmith are the same. His social position is low, even for a menial; and he is classed as an impure caste in so far that Jáṭs and others of similar standing will have no social communion with him, though not as an outcast like the scavenger. His impurity, like that of the barber, washerman, and dyer, springs solely from the nature of his employment; perhaps because it is a dirty one, but more probably because black is a colour of evil omen, though on the other hand iron has powerful virtue as a charm against the evil eye. It is not impossible that the necessity under which he labours of using bellows made of cowhide may have something to do with his impurity*. He appears to follow very generally the religion of the neighbourhood, and some 34 per cent. of the Lohárs are Hindu, about 8 per cent. Sikh, and 58 per cent. Musalmán. Most of the iron-workers in the Punjab are called Lohárs, though Ahangar, the Persian for blacksmith, Nálband or farrier and Koftgar are also used as translations of the term *lohár* or to denote special branches of his calling. In Pesháwar the ironsmith is called *taudi kárigar* as distinguished from the *sari kárigar* or carpenter. In the north of Sirsa, and probably in the Central States of the Eastern Plains, the Lohár or blacksmith and the Kháti or carpenter are undistinguishable, the same men doing both kinds of work; and in many, perhaps in most parts of the Punjab, the two intermarry. In Hoshiárpur they are said to form a single caste called Lohár-Tarkhán, and the son of a blacksmith will often take to carpentry and *vice versá*; but it appears that the castes were originally separate, for the joint caste is still divided into two sections who will not intermarry or even eat or smoke together, the Dhamán, from *dhamna* 'to blow,' and the Khatti from *khat*, 'wood.' In Gujránwála the same two sections exist; and they are the two great Tarkhán tribes also. In Karnál a sort of connection seems to be admitted, but the castes are now distinct. In Sirsa the Lohárs may be divided into three main sections; the

* Colebrooke says that the Karmakára or blacksmith is classed in the Puráns as one of the polluted tribes.

first, men of undoubted and recent Ját and even Rájput origin who have, generally by reason of poverty, taken to work as blacksmiths; secondly the Suthár Lohár or members of the Suthár tribe of carpenters who have similarly changed their original occupation; and thirdly, the Gádiya Lohár, a class of wandering blacksmiths not uncommon throughout the east and south-east of the Province, who come up from Rájputána and the United Provinces and travel about with their families and implements in carts from village to village, doing the finer sorts of iron work which are beyond the capacity of the village artisan. They derive their name from their carts which are of peculiar shape. The tradition runs that the Suthár Lohárs, who are now Musalmán, were originally Hindu Tarkháns of the Suthár tribe and that Akbar took 12,000 of them from Jodhpur to Delhi, forcibly circumcised them, and obliged them to work in iron instead of wood. The story is admitted by a section of the Lohárs themselves, and probably has some substratum of truth. These men came to Sirsa from the direction of Sindh, where they say they formerly held land, and are commonly known as Multáni Lohárs. They are divided into two groups, the Barra and Bhaṭṭi which intermarry. The Ját and Suthár Lohárs stand highest in rank, and the Gádiya lowest. They do not, it is said, eat, drink or smoke with other Lohárs, and are possibly aborigines. Similar distinctions doubtless exist in other parts of the Punjab.

The Lohár of the Kullu hills is probably a Dági who has taken to the blacksmith's trade and so lost status, for the Dágis of the present day will not eat with him. On the other hand the Lohár will not eat the flesh of cattle who have died a natural death. The iron-smelter is termed *dhogri*.* In Láhul the Lohárs are not numerous, and but few of them now work as blacksmiths,† but they rank below the Dági and intermarry with Hensis and Bárapas. Dágis will, however, take Lohár girls to wife (but not *vice versá*) and a Dági and Lohár will smoke together from the same pipe. In Spiti the Lohár, Zon or Zobo, stands midway between the Chházáng and the Hensi or Betu. A Chházang will eat from his hand, but intermarriage is deprecated. If however a Chházang take a Lohár woman into his house, other Chházangs will not refuse to eat from his hands. The offspring of such a 'marriage' is called Argun, and an Argun will marry with a Lohár. The Lohárs are skilful smiths, making pipes, tinder-boxes, bits, locks and keys, knives, choppers, hoes, ploughshares and chains. Some of their work is of quaint and intricate pattern. The articles are generally made to order, the smith receiving food and wages, and being supplied with the iron. Lohárs are employed to beat drums at marriages and at festivals in the monasteries. They seldom own land.‡

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* The Lohár in Kullu is both a blacksmith and an iron-smelter. The Bárapas or Bálpas are also occasionally employed on iron-smelting, but their real occupation is making baskets from the hill bamboo, *nirgál*: *cf.* Nirgálu.

† In Láhul a few fields called *gar-zing* are generally held rent-free by a few families of Lohárs, not so much in lieu of service, for they are paid for their work separately, as to help them to a livelihood and induce them to settle down.

‡ Maclagan also mentions the Gera or Gára of Spiti as a distinct caste of blacksmiths, and adds that an agriculturist cannot take a Gára woman to wife without himself becoming a Gára.

In the hills round Simla the Lohárs are ironsmiths. They marry within the tribe as well as with Báṛhis or carpenters and Barehṛas or goldsmiths, whose customs are similar to those of the Báṛhis and Lohárs. All three groups are servants of the landowners, from whom they receive food and at harvest time a share of grain called *shikota*. The Kanets and higher castes will not drink with the Báṛhis as they receive dues on the occasions of funerals and are consequently considered unclean.

In the higher Simla hills the Lohárs intermarry with the Báṛhis or masons, but a Báṛhi can enter a Hindu kitchen, *rasoi*, or the place where the *chula* is, with his tools in his hand to effect repairs, and apparently a Lohár cannot do so. The Báṛhis can wear gold ornaments, but may only don a *sihra* or chaplet of flowers by permission, and the Lohárs are equally subject to this rule. Kanets will not drink water touched by a Lohár or a Báṛhi. Neither caste intermarries with Kolis or Dágis. In the lower hills the Báṛhi is said to be a distinct caste from the Lohárs as both are so numerous that brides can always be found within the caste. In the Simla hills the Bhareṛa is a silversmith who intermarries with the Lohárs, and with the Badhela.

LOHNÚ, a sept of Rájputs, descended from Nának Chand, 4th son of Tárá Chand, 31st Rájá of Kahlúr.

LOHRA, (1) a low caste which lives by making string, found in Karnál. To the east of Thánesar no cultivator will grow *saní* (the leguminous Crotolaria), but he will permit a Lohra to do so: (2) also a section of the Oswál Bhábras.

LOHRAG, see under Cháhzang.

LOHTÍÁ, an ironmonger.

LOLAH, a Jáṭ clan (agricultural) found in Multán.

LOLERÍ, a Jáṭ clan (agricultural) found in Multán.

LON-CHHENPA, see under Cháhzang.

LON-PA, see under Cháhzang.

LORÍMALÁNAH, a Jáṭ clan (agricultural) found in Multán.

LOTHÁ, a Jáṭ clan (agricultural) found in Multán.

LUBÁNA, see Labána.

LUDDU.—A tribe of Rájputs of the second grade, the Luddu are found in certain *talúkas* of the Una tahsil in Hoshiárpur. The heads of their families are styled Rái, the chief being the Rái of Bhabaur, and much of the Bet or riverain in Núrpur *pargana* appears to have been held in former times by petty Luddu Ráos under the Kángṛa Rájás, and their descendants still retain the custom of primogeniture with mere *guzára* or maintenance to younger sons.

The Luddus are Súraj-bansi by descent. About 2,400 years ago, they say, Bhúm Chand, a Suraj-bansi Rájá in Kángṛa, and a devotee of Durga or Shakti, had a son Susrám Chand, the Susarma of the Mahábhárat. Having married Duryodhan's daughter, Susrám Chand sided with the Kauravas on the Kurukshetra battle-field and returned to Kángṛa every day during the fight. One day Bhíma smote Susrám Chand's elephant with his mace and fractured its skull, but Susrám

held the sides of the wound together with his feet and so rode it back to Kángṛa. After the war Susarma fell to fighting with Rájá Virata, an ally of the Pándavas, then ruling in Kashmír. In a battle Susarma was surrounded and begged for his life which Virata granted on condition that he performed a *luddi* or jump. Hence the name Laddu or Luddu. The real rise of the clan, however, appears to date from Khamb Chand, 21st in descent from Bhúm Chand, who attacked Nangal Kalán and its dependencies. He eventually made it his residence and married his son to the daughter of the Basdhawál Rájá of Bhabaur, but seeing its prosperity he killed the Rájá and made it his capital. His son Binne Chand had eight sons. Tradition says that their mother was blind, but contrived to conceal her infirmity from her husband for 22 years. But one day he discovered it, and pleased with her cleverness in concealing it, told her to ask a favour. She begged that although the custom was for the eldest son to succeed, all her sons should succeed; so they were all appointed *tíkás* and their (chief) villages became known as *tíkás*, they themselves taking the title of *rái*.

The families descended from them bear the title or rank of *rái* and the heads of these families greet one another with the salutation '*jai deo*.' Younger sons get separate villages or shares of villages without paying any *tálúkdári*. A *rái* is installed and the *tilak* mark applied to his forehead by the Rái of Bhabaur, who is the head of the *rai* families and to whom a horse, a shawl and, if means permit, money is presented on this occasion. Until the *tilak* is thus applied the title of *rái* cannot be assumed. The Rai of Bhabaur is similarly installed by the Rájá of Goler in Kángṛa.

UHÁNI, see under Nuháni.

UHÁR, see Lohár.

UHTÍÁ, see Lohṭiá.

UNA, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

UND, a large BALOCH tribe, divided into two *tumans*—Sori and Tibbi Lund, *qq. v.*

UNGHERE, a tribe of Jáṭs.

ÚNI, LAURNI, a small tribe of the MIÁNA branch of the Paṭháns, found on the Dera Ismaíl Khán border. Its weakness is due to the encroachments of the Marri and other Baloch tribes.

ÑNI, LONI, a group of potters, found in Jhang, who claim to have been originally Chaddrar Jáṭs. They *tabu* the use of green clothes and blue *dhotís* or waist-cloths, because they say their ancestors' tomb is covered with a green cloth and one of their forebears died, as after being bitten by a mad dog some one placed a blue cloth over him. Some of the younger generation now wear clothes of green and blue mixed, but never of pure green or blue.

ÚR, a Gujar clan (agricultural) found in Amritsar.

URA, a Muhammadan Kamboh clan (agricultural) found in Montgomery.

URKA, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

M

Máchhi, Máchchhi, fem. Máchhan, **Machhháni**, *cf. machhúá*, a fisherman, fishmonger. Known in Pesháwar as Machchhháti, Machchhliwál and Máchchhiwáni, the Máchhi is the western Panjábi name for the Jhínwar, but in Multán, Dera Gházi Khán and Baháwalpur the Máchhi forms a distinct tribe which ranks as Ját. In all the northern Districts of the Punjab the Máchhi is also called a Jhínwar and in the western Districts both names, where used at all, are applied indifferently to the same person. But in parts of the Central Punjab, where the eastern Hindu meets the western Musalmán, the two terms are generally used distinctively. The Máchhi occupies in the centre and west the same position which the Jhínwar fills in the east, save that he performs in the former parts of the Punjab a considerable part of the agricultural labour, while in the east he seldom actually works in the fields, or at least not as a part of his customary duties, though of course all classes work for pay at harvest time, when the rice is being planted out, and so forth. But besides the occupations already described for the Jhínwar, the Máchhi is the cook and midwife of the Punjab proper. All the Ḍáyas and Ḍáyis, the accoucheur, midwife, and wet-nurse class, are of the Jhínwar or Máchhi caste.* So too the common oven which forms so important a feature in the village life of the Punjab proper, and at which the peasantry have their bread baked in the hot weather, is almost always in the hands of a Máchhi for Musalmáns and a Jhínwar for Hindus. In some parts he is also the woodcutter of the village. In the Deraját he is sometimes called Mánjhi or Manjhera,† more particularly when following the occupation of a fisherman, and the name Men is often given him under the same circumstances in the rest of the Central and Western Punjab, along the banks of our great rivers. Both these castes may be classed as a Máchhi, as may also the Sammi or fisherman and quailcatcher, and the Máhigir, Machhahra, Machhiyánia, or fisherman. But the **Men**, Meun or Meo appears to be quite distinct from the Máchhi.

The Muhammadan Máchhis of Kapúrthala State say that they came from Ajmer in the time of Humáyún and Akbar some centuries ago. The Archangel Gabriel first carried water in a skin and they follow in his footsteps. But more immediately all the Máchhi *gots* go back to Qutb Sháh, their common ancestor. Doubtless a tradition of spiritual descent is here hinted at. The Máchhi sections in this State are :—Sont, Phabbe, Thammam, Khokhar, Pháno, Sangri, Mehrás, Soranch, Gár, Wajan, Phabú, Khose, Syál, Bhote, and several others. But marriage is of course allowed within the section, as they are Muhammadans.

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* So Ibbetson, § 619.* But women of various low castes act as midwives, *ḍai*, throughout the Punjab, The Daya forms a caste whose women are hereditary wet-nurses to Rájput families on the borders of Rájputána ; but it is doubtful if the Daya is ever employed as an accoucheur though the Census returns show *ḍayas* as such by occupation as well as by caste.

† The Manchhari who are boatmen and fishermen are said to be a sept of the Malláhs or Mohánas.

Any outsider is allowed to learn Máchhi's work as an apprentice, but is never permitted to form marriage relations with the caste. Early marriage is the rule, but in case of necessity adult marriage is allowed. Betrothals are thus arranged. After preliminary enquiries the boy's father makes a proposal of marriage to the girl's father, and when it is accepted he goes with some of his relations to her house, taking with him some clothes, a few silver ornaments, some *gur* and *pinniân*. The betrothal ceremony is then performed in the presence of the *barádri* and fees are given to the *lágis*. The bride's father gets clothes and about Rs. 14 in cash and the boy's father incurs an expenditure of some Rs. 40. The girl's father then takes leave of the boy's father giving him a *dastár* and a sheet. If his means allowed, he also gives *dastárs* and sheets to all who accompany him. The guests are detained for a day or two. The girl's father then fixes the date of the wedding in consultation with the *barádri* and deputes the barber with a *tewar* and a *gand* (a piece of thread) to announce the date fixed to the boy's father. On receiving these the boy's father summons his *barádri* and inform them of the date. Then Rs. 50 or Rs. 60 on a *thál* or plate are put before the barber who takes one rupee as his fee and Rs. 11, Rs. 21, or Rs. 25 or as much as he may be told to take for the girl's father. On the date fixed the *barát* consisting of 10, 15 or 20 persons, as means permit, goes to the bride's house and halts near it. The girl's father on hearing of its arrival sends *sharbat* for the party through the barber. The barber gets a rupee as his fee for offering the *sharbat* and then the *milni* ceremony is performed through him. He brings a basket of *shakkar* to the bridegroom's father who puts as much money as the girl's father may demand into it. The bride's father then presents a rupee to the boy's father for the *milni* and gives another rupee to the Barwála on his way. On entering the house, the girls bar the way and only let the procession pass on getting two rupees to buy parched grain. When it is eaten, the bride's father gets a rupee from the boy's father and gives it to the Mirási. After this, the wedding is solemnized by a Mián in the presence of two witnesses. A dower of Rs. 32 is then given. The *barát* is detained for one or more nights as means allow. Dowry is also given to the bride by her father to the extent of his means. After the wedding the bride's father obtains money from the boy's father to pay the *lágis'* fees, the use of the mosque, and so on.

The Máchhis in Baháwalpur State are also called Takráni (Sindhi *takkar*, mountain). They are virtually confined to the detached area, lying south of the State, known as Fatehpur-Máchhká. They have ten septs :—

(*i*) Takráni or Dagráni, the sept of the chiefs.
(*ii*) Laláni.
(*iii*) Baláni.
(*iv*) Shahláni.
(*v*) Jumláni, or Jumrâni.
(*vi*) Guláni.
(*vii*) Sidqáni.
(*viii*) Kiryáni.
(*ix*) Ghúti.
(*x*) Jumman.

These Máchhis say they are a branch of the Solgis (Saljukis) and came from Halab (Aleppo) in Syria to Karbalá, where they were settled when the Imám Husain was killed there. They claim to have been his followers and interred his body after his martyrdom, but their enemies

say that they were his foes and that Shimar the Cruel was of their race. From Karbalá they migrated *via* Southern Persia and Afghánistán to Kech-Mekrán, thence to Bela Jhal, and thence to Qalát where they remained some time. Finally they settled in Shikárpur. Early in the 18th century they were allies of the Kalhoras against the Dáudpotras at the battle of Shikárpur. Massu Khán, Máchhi, then founded Massuwála in the Jacobabad District, but when the Kalhoras took Haidarábád and Shikárpur, they leased the tract of Ubaura to the Dáhrs, who unable to repel the inroads of the Sáhu freebooters of Jaisalmír, called on Sultán Khán, son of Massu Khán, to aid them against the Sáhus, in return for lands in Ubaura. Sultán Khán was migratiug to Ubaura when he heard that the Sáhus were besieging that fort and suddenly attacked the besiegers. The Dáhrs also sallied forth and the Sáhus thus surrounded were utterly defeated, but the total loss on both sides was believed to amount to 100,000 men, whence the depression near Ubaura was named Lákhi. In return the Dáhrs gave the Máchhis the tract between Lákhi and Massuwála, both tribes holding as joint lessees of the Kalhoras. But when the Talpur Wazírs usurped the govèrnment of the Kalhoras they resumed the lease and wrested all their lands from the Máchhis except Fatehpur and Máchhka, which became a part of Baháwalpur. The Máchhis remained loyal to the Nawáb of that State, when the Dáudpotras of Kot Sabzal rose in rebellion, and still boast that they received Rs. 5 for every rebel's head. The Máchhi Sardárs are named alternately Sultán Khán and Jahán Khán. The Máchhis are exceedingly obedient to their chief, who is sole owner of the tribal territory (78,000 *bighás* in area) of Fatehpur Máchhka, the tribesmen being his tenants, and he settles all disputes as to custom and other domestic matters. The Máchhis, like the Baloch, do not cut the hair or shave, nor do they wear black, and all of them usually live in *sahals*, for, however rich a Máchhi may be, he will always have a roof of reeds, not of beams and rafters.

The Máchhis of Dájal and Rájanpur in Derá Gházi Khán also declare that members of their tribe are to be found among the Brahúis (or highlanders) of Balochistán. They say that the Prophet was once at war and gave orders that all his followers should abstain from intercourse with his wife till victory was assumed, but Okel, one of his soldiers, disobeyed him and his wife bore a son, who to avoid detection was cast into a river and eaten by a fish. Muhammad, however, restored the boy to life and his descendants were styled Máchhi.

The Máchhis of Khwáspur in Gujrát were converted to Islám by Khwás Khán and styled Islámsháhi or Salímsháhi after the name of the son of the emperor Sher Sháh. They were *bhaṭṭiáras* of the sarai at Khwáspur.

MADAH, an Aráiṇ clan (agricultural) found in Amritsar.

MADÁRI, fem. MADÁRAN.—A follower of Zinda Sháh Madár,* the celebrated saint of Makanpur in Oudh. His name was Bázi-ul-dín Sháh, and he was a converted Jew who was born at Aleppo in A.D. 1050, and is said to have died at Makanpur at the mature age of 383 years after expelling

* *Madár* in Panjábi means the juice of the *ak* plant.

a demon called Makan Deo from the place. He is supposed by some to be still alive (whence his name), Muhammad having given him the power of living without breath. His devotees are said never to be scorched by fire, and to be secure against venomous snakes and scorpions, the bites of which they have power to cure. Women who enter his shrine are said to be seized by violent pain as though they were being burnt alive. Found in Ambála, Ludhiána Jullundur, Hoshiárpur, Amritsar, Siálkoṭ and Ferozepur, they are very generally distributed throughout the eastern half of the Punjab. In the western Punjab they seem to be almost unknown. They wear their hair matted and tied in a knot, and belong to the *beshara* section of Muhammadan orders, who regard no religion, creed, or rules of life, though they call themselves Musalmán.

Maddoke, a Kharral clan (agricultural) found in Montgomery.

Maḍer, a Jáṭ clan (agricultural) found in Multán.

Madhaul, a Kharral clan (agricultural) found in Montgomery.

Madhe, a Hindu Kamboh clan (agricultural) found in Montgomery.

Madhrá, of medium size, a caste of Brahmans. *Panjábi Dictionary*, p. 694. (?)=Maddham.

Mádho, a term for the Bhátra in Ráwalpindi. Also a group of the Bháṭs.

Madrási or **Mandráji**: chiefly applied in the Punjab to the servants of Europeans from Madras.

Mage, an Aráiṇ clan (agricultural) found in Amritsar.

Magh, a small caste found in the Naraingarh tahsil of Ambála.

Maghiána, a sept of the Siáls, which gives its name to Jhang-Maghiána, the head-quarters of the Jhang District.

Magsí, a Jáṭ clan (agricultural) found in Multán.

Mahábrahman, the 'great Brahman' or Achárj, the Brahman who performs funeral ceremonies. After the cremation he is seated on the dead man's bedstead and the sons lift him up, bedstead and all, and make obeisance to him. He then receives the bedstead and all the wearing apparel of the dead man. He rides on a donkey, and is considered so impure that in many villages he is not allowed to come inside the gate.

Mahád, a Jáṭ clan (agricultural) found in Multán.

Mahájan, fem. -i, lit. 'great folk,'* a title bestowed on the Bánia throughout the Province. As such it is almost synonymous with Sháh, 'king,' the popular term for a money-lender. But in the hills the Paháṛi Mahájans form an occupational group of shopkeepers which is tending to form a true caste. The Mahájans are of composite origin, as a Brahman shopkeeper is called a Mahájan, though most of the Mahájans

* There appears to be a punning allusion in the term *mahá-jan* to the reluctance of the Bánia, especially if he be a Jain and a Bhábra, to take life. But while the Bhábra is a professing Jain, the Mahájan is a Hindu.

appear to be Bánias, Bohrás* or Káyaths who have intermarried or espoused wives of the lower Rájput grades, such as the Ráṭhis and Ráwats. A Mahájan is essentially a trader or shopkeeper and a Mahájan who becomes a clerk is termed a *káith.* In Hazára Mahájan hardly means more than a Hill Brahman who takes service, cultivates, keeps a shop or acts as a priest. In Gurdáspur and Siálkoṭ the Mahájan is also styled a Karár or Kirár.

Among the Mahájans of Kángṛa the following sections, which appear to be totemistic, have been noted :—

(*i*) Bheṛú, said to be derived from *bheḍí*, 'ewe.'
(*ii*) Makkerru, said to be from *makki*, a bee.
(*iii*) Koháru, an axe or chopper.

Máhal, Máhil, a small Jáṭ tribe which appear to be chiefly found in Jullundur and Amritsar. Their ancestor is said to have been a Rájput from Modi in the Málwa.

Mahaní, a Jáṭ clan (agricultural) found in Multán. Doubtless=Mahni.

Mahant, fem. **-ni.** The head of any Hindu *ḍera* or religious institution. A *sri-mahant* is the head of a group of *ḍerás* or of a head *ḍerá.*

Mahar, Mahir, fem. **-i,** (1) a title among Jáṭs, and more especially among Siáls and Drakháns or Tarkháns in the south-west. It appears to be merely a dialectical form of Mihr; (2) a Jáṭ clan (agricultural) found in Multán and in Montgomery. It is Hindu in the latter District.

Mahár, a tribe of Rájput status, claiming descent from Mahár, a brother of Joiya, and found almost exclusively along the Sutlej, opposite Fázilká, in Montgomery. Like the Joiyas they came from Baháwalpur, but are said to be quarrelsome, silly, trickish, fond of cattle and indifferent to agriculture. Contrary to Jáṭ custom sons generally inherit *per stirpes* (*chúndavand*). Also found in Amritsar and Multán, and in Baháwalpur, in which State they are described as an important tribe claiming descent from Mahár, an elder brother of Joiya, sons of Iyás and Ráni Nal, daughter of Rája Chuharhar. The Joiyas while admitting this claim to kinship, say that Mahár was sister's son to Joiya's mother. Mahár was born in Chuharhar, and Wag, his grandson, became *rájá* of Gaṛh-Mathíla and Kot Sanpli. He had a son, Sanwra, whose descendants the Sanwrepotre or Mahárs are found in Sirsa. Sanwra's brothers drove him out of Gaṛh-Mathíla and so he settled in the Shahr Faríd *peshkárí* of Baháwalpur. During the ascendancy of the Lakhweras, to whom the Mahárs used to pay a fourth of their produce, the son of

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* The Bohras of Simla are all immigrants from the plains, and are said to have first come to Kángṛa from Poona and Satára. The story goes that Rájá Nirandar Chand of Kángṛa died, leaving a widow who was with child. Fearing lest she should suffer at the hands of her husband's heirs, she went to her parents in the Deccan, and on the way gave birth to Rájá Shehr Chand. With him she reached her paternal home at Poona. But when the boy, who was brought up by his grandfather, came of age and learnt that Kángṛa was his inheritance, he determined to conquer his kingdom. With an army of his grandfather's subjects he attacked Kángṛa, subdued those who had occupied the throne and regained his paternal kingdom. Díwán Rúp Lál, Bohra, who was sent with the Rájá by his grandfather, was made minister, and by degrees members of his family came and settled in Kángṛa. Some of them went to Rupar and other parts of the country for trade. As they knew Urdu, Hindi and Nágri, so they were everywhere respected and honourably entertained.

the Khwája Núr Muhammad (Qibla-i-Alam), Mián Núr-us-Samad, was assassinated by two Mahárs and a Joiya, and a long time after Qázi Muhammad 'Áqil of Mithankot claimed blood-money in the court of his *murid* Sádiq Muhammad Khán II of Baháwalpur. The claim was allowed against the assassins' descendants, who were ordered to pay 200 buffaloes or 100 camels to the descendants of the 'martyr,' but as they could not pay this fine the Mahárs had to transfer to them the ownership of half of their village, Maháran, and since then they have sunk gradually.

MAHÁRÁ, a Jáṭ clan (agricultural) found in Multán.

MÁHARA, a Jáṭ clan (agricultural) found in Multán.

MAHARÁNA, a Jáṭ clan (agricultural) found in Multán.

MÁHARWÁL, a Gujar clan (agricultural) found in Amritsar.

MAHÁTMÁ, one who has attained the highest degree in the order of the JOGIS.

MAHE, a Jáṭ clan (agricultural) found in Amritsar and Sháhpur: also found in Multán where they are described as pilgrims from Jammu who settled there in the time of Sháh Jahán.

MAHESÍ, a Kamboh clan (agricultural) found in Amritsar.

MAHESAR, a Jáṭ clan (agricultural) found in Multán.

MAHESHARÍ, MAHESARÍ, from Mahes, Mahesar, a title of Mahádev: a sectarian division of the Bániás. The origin of the Maheshari is shrouded in some mystery. An offshoot of the Bánia caste, they are to be distinguished from the Bhábṛás as they do not follow Jainism in any of its forms. The Bhábṛas and all the Jains disown them and the Mahesharis themselves recognise that they are a distinct sub-caste of the Bániás. In matters of dietary and social intercourse some of these men may have leanings to Jain ideas, and it is possible that at one time they entered the Jain fold but probably more by way of protest against the thraldom of caste, which seems to assign to the Maheshris a somewhat inferior position, than as converts to Jain religious doctrines. As a body, the Mahesharis, as their name implies, are strict followers of Hinduism and observe the same religious rites and social customs as are prevalent in sub-castes of Bánias other than the Bhábṛas. There are, however, certain points which distinguish them from the rest of the Bánias: (*a*) the Maheshris are not included in the 17½ *gots* of the Bániás: on the contrary they say they have 72½ *gots* of their own,* (*b*) their *parohits* are not Gauṛ Brahmans, (*c*) in marriage only two *gots* are excluded among the Aggarwál Bániás, whereas among the Mahesharis marriage is allowed within the four *gots*.

The home of the Mahesharis is in Márwar in Rájputána, at Darwáná, Nágaur, Ajítgarh, and other places, whence they have migrated to the centres of commercial activity in Northern India. A tradition, current in Delhi, regarding their origin says that a Kshatriyá Rájá had many sons who with other princes set to hunt in a jungle, in pursuit of game. The princes reached a secluded spot where a band of *rishis* was sitting absorbed in meditation and a sacrificial *yajna*. In the exuberance

* In Hissár these are said to be Rájput *gots* or clans.

of youth the princes disregarded the solemn nature of the occasion and interrupted the penances of the *rishis*. Annoyed at this intrusion the *rishis* cursed the princes and they were turned into stones. Search was made for them and the Rájá with his Ráni and others besought the *rishis* but the latter were obdurate until Shiva (Mahesh) with his consort (Shri Párvati) chanced to pass by and through their intercession the princes were restored to life. This penalty was, however, imposed on the king's family that thereafter his descendants should not call themselves Kshatriyás but Mahesharis. Nevertheless, despite their obligations to Shiva, the Mahesharis are described as Vaishnavas.*

MAHÍ, a Jáṭ clan (agricultural) found in Multán.

MÁHÍ, a Jáṭ clan (agricultural) found in Amritsar.

MAHÍÁL, see Muhiál.

MÁHÍGÍR, a fisherman (Pers. *máhi-gír*), equivalent to the Sanskrit *Nisháda* or *Párasava* whose status was equated to that of a man begotten by a Brahman on a Sudrá woman : Colebrooke's *Essays*, p. 272.

MAHIL, a palace : so a queen ; a title of respect given to the wives of the Sikh Gurus. *Panjábi Dicty.*, p. 699.

MAHIR, fem.-í, see Mahar.

MAHIRÁ, (1) a title of respect given to the Kahár or Jhínwar caste : (2) a palanquin bearer. See Mahrá. The fem. Mahiri is defined as (1) the wife of a village headman, (2) a female of the Gujar, Aráin or Jhínwar castes, and (3) as a title given to a man's second wife. See *Panjábi Dicty.*, pp. 700-1.

MAHITÁ, = Mahta, *q. v.*

MAHITON, a caste of Rájputs who wear the Brahmanical thread and live by agriculture. *Panjábi Dicty.*, p. 701. See Mahton.

MÁHL, a Rájput clan (agricultural) found in Sháhpur.

MAHLI, a Hindu Jáṭ clan (agricultural) found in Montgomery.

MAHLUKE, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

MAHMAND, see Mohmand.

MAHNESH, a Jáṭ clan (agricultural) found in Amritsar.

MAHNÍ, (1) a clan of the Siáls, now almost extinct, *cf.* Mahaní ; (2) a Ḍogar clan (agricultural) found in Amritsar.

MAHNIKE, the clan of the Chadhars to which Sáhibán belonged. For her legend see the Montgomery *Gazetteer*, 1899, p. 81.

MAHAN, a Ḍogar clan (agricultural) found in Amritsar.

MAHOTA, a Jáṭ clan, found in tahsil Multán : originally of Umarkot, in Sind.

MAHPÁL, a branch of the Lodi Paṭháns. At present little known the Mahpál are akin to the Súr and Nuháni Paṭhans, being descended from their eponym, a son of Ismáíl, son of Síánai, son of Ibrahím Lodai.

MAHR, a tribe found in Baháwalpur, who have been identified with the Meds of the Arabian historians. They have nine septs :—

Channar, Hasnáne, Rukráni, Tagáni, Laláni, Sherwáni, Máke-Mahr, Matuje, Sukhíje.

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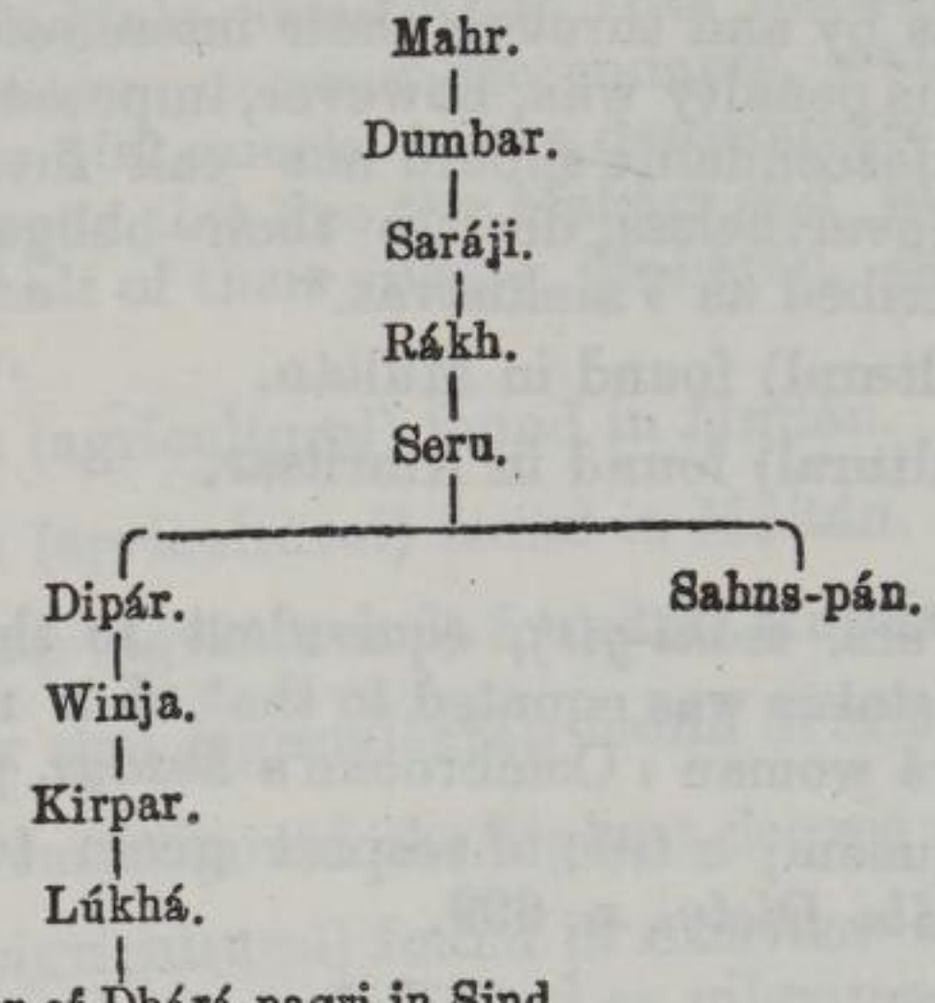
* Hissár *Gazetteer*, 1904, p. 76.

Their chief or Khán is a Sukhíja of Khángarh in Shikárpur and no other Mahr will sit on the same *chárpái* with him. They derive their name from Mehtar 'prince,' but some of them give their genealogy thus :—



These names also occur in the genealogies of certain Rájput tribes, such as the Joiya, Wattu and Samma.

Sir H. Elliot* was of opinion that the root of Mahr, Mer or Man could be traced in various place-names in the Punjab, such as Mera 10 miles west of Kallar Kahár. This theory would give them a northern origin, but it is not in accord with this fact that the Mahrs and the Kahiris were attendants of the Abbási Dáúdpotrás when they migrated from Shikárpur to the country which now forms the State of Baháwalpur.

MAHRA, a sept of Muhammadan Jáṭs, akin to the Lákhás (*q. v.*), and found in Rájanpur tahsil of Dera Gházi Khán : also, it is said, in larger numbers in Alipur tahsil, Muzaffargarh. Their tradition is that they were originally styled Chughattas and settled near Delhi till 10 or 11 generations back, when the whole tribe was exterminated with the exception of a boy who was found lying among the slain and thence named Mara or Mehra. He and his descendants migrated to the banks of the Indus.

MAHRA, MEHRA, a term of respect applied to individuals of the Jhínwar or Kahár caste rather than a tribal name, but apparently all Hindu Jhínwars are called Mahra in the western Punjab and Mahane in the Central Districts also. *Cf.* Mahirá.

MAHRATTA, a group of Brahmans, a relic of the Mahratta supremacy, still found in the Báwal *nizámat* of Nábha. The Gauṛs were, it is said, constrained by the Mahratta conquerors to consent to intermarry with them. The Brahmans first settled in this tract in the Mahratta service and now regard *parohitaí* as degrading. There are also a few in Charkhi and Dádri in Jínd territory and in the town of Rewári, but they are mainly found in Gwalior. They use the Hindi and Persian characters, but do not learn Sanskrit or teach it to their children lest they should become *parohits*.

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* *History of India*, I, p. 530.

MAHRI, a *got* of the Telís.

MAHSI, an Aráiṇ and also a Kamboh clan (both agricultural) found in Amritsar.

MAHSÚD, *see* Wazír.

MAHTÁ, MAHITA, MEHTA, (1) a title of respect applied to Brahmans and others; (2) the title of an official in the Simla Hills who was in charge of a *pargana*; (3) a section of the Punjábi Khatris. The word appears to mean 'a measurer, moderator or arbiter.' See also Mahton.

MAHTAM, MÁTAM.—A caste of obscure and probably composite origin found spread across the Punjab from Dera Gházi Khán to Lahore. The name Mahtam is phonetically identical with the term MAHTON, but the Mahton of the eastern districts* elects to be called a 'Rájput Mahta.'

As a maker of ropes the Mahtam is called Rassiwaṭ, or Ṛassibaṭ, and as a dweller in *sirkis* or wattled screens he is often styled Sirkiband.

The true Mahtam is to be distinguished from the Múthbhari or Máhgír group of the Mahtams which is addicted to theft and is disowned by the rest of the caste.

The Mahtams appear to have migrated from the west along the great rivers and it will be best to describe them first as found in Bahá-walpur and Dera Gházi Khán. In the former State their Guru, himself a Mahtam, gives them the following genealogy:—

Rája Bhím Sain of Delhi.
|
Megh-warn.
|
Gahroká.
|
Máhi. — Tat.

And from Máhi, their eponym, the Mahtams claim descent. This account gives them an eastern origin and appears to connect them with the Meghs. In the District of Dera Gházi Khán a few localised *gots* appear to be found, but the local death customs merit our attention. A Hindu Mahtam is as a rule neither buried nor burnt, but consigned to a stream, with three pitchers full of sand tied to his neck, chest and waist, while in Bruceábád and Jámpur tahsíl the body is either burnt or buried. The funeral rites of a Mahtam are performed by a Jájik Brahman.

In these tracts, and in Multán† and Montgomery the Mahtam does not rank high. He is a tenant or labourer, but not infrequently owns land, and stray Mahtam villages are even to be found. But their chief occupation is snaring the wild pig in the trap (*vavur*)‡ which is found in every Mahtam hut.

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* For this equation *cf. gáon, gáṇ : náon, nám* Mr Maclagan notes Kahlam as a variant of Kahlon. The word *mahattama* appears in the *Rájatarangini* as a term for 'minister.' It appears to be the original form of Mahtam. *Cf. mahattara* and *mihtar*.

† In Multán most of the Mahtams are Muhammadans of Jáṭ status and Mahtams merely by tribe. The other Mahtams are low caste Hindus.

‡ The snare from which the Bauria also takes his name.

Widow remarriage is permitted among the Mahtams, but where the caste has social aspiration, *e. g.* in Lahore, it is discouraged or only permitted with the husband's younger brother. In Lahore the Hindu Mahtams are said to wear the *choti* but not the *janeo*.

The traditions of the Mahtams are very diverse, as has already been indicated. In Lahore they claim Jaimal and Fatah as their forebears, and say they came from Delhi. But the Jáṭs were their great rivals, and after Akbar had married Mihr Mitha's daughter they incurred his resentment and were banished.

The late Sir Denzil observed that the Mahtam were also called Bahrúpia—those of Gujrát and Siálkoṭ having returned themselves under that name. He added: "The Mahtams, or as they are called in the Jullundur Division Mahton (nasal *n*), are found chiefly in the Sutlej valley, and along the foot of the hills between Jullundur and Gujrát. They are of exceedingly low caste, being almost outcasts; by origin they are vagrants, and in some parts they apparently retain their wandering habits, while everywhere they are still great hunters, using nooses like those of the Báwarias. But in many Districts, and especially on the middle Sutlej, they have devoted themselves to husbandry and are skilful and laborious cultivators. The great majority of them are classed as Hindus, but about one-fifth are Musalmán, and as many again Sikh. But the Musalmán section, even in the Multán Division, eat wild pig and retain most of their Hindu customs, and are consequently not admitted to religious equality by the other Musalmáns. They appear, however, to bury their dead. They live, in Muzaffargarh, in grass huts on the river banks, whence the saying—'Only two Mahtam huts and calls itself Khairpur.' Mr. Purser thus described the Mahtams of Montgomery:—

"They are a low Hindu caste, and are looked down on by their neighbours. Their story is that they were Rájputs, and one of their ancestors was a kánúngo. Akbar was then on the throne. Kánúngos were called *mahta*, and thus they got their name. The first *mahta* was dismissed, and then settled at Mahtpur in Jullundur. His descendants emigrated and settled along the banks of the rivers as they found quantities of *sarr* in such situations, and working in *sarr* was their chief occupation. It was not till the Nakkái chiefs held sway that they settled down permanently in this District. They adopted the custom of marriage with widows according to the form of *chaddar ḍálna*, and so became Sudras. They are also called 'Bahrúpias,' which name is a corruption of '*Bho-rúp-ias*,' and means people of many modes of life, because they turned their hands to any business they could find (yet *cf. Select Glossary*, I, 17 and 54). Cunningham (*Hist. of the Sikhs*, p. 17) says, 'the hardworking Hindu Mahtams are still moving family by family and village by village eastward away from the Rávi and Chenab.' This would seem to give the Mahtams a western instead of eastern origin as claimed by them. They own a good many villages (19), most of which are in good condition. Where they are not proprietors of the whole village, they reside in a separate group of huts at some distance from the main *abádi*. They are great hands at catching wild pigs; but it is in cutting down the jungle on inundated lands that they excel. Though industrious they do not care much for working wells, and prefer cultivating lands flooded by the rivers. They are quarrelsome and addicted to petty thieving. They are of medium stature and stoutly made."

Sir Denzil's account continued:—'There is a Bahrúp tribe of Banjáras or, as they are called in the Punjab, Labánas; and the Labánas and Mahtams of the Sutlej appear closely to resemble each other. Elliott's description of the Bahrúp Banjáras at p. 54, Vol. I, of his *Races of the North-West Provinces*, tallies curiously in some respects with that of the Bahrúpia Mahtams of Gujrát given by Captain Mackenzie at § 71 of his Settlement Report of that District; and on the whole it seems pro-

bable that the Mahtams are Banjáras or Labánas, in which case it is possible that the Sutlej group have come up from Rájputána, while the sub-montane group are merely a western continuation of the Banjáras of the lower hills. This is the more probable as I find that the Jullundur Mahtams trace their origin from Jammu, conquered Ráhon from the Gújars, and were in turn deprived of it by the Ghorewáha Rájputs probably not less than five centuries ago. At the same time I should note that the Mahton of Hoshiárpur and the neighbourhood appear to hold a much higher social position than the Mahtams of the Sutlej; and it may be that the two are really distinct. Sardár Gurdiál Singh indeed goes so far as to say that the Mahton of Hoshiárpur are of good Rájput blood, though they have lost caste by taking to ploughing and practising widow-marriage, and that their social standing is not much below that of Rájputs. He thinks that the name may be derived from *Mahta*, which he says is a title of honour current among the Rájputs of the hills; and this agrees with the Montgomery tradition quoted above. The late Mr. A. Anderson also gave the Hoshiárpur Mahtons high social standing. On the other hand, Sir James Wilson said that the Labánas of Sirsa would scout the idea of connection with the Mahtams of the Sutlej, whom they consider utterly inferior to themselves.'

The following is a list of the Mahtam *gots*:—

Baksáwan, Multán.
Báwrá, Multán.
Bhaṭṭi, *passim*.
Bhichar, Dera Gházi Khán.
Chauhán, Hoshiárpur.
Dandal, -ḍal, Multán and Dera Gházi Khán.
Dilasari, Montgomery and Dera Gházi Khán: ? = Wilá Sará.
Dosa, Derá Gházi Khán.
Ghogha, Lahore and Montgomery.
Ikwán, Lahore.
Jandi, Montgomery.
Kachauri, Multán and Montgomery; also called Kapúr in Lahore.
Karnáwal, Karnúl, Montgomery and Dera Gházi Khán.
Katwál, Montgomery: Kaṭwal, Dera Gházi Khán.
Khokhar, Amritsar: also called Choṭá in Lahore.
Mádha, Lahore.
Malhi, Amritsar.
Mandal, Dera Gházi Khán.
Manhánas (? Manhás), Multán.
Parbar, Montgomery: Parwár, Multán.
Pok (Búk, Bok), Montgomery.
Punwár, Dera Gházi Khán.
Rai, Amritsar.
Rawari, Montgomery.
Sanora, Dera Gházi Khán.
Sardia, Amritsar.
Saroi, Lahore.
Seotara, Lahore.
Sirari, Montgomery.
Sauni, Lahore and Montgomery.
Taur, Amritsar.
Totum, Montgomery.
Tunwar, also called Jhanda, Lahore.
Wachhwálá, Multán and Dera Gházi Khán.
Vanura, Dera Gházi Khán called Vanwár, Multán.
War-, Waṛ-wál, Lahore, Montgomery and Multán.
Wilá Sará, Lahore: see Dilasari.

MAHTARMALHÍ, a Jáṭ clan (agricultural) found in Multán.

MAHTIÁL, a family of Gadhioks, settled at Bhaun in Jhelum.

MAHTON, a caste which claims to be known as Rájput Mahtá and is recognised as Rájput Mahton. In spite of the occurrence of several *got* names in this and in the MAHTAM caste the two castes appear to be distinct. The Mahton is now enlisted as a 'Rájput Mahtá Sikh.'

In Kapúrthala the Mahton tradition is that of the Mahtons Rája Jai Singh Sawáí had two sons, of whom one, Rája Jagná having quarrelled with his father came to the Punjab and founded Banga*

*The shrine of the Mahton's ancestor in Banga was built of bricks from Dháránagri.

in Jullundur and Bajaura in Hoshiárpur, Pánchhat in Kapúrthala being subsequently founded by five of his descendants, while Máhia his eldest son founded Máyopati in those parts. Again tradition says that two brothers Ratiji and Matiji came from Ajudhia to Jammu where the Brahmans invoked their aid against the Muhammadans. The latter were defeated in a desperate encounter near Jullundur. Matiji was slain but Ratiji founded five villages.

Similarly from Jammu came Míán Moṭá, who first settled in Jaswán-Kopti near Chamba, and then in Rájpur near Hoshiárpur, whence he founded Narúṛ in Kapúrthala, naming it after the elder of his two sons Nár Chand and Záhir Chand.

On the other hand Ṭharkarwál (also called Randhíṛgaṛh) in Hoshiárpur was founded by a Mahton from Jaipur or Jodhpur, and thence a village of the same name was founded in the Phagwára tahsíl of Kapúrthala.* At one period Mahtons also appear to have been settled in the Bít Mánaswal plateau in the Hoshiárpur Siwáliks.

The janeo.—As a rule Mahtons do not appear to wear the *janeo*, but their usages vary in this respect. Thus in Kapúrthala it is said to be put on at weddings, but taken off afterwards by the initiated Sikhs, and only retained by those who are not strict Sikhs.

Wedding rites.—At a wedding the *satí*, who will be described later, is propitiated, the bridegroom going to the *dádí's* place, if in his village, tendering her respect and offering a rupee and piece of cloth which are given to her *parohit*. If the *satí's* place is not in the village a *chauk* is made and the ceremony observed in the bridegroom's house. When the bride is brought home the ceremony is repeated, the bride accompanying the bridegroom to the place with her *chadar* knotted to his.

Another curious ceremony is observed at Mahton weddings. It is apparently a relic of *swayambara* marriage. When the bridegroom brings home his bride he walks with a reed, on which are seven discs made of ears of corn, on his shoulder. The legend runs that Dhol, a brother of Rája Jagdeo, who was a Mahton, was a powerful man and used to plant his spear in his brother's court whenever he came to see him. Fearing lest Dhol should oust him from his throne Jagdeo asked his *wazir's* advice, and the latter counselled him to place seven iron plates under the carpet of the court, but Dhol thrust his spear through them all and planted it as usual. Jagdeo and his *wazír*, ashamed at the failure of this device, craved Dhol's forgiveness, and so the seven discs are pierced with a reed to this day.

As regards widow remarriage the customs vary—*e. g.*, in Hoshiárpur the widow always marries her husband's brother, elder or younger, even if he is already married: yet in Kapúrthala it is asserted that she can never marry the elder brother.

Religion.—Originally Hindus, many Mahtons have adopted Sikhism, in one form or another, and a certain number have accepted Islám. But at least in Hoshiárpur the Hindu Mahtams have strong proclivities for *sati* worship. Each *got* has its own *sati* or *mahásati*, but her

* The Mahtams of Randhírgaṛh in Kapúrthala are *sewaks* of the Bairágis as are the Manj Rájputs generally.

name is hardly ever preserved. The Chauhán and Tani *gots* have *satis* in their villages, but those of the Jáswál, Bhaṭṭi and Punwár are at Banga in Jullundur. The Manhás however have no *sati*, but worship Bábá Matia, *lit.* the ancestor 'who was buried alive,' instead.* The Saroe too worship Bába Bála not a *sati*.

Every year *during the naurátras* the place of the *sati* is visited by members of the *got*, who dig a little earth from the spot and throw it away a short distance off.

Mahtons do not churn milk on the *ashṭami* (8th) or *amáwas* (middle) of the month, but use it uncooked or made into curds. The *ashṭami* is sacred to Durga and the *amáwas* to ancestors, *pitras*. The first and ten successive days' milk of a cow or buffalo is termed *bohli* and is not consumed by the man who miiks the animal. Sukráls will not drink water from wells in Garhshankar because they founded that town and were driven out of it by the Ghorewáha Rájputs. For a similar reason the Punwárs will not drink from wells in Hihun in Jullundur. Chauhán and Jaswáls will not kill a snake, because Gugga, to whom snakes are sacred, was a Chauhán Rájput.

The following is a list of the Mahton *gots* :—

Ajuha,† Hoshiárpur.
Akún, Kapúrthala: *cf.* Ikwan, a Mahtam *got*, in Lahore.
Bádhi, Kapúrthala.
Bhadiár, Jullundur and Hoshiárpur.
Bhatti, *passim*.
Chandlá, Hoshiárpur.
Chauhán, Hoshiárpur.
Dángi, Kapúrthala.
Ding, Kapúrthala.
Gadera, Kapúrthala.
Gheda, (Hoshiárpur) Jullundur.
Hans, Kapúrthala.
Jaswál,‡ Kapúrthala and Hoshiárpur.
Jhandi, Kapúrthala: *cf.* Jandi, a Mahtam *got* in Montgomery.
Jhariál, Jullundur.
Kachauri, Kapúrthala, (also found in Montgomery and Multán, and called Kapúr in Lahore.
Karaudh,§ Jullundur and Hoshiárpur.
Karnáwal, or Karnúl, Kapúrthala, Montgomery (also found in Dera Gházi Khán).
Khárbanda,—wanda, Jullundur and Hoshiárpur.
Khore, Kapúrthala.
Khuttan, Hoshiárpur (? Aktán).
Luni, Kapúrthala.
Mahid, Kapúrthala.
Manhás, Jullundur and Hoshiárpur.
Manj,‖ Kapúrthala and Hoshiárpur.
Marhaj, Jullundur.
Marhatta,¶ Hoshiárpur.
Pajhota, Jullundur.
Phengi, Kapúrthala.
Pok (Búk, Bok), Kapúrthala: also found as a Mahtam *got* in Montgomery.
Punwár,** Jullundur and Hoshiárpur; also found as a Mahtam *got* in Dera Gházi Khán.
Saroi, Juliundur and Hoshiárpur,†† also found as a Mahtam *got* in Lahore.
Sarwari, Kapúrthala.
Sona, Kapúrthala.
Sukrál, Jullundur and Hoshiárpur.
Tayáich, Tiach,‡‡ Jullundur and Hoshiárpur.
Thandal, Hoshiárpur.
Tuni, Hoshiárpur.
Tunwár, Hoshiárpur; also found as a Mahtam *got* and called Jhanda in Lahore.
War-, War-wal, Kapúrthala; also found as a Mahtam *got* in Lahore, Montgomery and Multán.
Wilá Sará, Kapúrthala; also found as a Mahtam *got* in Lahore: See Dilásari.

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* This faintly reminds us of the Mahtam burial customs in Dera Gházi Khán.
† See Karaudh, *infra*.
‡ The Jaswál of Bhám in Hoshiárpur claim immunity from snake bite.
§ In Hoshiárpur the Karaudh of the Ajuha *got* are described as immigrants from Nábha.
‖ An *al* of the Manj, called Ghaind, holds Thakarwál in the Mahilpur *thána* of Hoshiárpur. The Manj in Kapúrthala are *sewaks* of the Bairágis.
¶ The Marhattas are immigrants from the Deccan: an *al* called Bhúlúra ('holders by force') holds Binjon in Hoshiárpur which it wrested from a Ját in Aurangzeb's time.
** The Punwár have a *sati*, Chauhán, at Banga, in Jullundur.
†† The Saroe worship a Bábá Bálá, whose shrine is at Chukhiára in Jullundur: they also have a *sati* at Garhshankar.
‡‡ The Tiách *got* once held a group of 12 villages (*bárah*) in Hoshiárpur.

As regards the Mahtons of Hoshiárpur Mr. A. Kensington wrote:

"Ethnologically the most interesting of the people are the Mahtons, who were originally Rájputs, but have long since degraded in the social scale, owing to their custom of making *karewa* marriages with widows. They hold a cluster of important villages in the extreme north-west of the Garhshankar tahsil, and from their isolated social position have a strongly marked individuality, which makes them at once the most interesting and the most troublesome people to deal with. As farmers they are unsurpassed; and, as they have at the same time given up the traditions of extravagant living by which their Rájput ancestors are still hampered, their villages are now most prosperous. At the same time this very prosperity has caused them to increase at an abnormal rate, while their unfortunate inability to live in harmony together has driven them to subdivide their land to an extent unknown among other castes. How minute this subdivision is, may be realised from the fact that, while 4 per cent. only of the tahsil is in their hands, they own 13 per cent. of the holdings."

Practically the whole of the Mahton villages lie in a cluster in the north-west of the Garhshankar tahsil and in the adjoining Kapúrthala territory. The subdivision of their lands is so minute that sometimes there is not room for more than two or three furrows of a plough in their long narrow fields. They are small of stature, of quite remarkable personal ugliness, and very quarrelsome and litigious. They are great cultivators of the melon, and when ripe they subsist almost entirely upon it, even cooking and eating the seeds.

MAHYÁR, a branch of the NIÁZI Paṭháns.

MAINÍ, a caste of Khatrís; a common weed (*Trigonella polyserrata*).

MAIR. (1) The people along the right bank of the Indus in the cantons of Bunker, Daher, Pattan, Seo and Kandia of the Indus Kohistán: so called by the Paṭháns, but styling themselves Maiyon. The poorest of all the Kohistán communities, they speak a dialect of their own and refuse to intermarry with any but their own people and those of one or two other cantons. Biddulph, *Tribes of the Hindoo Koosh*, p. 12.

(2) One of the three chief tribes in the Chakwál tahsil of Jhelum of which with the Kassars and Kahúts they hold the greater part; their share being most of its centre with outliers to the west, south-west, and south: they hold hardly any land elsewhere. Their story used to be that they came from the Jammu hills, joined Bábar's army, and were located by him in Chakwál; and so Sir Denzil Ibbetson thought:—"They most probably belong to the group of Rájput or *quasi*-Rájput tribes, who hold the hills on either bank of the Jhelum." But now they give the following account of themselves:—Máir, they say, was one of their remote ancestors; they are really Minhás Rájputs (Minhás being a word denoting agricultural pursuits, applied to Rájputs who took to agriculture) and that they are Dográs like the Mahárájás of Kashmír.* In proof of their kinship to that family they assert that when their misconduct in 1848 led to the confiscation of their *jágírs*, they sent a deputation to Guláb Singh to ask him to intercede for them: and that admitting their hereditary connection with his family, he offered to give them villages in his own estate, if they wished to settle there. Their ancestors originally lived at a place called Parayág, or Parguwál,† about 8 miles west of Jammu

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* This is confirmed by the Rájputs of the country round Jammu, who say that an offshoot of the Surajbansi Rájputs was a clan now called Minhás, who degraded themselves by taking to agriculture and are therefore cut off from the privileges of Rájputs.

† Pargwál, a large village in the Akhnúr tahsil some 26 miles west of Jammu, is one of the principal Minhás centres in Kashmír.

in the hills and were descended from Pargu Rájá who gave his name to that place. The Dhanni country was then part of the Ḍográ kingdom and was given to their forefather, Bhagiár Dev, as his share of the ancestral estates: he went there with his following, some time before the advent of Bábar, to found new colonies. The country was then occupied by wandering Gujar graziers, who were ejected by the Máirs, but not before their leader Bhagiár Dev had fallen in love with a Gujar woman, and through her influence had become a convert to Islám. (The pedigree table does not bear this out.) With them from Jammu came their priests, the Brahmans now called HAULE.

The first settlement of the Máirs in the Dhanni was at a spot in Chak Bázid near Chakwál which was not far from the great lake which then covered all the eastern part of the tahsil, up to the ridge followed by the Bhon-Dhundhiál road. When Bábar came he cut through the Ghori Gala, by which the Bunha torrent now escapes through the hills of the Salt Range and drained the country, which the Máirs proceeded to take up.

The Máirs deny that the Chakwál tahsil ever formed part of the dominions of the Janjúas, except the Mahál tract, which was taken by one of their chiefs from the Janjúas: and they assert that, so far from ever having been subject to the Janjúas, they themselves once held a great part of the Janjúa territory, as far as the Pind Dádan Khán plains.

The tribe is not divided into clans, though sometimes the descendants of a particular man are known by his name. In religion they are Sunnis, with a small proportion of Shiás: as regards places of reverence, customs, etc., they have no peculiarity, unless it be that amongst some of the most prominent tribes marriages are performed with a show of secrecy at night: but this is said to be merely in order to avoid the exactions of the crowd of Mirásis which at one time became intolerable. The Chaudhris of the village Kot Khilán cannot give their daughters in marriage without obtaining the nominal permission of certain Jo Jáṭs, residents in their village, to whom they also pay marriage fees; this is said to be a privilege granted to the ancestor of these Jáṭs by a Chaudhri long ago, for murdering a rival chief.

The Máirs intermarry with the Kassars, and to a less extent with the Kahúts: some of them deny that daughters are given to Kahúts, or if of pure descent, even to Kassars, but there are instances to the contrary. They also intermarry to some extent with Awáns and with the Johdrás of Pindi Gheb. They do not give daughters in marriage to Sayyids, and of course cannot marry Sayyid girls themselves, they take girls from certain Gondal villages in Sháhpur. Usually, however, marriage is within the tribe. In good families the remarriage of widows is not permitted; a generation ago a widow in one of the principal families was killed by her father on the suspicion that she contemplated remarriage. Amongst ordinary Máirs, however, widows are allowed to remarry; but they are under no obligation to marry their deceased husband's brother; and generally marry elsewhere.

The claims of the Máirs to Rájput descent seem to rest on a more reasonable foundation than is generally the case: but as usual no

certain conclusion can be arrived at. They trace their descent back to a Rattan Dev, son of Bhagiár Dev, through Lavá and Jaitshí. Lavá had two sons, Megha and Saghar Khán. Their pedigree gives about 22 generations back to Bhagiár Dev.

MAIRE, an agricultural clan found in Sháhpur.

MAJÁWAR, see Mujáwar.

MAJBÍ, Majhabí, fem. -AN: see Mazhabí.

MAJHERU, a sept of Kanets descended from Mián Mithu, younger brother and *wazír* of Narindar Chand, 23rd Rája of Kahlur.

MAJHIÁNA, a Muhammadan Jáṭ clan (agricultural) found in Montgomery and Sháhpur.

MAJÍTHÍÁ, from *majíth*, the root of the *Rubia munjista* or madder.

MAJJHAIL, see Manjhail.

MAJOKA, an agricultural clan found in Sháhpur.

MAJWÁTHA, a clan of the Silhúria or Saleria Rájputs.

MAJZÚB, see *Azád*.

MAKHDÚM (ÁNÁ), lit. 'a lord, a master, one who is served,' opposed to *khádim*: the head of a Muhammadan shrine, generally a descendant of the saint who founded it. The Makhdúm is hardly the priest of the shrine though he presides over its management. Strictly speaking, the title should only be applied to the heads of leading shrines, but in recent times it has been assumed by the incumbents of many smaller ones as well as by the cadets of the families who hold important shrines. The Makhdúms are all Sayyid or Quraish or claim such descent.

MAKHNÍÁ, a butterman.

MAKKAL, a tribe found in small numbers throughout the Baháwalpur State. Blacksmiths by trade, they say they migrated from Mecca to Sind in the 1st century of the Hijra.

MAKOL, a Jáṭ clan (agricultural) found in Multán.

MAKOMÁ, a Jaṭ clan (agricultural) found in Multán.

MÁL, a Jáṭ clan (agricultural) found in Amritsar.

MAL, a Rájput clan (agricultural) found in Montgomery.

MALÁH, see Malláh.

MALAK, MALIK.—A camel-keeper or driver; a term applied in Lahore, where all camelmen are called Baloch, to any camelman: (2) a title of Khatrís: (3) a class of Muhammadans: (4) a title of the GHATWÁL Jáṭs who claim to be descended from Siroha Rájputs, and to have come from Garh Ghazni in the Deccan. The Maliks of Khánpur Kalán in Rohtak and the Pánipat tahsil still call themselves Siroha Jáṭs. Where Garh Ghazni was, exactly, they are unable to say. Ahulána, the metroplis, was founded 22 generations ago, and from it, and some other villages settled at the same time, the central Maliks have spread. Those on the east border of the tahsil have, as a rule, sprung from estates in Pánipat,

where this clan is well represented also; Gándhrá and Dáboda, two villages in Sámpla tahsil, were founded from Ahulána, and from Gándhrá Atái; Karor was founded from Ganwri and from Karor, Kahrawar. It is curious to note how emigrations of the same clan, though coming from two separate estates, settled close together in a new tahsil.

Malán, a Jáṭ clan (agricultural) found in Multán.

Malana, an Aráín clan (agricultural) found in Montgomery.

Malána, a Jáṭ clan (agricultural) found in Multán.

Malanháns, a Jáṭ clan (agricultural) found in Multán.

Malang, a non-descript sect said to be the followers of one Jaman Jatti, who in turn was a follower of Zinda Sháh Madár, so that the Malangs are commonly looked on as a branch of the Madárís. But the term is generally applied in a more general way to any unattached religious beggar, who drinks *bhang* or smokes *charas* in excess, wears nothing but a loin cloth, and keeps fire always near him. The Malangs are said to wear their hair very long, or matted and tied into a knot behind. The shrine of Jhangí Sháh, Khákí, in the Pasrúr tahsil of Siálkoṭ is frequented by Malangs. They are both Hindu and Muhammadans by religion.

Malhah, a Jáṭ clan (agricultural) found in Multán.

Malhí, a Jáṭ clan (agricultural) found in Amritsar. See also under Mallhi.

Malhotra, Maṛhotra, a section of the Khatrís.

Máli, fem. **-an**. The term Máli, the *málákára* or 'maker of garlands' of the Puránas, is applied to a large class of petty cultivators and gardeners. Strictly speaking, the term is confined to the Hindus, a Muhammadan gardener being known as Kunjra, in the south-eastern Districts, or, more commonly, as Aráín,* or Bághbán, the latter a pure Persian word, meaning gardener, which is mainly used in the western Districts. Maliár is the equivalent of Aráín in the western Districts. Several derivations of the word Máli are given,† but there can be no doubt that it is the Sanskr. *málákár* 'one who makes *málás* or garlands.' In Bashahr the *máli* is a temple servant, corresponding to the *dewa* of the other Simla Hill States, but it can only be conjectured that his name is derived from *málá*, a chaplet or garland. Primitive sacerdotalism, in its endeavours to explain the origins of different callings, makes the Máli an agnate of the Kumhár, for, according to the *Baran Babek Chanderka*, the Mális like the superior castes derive their origin from Brahma the first deity of the Hindu Triad. They trace their descent from one Málákár, son of Vishwakarma and grandson of Brahma. Vishwakarma married one Parbhauti, daughter of a *gop* named Man Math, and had by her six sons—(1) Málákár, (2) Karankár, (3) Sankokár, (4) Kubandak,

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* Folk-etymology derives Aráín from *rai*, 'mustard,' because the Muhammadan converts were like a grain of mustard in a heap of (Hindús) corn.

† *E.g.* in Gurgaon *mal* is said to mean 'a crop of vegetables.'

(5) Kumbhkár, and (6) Kanskár. The descendants of the Málákár undertook the profession of gardening and flower-growing.*

The Hindu Málís have numerous groups, of which the following are described :—

1. Phúl.
2. Goha or Nápá-bansi.
3. Saini.
4. Kachhi.
5. Machhi.
6. Dhankaṭa or Jadaun.
7. Tanboli.
8. Kamboh.

The Jínd account divides the Hindu Málís into two main groups, each of which has several *khánps* or sub-groups, which are not now endogamous,† thus :—

Group I, *ujjal baran ke Máli*, or superior, which eschews the use of flesh.
1. Phúl.‡
2. Máhar.‡
3. Gola.‡
4. Bhagírathi.§
5. Suraj-bansi.‖
6. Saine or Seni.¶ } Not found in Jínd.
7. Bhaine, found in Karnál. } Not found in Jínd.

Group II, *niche baran ke*, inferior or flesh-eating, immigrants from the eastward.
1. Kachhwái.
2. Sikas Kanchhí.
3. Kachhí.
4. Machhí.

This latter group practises *karewa*, and avoids four *gots* in marriage.

The Phúl Málís dispute the Gola group's superiority within the caste. They avoid eating meat, and advance as a proof that they used not to practise widow marriage the fact that their women's noses are bored. In Hissár they are said to be divided into two sub-castes—(*i*) the Dheria who used to ply carts (from *dhuṛá*, axle), and (*ii*) the Gauṛia, who used to make *guṛ*. Each of these sub-castes avoids three *gots* in marriage, eats flesh and practises *karewa*.

The Golas dispute the superiority claimed by the Phúl Málís, and have certain distinctive customs ; *e. g.*, their women wear no nose-ring, and the widow of a younger brother cannot contract marriage with his elder. Four *gots* are avoided in marriage, but it is not clear whether the group is endogamous or not, since one account asserts that the Phúl and Gola are in reality one and the same group. Another account gives the *gots* of the Gola as the same as those of the Phúl, in Rohtak.** Again the Golas are said to be descended from a Tur Rájput who took a Málan to wife, and his children by her were named *golas*.

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* From the *Brahma Vaivarta Purána* it appears that Vishwakarmá, the architect of the gods, incarnated himself on earth in a Brahman's house and that Ghritachi, a celestial nymph, was born on account of a curse uttered by Vishwakarmá, in the house of Madan, a *gop* in Prayág. Ghritachi in the form of a *gop* girl was engaged in austerities on the bank of Ganges and was there met by Vishwakarmá in the form of Brahma. They fell in love and to them were born nine children. The eldest was named Málákár, and to him the Mális trace their origin. As to their *gots* their names are derived from those of each class of Mális. Four *gots* on each side are avoided in marriage.

† Thus Phúl and Máhar intermarry in Dádri tahsíl, Phúl and Gola in Jínd tahsil, and so on.

‡ Apparently the Máhar stand highest, next to them the Phúl, and after them the Gola. Some Mális derive Máhar from *mor*, 'pollen.'

§ From the Bhagirathi, a tributary of the Ganges. In Karnál they appear to be also called Bhagirni, and form a sub-caste.

‖ Because they served Suraj-bansi Rájputs.

¶ From Sain, 'a village in Brij.' In Karnál the Siáni (*sic*) group is said to be also called Bhaini or Bhagirathi.

** In Hissár it is suggested that Gola = Gwála, because this group reared cattle.

As descendants of Nápá the Golas are often termed Nápá-bansí.

The Golas are found in Hariána, Hissár and Rohtak, in the Punjab and to the south of those Districts beyond its borders. They are also found in Sirmúr, where they are said to be descendants of the *gola* or slave of Rájá Sagar, a Kshattriya.

In the eastern tracts of Jínd a territorial group, the Bágṛi, is found. It comprises only three *gots*—Ghaṛánia, Gharno, and Kainthlí Kapúr.

The Káchhis form an occupational group of the Málís, so called because they used to sell vegetables in the *kachheri* or *chhihṛa*, a kind of basket. They were also vendors of boiled water-nuts (*singháṛa*). They eat flesh and their women wear the nose-ring. Two *gots* only are avoided in marriage.

The Máchhís, in Gurgáon and Hissár, live by fishing. In Ludhiána the Máchhís and Kachhis sell *pattals* and *dunas* for Hindu weddings.

In Kángṛa the Málís have four *gots*—Chauhán, Karol, Páthuk—of the Konsal *gotra*,—and Sindhuwál, which all intermarry.

The following song, sung by Hindu women at weddings, assumes an origin of some antiquity for the Málís :—

Dillí shahr se niklí,
Bágán de bich áe,
Rájá Rám Chandr kí Málane,
Bágán de bich bich áeke,
Kalí kalí chug láe,
Rájá Rám Chandr kí Málane,
Kalí kalí chug láeke
Sahirâ gúnd lá,
Rájá Rám Chandr kí Málane.

‘ Coming from Delhi city,
Passing thro’ the gardens
O Málan of Rám Chandr !
Picking buds off the flowers,
Make a garland and bring it.’

But the earliest mention of the Málákárs appears to be in Manú.* During the Hindu period they used to bring garlands at the Swambar yuga.

The cults of the Hindu Mális.

The cults of the Hindu Mális, as a body, are not very distinctive.† In Gurgaon they chiefly affect the goddess and Bhairon, while some offer *halwa* to Shiámji on the 12th *sudi* of each month. In Hissár Hanumán is worshipped as well as Bhairon. In Kángṛa the *devi* of the Málís is called Bajúsri, and they offer wreaths to her.

In Jínd the Málí is often a *bhagat* or votary of Guga, keeps an iron chain on his shoulders at Guga’s festivals, and receives offerings made to that hero. And in that State the (lower group or flesh-eating ?)

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* *Manu Smriti*, Ch. VII, pp. 46-7.
† In Gurgaon the Mális are often employed in Saráogi temples.

Málís adopt Brahmans or Bairágis as their *gurús*, receiving in return beads (*kanthis*) or the *janeo* at their hands. Certain groups too affect particular divinities. Thus the Máhars affect Devi, and Hanúmán, son of Anjani, one of Rám Chandra's messengers. The Phúls affect Shámji (Sri Krishna). In Sangrúr some of the Málís are Sikhs of Gurú Govind.

Myths have clustered round the Málí caste. When Rám Chandra wedded Rájá Janak's daughter the following quatrain was sung:—

Ghar ghar mangal, ghar ghar shádí.
Ghar ghar har jas gawáne,
Gúnd liyáí Málan phúlon ka sihrá,
Rám Lachhman gal pawáne.

'In every house are festivities and rejoicings in every house are. How good of the Máli's wife to bring garlands of flowers to put on the necks of Rám and Lachhman.'

So too Kubjá* or Kabiri, Málan, used to offer garlands of flowers to Krishna and his queens.

The saints of the Muhammadan Mális.

Mahbúb was a famous saint of Baghdád, and he had a favourite Aráín disciple named Mahmúd, to whom he assigned gardening as a vocation. Accordingly when about to plant a sapling or to make a disciple the Mális distribute sweets in his name, and when in any difficulty they repeat his name. Before planting a new garden they also say:—

Bismilláh-ir-Rahmán-ir-Rahím,
Bágh lagáya Panj-tan, máli bhae Rasúl,
Chár yár, chár chaman,
Hazrat Imám Hasan wa Husain do phúl,
Ba-haqq-i-Lá Iláha il-Alláh-u-Muhammad-ur-Rasúl-Alláh.

'In the name of God the most merciful,
The Panj-tan have planted a garden, of which the Prophet became the gardener,
The four companions were as many gardens,
Hazrat Imám Hasan and Husain were two flowers.
In truth there is none worthy of worship save God, and Muhammad is his Prophet.'

The Mális also revere Khwája Khizr, the Melchisedec of the Old Testament.

Caste Administration.

The Málís in the south-east of the Punjab have a well-organised system of *panchávats*, with hereditary *chaudhrís*. In Delhi the *chaudhri* is called *bádsháh*, and the *chaudhrís* from Gohána, Maham, Kharkhauda, Bahádurgarh and Jhajjar join his *panchávat*.† In Karnál the *chauntras* are at Panípat and Karnál itself. In Jínd the *chaudhri* represents the village at the *chauntra* (Múnak in Patiála) where the *chaudhrís* assemble to decide disputes. In the western Districts the system does not exist.

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* She is mentioned in the Mahábhárata.
† In Jhajjar eight *chaudhris* are said to be subordinate to a *chauntra*.

The *panchâyats* have decided many points of customary law, *e.g.*, when a Máli widow declined to marry her husband's younger brother, in defiance of caste custom, it was decided that if she did not do so, she must live in the family and earn her own living by labour, or else be excommunicated. In Kharkhauda the *panchâyat* has decided that the caste of Málís shall not supply water to people under penalty of a fine. A Máli who repudiated his first wife and married another was mulcted in a penalty of Rs. 27 and compelled to maintain his first wife. Máli women used to wear the nose-ring, but once a widow resolved to burn herself on her husband's pyre, and before doing so she took off all her ornaments except her nose-ring, declaring that any wife like her would remain for ever a wife, since she had taken with her the nose-ring, the token of her *sohág*, and that if any wife of the tribe would love her husband like her she must wear no nose-ring. Since then the custom of wearing the nose-ring has become extinct. About 60 years ago a Máli of Delhi attempted to revive the custom and he had a nose-ring worth Rs. 70 made, with rings of less value worth Rs. 300 or Rs. 400. He gave the most valuable ring to his wife by *karewa*, but the *panchâyat* decided that as *karewa* was permissible there was no need for wives to wear nose-rings. So the ring was given to a barber's wife.

Occupation.

By occupation the Máli or Aráiṇ, whether Hindu or Muhammadan, whatever his name or creed may be, is essentially a petty cultivator, sometimes rising to the status of a Jáṭ, as do the Sainis in Hoshiárpur, sometimes sinking to the lower occupations of selling flowers, vegetables, and leaf-platters, or even to drawing water. At Hindu weddings, the Hindu Máli's function is to supply the garland and chaplet (*sihra*) of flowers worn on the forehead under the *maur* or crown by the bridegroom. The fee paid for this is Re. 1-4. The Máli women often do the same work as the men.

In Máler Kotla the Muhammadan Aráiṇs are termed Bághbán, and some are employed as gardeners, others as cultivators: the latter are called Gáchhi.

In Jínd the Ráíns or Bághbáns claim descent from Rai Jáj, grandson of Láwá, founder of Lahore, and say they were converted to Islám in the 12th century A. D. In Sangrúr tahsil the Aráiṇs claim descent from Jassa, brother of Shaikhá and Síṅhán, sons of Sadhárí, a Rájput of Delhi. Jassa embraced Islám and his descendants are called Ráín or Máhar.

The Kunjrás are *sabzi-farosh* or green-grocers, and are divided into several sub-castes of which two, the Karal and Chauhán, are found in Jínd. The Karal claim descent from Sársut Brahmans and at their weddings they still observe the *phera*, light a fire and put on the *janeo* before the Muhammadan *nikáh* is celebrated. The Chauhán of course claim Rájput origin.

In Hissár the Sainis are said to be an offshoot of the Gola sub-caste, but in Karnál they form a separate sub-caste.

MALIÁR, (1) an agricultural clan found in Sháhpur; (2) see under Máli.

MALIÁRU, a sept of Kanets, descended from the third son of Rájá Amar Chand of Kahlúr (Biláspur), who sank from Rájput status by marrying a peasant bride. Another account makes them descendants of a son of Tegh Chand, 3rd son of Rájá Káhn Chand of Kahlúr. The sept is found mainly in Hindúr (Nálágarh) but also in Kahlúr.

MALIK-DÍN, a section of the Afrídis numerous in lower Miránzai, in Kohát, in colonies brought down by retired officers of that tribe from the hills.

MALIKI, one of the four great schools of doctrine of the Sunni Muhammadans. Described by Mr. Maclagan as "very rare in India, and generally supposed to be almost confined to Barbary and the adjacent tracts in North Africa. The figures in our returns can be looked on as no sort of guide, but from the appearance of the term 'Malikí Bálmíkí' in conjunction it seems probable that the sect may have some attraction for the lower class of Mussalmán. This school was founded by Malik-ibn-Anas (A. D. 716-795), and it is remarkable for its strict adherence to the letter of the traditions and its complete supersession of private judgment."

MALIKSHÁHI, see under Utmánzai.

MALKA, (1) a Kharral clan; (2) a Muhammadan Jáṭ clan (both agricultural) found in Montgomery.

MALKIÁR, a section of the Taríns, settled in the Haripur plain of Hazára. They claim to be descendants of Malik Yár, a brother of Tor and Spín, but the Tor Taríns say they belong to a subsidiary branch.

MALKOTIA, a sept of Rájputs, of the 2nd grade of the Jaikária: found in Hoshiárpur.

MALLÁH.—The Malláh is the boatman of the Punjab, and is naturally found in largest numbers in those Districts which include the greatest length of navigable river. On the Indus he is often regarded by himself and others as a Jáṭ, and in Amritsar where all boatmen are called *mallábs*, the Malláh are said to have been originally Jáṭs. In this District they have several clans,* own 12 villages in proprietary right, make nets and baskets and are all Muhammadans. Elsewhere he is doubtless almost invariably a Jhínwar by caste, and very generally a Musalmán by religion, but in Sirsa most of the Malláhs on the Sutlej are by caste JHABEL. He generally combines with his special work of boat management some other of the ordinary occupations of his caste, such as fishing or growing water-nuts, but he is not a village menial. In Karnál the Malláh claim to be strictly endogamous, and apparently do not intermarry with the Jhínwar. In Gurgáon the Malláh is also called DHÍNWAR and is found on the Jumna. Generally a boatman he is also addicted to petty crime and will go long distances on thieving expeditions. Under the head Malláh may be included the Mohána, Táru† or Dren. The Mohána is said to be the fisherman of Sindh, but in the Punjab he is at least as much a boatman as a fisherman. The word in Sanskrit means an estuary or confluence of waters. In

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* In Kapúrthala the following are said to be *gots* of the Malláhs:—Kakori, Antári, Elwe, Dáte, Pardáthi, Kothpál, Jind, Ajri, Thábal and Gantak.

† Táru means simply 'swimmer' or 'ferryman.' The same root appears in Tarn Táran.

Baháwalpur the JHABELS, MOHÁNAS, and MALLÁHS are said to form one tribe, the *mohánas* or fishermen and the *mallahs* or boatmen forming occupational groups within the tribe, while the Jhabels are agriculturists, owning a certain amount of land. The Mohánas claim to be "Mahesar" Rájputs and have 9 septs :—

Ichhchhe, of whom some are agriculturists, and others boatmen.
Manchhari, who are boatmen and fishermen.
Balhárá.
Nihává.
Khaurá.
Hír.
Hussre.
Kat-Bál, some of whom pretend to be Daudpotras and Sirre.

The Dren and Táru are only found in the hills, where they carry travellers across the rapid mountain streams on inflated hides. The former are said to be Musalmán and the latter Hindu.

The term *dren* is derived from a word meaning an inflated skin, buffalo hide, upon which the transit is made. In the Hill States Daryái is also used for Dren. Broadly speaking, it may perhaps be said that the Jhínwar and Máchhi follow their avocations on land and the Malláh and Mohána on water, all belonging to the same caste, but sometimes the Dren are said to be really Chamárs and of the same status as the Sarera.

MALLHI, a Jáṭ tribe, found in Siálkoṭ and Jínd. In the latter State it has Didár Singh for its *sidh* like the Kaler. In Siálkoṭ the Mallhi claim Saroha Rájput descent and say their eponym migrated into the Punjab with his seven sons as herdsmen. These seven sons founded as many *muhins*. They led a pastoral life for three generations and then Milambar, 4th in descent from Mallhi, founded Achrak near Kasúr.* Their customs are those of the Goráyas, and they have as their Brahmans the Hanotras, as *mirásis* the Kuchars, and as *náis* the Ruspains. In succession the rule of *chundávand*, *per stirpes*, is said to be followed. There are also strong colonies in Amritsar and Gujránwálá. In the latter District, Narang, son of Varsi, settled in Humáyún's time and his son Rám married a Wirk maiden receiving her land in dower. The custom of *pagvand* also obtains in this District, and adoption within the clan is common.

MALLANE, an Aráiṇ clan (agricultural) found in Amritsar.

MALLÍ, a Jáṭ clan (agricultural) found in Amritsar, and also in Ludhiána. Its ancestor Tilak Rái has a *máṛi* at Pabbian in the Jagraon tahsil of the latter District, and there is held an annual fair, at which offerings are given to Brahmans and their *chelas*, on the Amáwas of Chet. At weddings the pair worship at the *máṛi*. In Siálkoṭ the Malli are said to have seven *muhins*, but they may be confused with the Mallhi.

MALOD, a Gujar clan (agricultural) found in Amritsar.

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*The Siálkoṭ pamphlet of 1863 says the Malli (*sic*) are Soma-Vunsi, claiming descent from Rájá Suroa, King of Delhi. One "Mulleh" a descendant came from Delhi, who with his son led a pastoral life for 3 generations, after which they settled at Nehra near Kasúr whence some emigrated here. They have seven *movis* and intermarry with Chíma and Varáich.

MALWÁÍ, fem. -AIṆ, -AIN, an inhabitant of the Málwa, south of the Sutlej, as opposed to MAJJHAIL.

MAMAND, a Paṭhán clan (agricultural) found in Amritsar.

MAMAR, a Jáṭ clan (agricultural) found in Multán.

MAMARHÁ, a Jáṭ clan (agricultural) found in Multán.

MÁMÁZAI, a Paṭhán clan (agricultural) found in Amritsar.

MAMBAR, a Baloch clan (agricultural) found in Montgomery.

MAMDÁNA, a Kharral clan (agricultural) found in Montgomery.

MAMERA, a Kharral clan (agricultural) found in Montgomery.

MAMRÁ, a Jáṭ clan (agricultural) found in Multán.

MAMRA, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

MAMRAÍ, a Jáṭ clan (agricultural) found in Amritsar.

MAMUNKHEL, an agricultural clan found in Sháhpur.

MÁN, a widespread Jáṭ tribe which is usually said to be *asli* or original Jáṭ, like the Bhúlar and Her. But they also claim Rájput descent. Thus the Mán, Dullál and Deswál Jáṭs all claim descent from Dhanna Rao of Silantha in Rohtak by a Baḍgujar Rájput wife and so these three tribes are said not to intermarry,* but the Mán also claim descent from a Punwár Rájput of Gaṛh Gajni who settled in Paṭiála in the time of the famous Bani Pál of Bhaṭinḍa, and yet a third tradition makes them descendants of Bani Pál himself.† Râjá Biṅepál, as they call him, was the last ruler of Ghazni and he led an expedition into India, founded Bhaṭinḍa, driving out the Bhaṭṭis, and became the progenitor of the Mán and other tribes. One famous Mán was Bhundar 'Khán' and his son Mirza Khán obtained that title from one of the emperors who also gave another Mán the title of Sháh. His descendants form the Mánsháhia *muhin* of the Máns. Sindhu, they also say, was one of the 12 sons of Mán.

The Mán hold a *bárah* or group of 12 villages in Hoshiárpur. In Siálkoṭ, it is said, the Deo will not intermarry with the Mán as tradition says their ancestor forbade them to have any dealings with them.

It is said that Ṭhákur Rájputs of the Mán tribe are still to be found in Jaipur. Several of the leading Sikh families belong to this tribe, and their history will be found in Sir Lepel Griffin's *Panjab Chiefs*. That writer states that there is "a popular tradition in the Punjab which makes all of the Mán tribe brave and true." The home of the Mán is in the northern Málwa, to the east of that of the Bhúlar; but they are found in every District and State of the Punjab east of Lahore, especially in the northern Districts and aloug the Sutlej. And from the fact that the Mán of Jullundur and of Karnál also trace their origin to the neighbourhood of Bhaṭinḍa, it would appear probable that there was the original home of the tribe. In Jínd they have a *jaṭhera*, Bábá Bola, at Cháo, and to him offerings are made at weddings and on the Diwáli.

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* Another tradition makes their ancestor a Ráthor Rájput and adds the Sewág to his descendants.

† This would give the Mán the same Rájput ancestry as the Varyá. Bani Pál had 4 sons, Pargá, Sándar, Khálá and Maur of whom the first settled in Nábha.

MANCHHARI, a fisherman (*M.*) : said to be a sept of the Jhabels or Mohánas, but see Manchhera.

MANCHHERA.—As the name denotes, a tribe of fishermen. Apparently confined to the Indus near Bhakkar, they are orthodox Sunní Muhammadans with a few distinctive customs. Thus they avoid weddings in Kátak—as well as during the Muharram. Dower is fixed by custom at not less than 100 copper coins and a gold *mohar*. Sometimes when a bride reaches her father-in-law's house for the first time she sits on the threshold and exacts 2 or 3 rupees before she will enter it. A bride returns to her parents' home after a week, staying there a week, and returning to her husband's on the 8th day, with a quantity of parched grain for distribution among her relations-in-law. On a death the corpse is washed and a coffin made by a *mulláh*. If the members of the brotherhood be present they each place a shroud 3½ cubits long on the corpse, which is then laid on a *chárpái* and carried to the graveyard.

MAND, a Ját clan (agricultural) found in Amritsar and Multán : also in Jínd in which State they offer at weddings 1¼ *man* of sweet porridge with *halwá* to and light a lamp on the *samádh* of their *sidh*, who appears to be their *jathera*.

MANDAHÁR, a tribe of Rájputs, holding a compact block in Kaithal, with a *chaudhriát* at Siwan, and almost confined to the Nardak of Karnál, Ambála and the neighbouring portion of Patiála. They are said to have come from Ajudhia to Jínd driving the Chandel and Baráh Rájputs who occupied the tract into the Siwáliks and across the Ghaggar respectively. They then fixed their capital at Kaláyat in Patiála, with minor centres at Safídon in Jínd and Asandh in Karnál. They lie more or less between the Túnwar and Chauhán of the tract. But they have in more recent times spread down below the Chauhán into the Jumna riverain of Karnál, with Gharaunda as a local centre. They were settled in these parts before the advent of the Chauhán, and were chastised at Samána, now in Patiála, by Fíroz Sháh who carried off their Ránás to Delhi, and made many of them Musalmans. The Safídon branch obtained the villages now held by them in the Nardak in comparatively late times by intermarriage with the Chauháns. And though they expelled the Chandel Rájputs from Kohand and Gharaunda when they first came into those parts of Karnál, yet the Chandels reconquered them, and the final occupation by the Mandhárs coming direct from Kaláyat, now in Patiála, is possibly of comparatively recent date. The Mandahár, Kandahár, Bargujar, Sankarwál, and Panihár Rájputs are said to be descended from Láwa, a son of Rám Chandra, and therefore to be Solar Rájputs ; and in Karnál at least they do not intermarry. A few Mandahár are found east of the Jumna in Saháranpur, but the tribe appears to be very local.

MANDAL, MARHAL, a tribe which originally came from Sámána in Patiala and is now found in Karnál. It acquired the name of Marial, Marhal*

* Wynyard's Ambála *Sett. Rep.*, p. 32. Marhi is a tomb or shrine. See also under Maral.

or Mandhal from its ancestor who was found newly born by his dead mother's side. The Karnál *Gazetteer* says :—

"The Mandals, or as they are sometimes called Maṛhals, are said to be a family of Múla Jáṭs, or Jáṭs who have been converted to Islám. They generally call themselves Paṭháns, and they affect the Paṭhán affix of Khán to their names. They also sometimes assert that they are of Rájput descent, and the poor Musalman Rájputs occasionally marry their daughters to them, but under no circumstances would a Rájput marry a Mandal woman, and the latter marry only within the family, which being very limited in numbers, many of the girls remain unmarried."

MAṆḌAN, an Aráiṇ clan (agricultural) found in Amritsar and Montgomery.

MANDANR, MANDAR, (1) the branch of the YUSUFZAI Paṭháns which holds the Pesháwar plain north of the Kábul river, called British Yúsufzai, the Chamla valley on the Pesháwar border, and part of the Haripur tract in Hazára: (2) a Ḍcgar clan (agricultural) found in Amritsar.

MANḌI, an Aráiṇ clan (agricultural) found in Amritsar and Montgomery.

MANḌÍAL, an inhabitant of Maṇḍí State or its capital : see also MIAN.

MANDU KHEL, one of the oldest branches of the Paṭháns, but never very numerous, and descended from Mandu, son of Ismáíl *alias* Ghorghasht. They have hardly migrated from their original seat in the upper or north-eastern part of the Zhob valley, near the junction of that river with the Gomal. Quiet and inoffensive they are devoted to agriculture, growing rice and other grains: but some follow a pastoral life. They have their kinsmen, the Músá Khel Pannis and Kákars on their south and west, the Wazírs on their north and the Harpail Sherannis on their east.

MANḌYR, an Aráiṇ clan (agricultural) found in Amritsar.

MÁNES, a tribe, mainly Muhammadan, of Jáṭ status, found chiefly along the Deg stream in Montgomery. Some are Hindus or Sikhs. They claim to be Rájputs, descendants of Mánes, grandson of Salváhan Rája of Siálkoṭ, but their legends involve a war between him and the Moslems of Mecca ! They appear to be racially connected with the Bhaṭṭís and Waṭṭus. They grow most of the rice raised in the Gugera tahsíl.

MÁNG, MANG, a Jáṭ clan (agricultural) found in Multán and Amritsar.

MANGAI, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

MANGAL, (1) a Paṭhán tribe, expelled from Bannu by the Bannúchi. Apparently now called Mangali: (2) Also a KANET sept.

MANGAL KHEL, a Paṭhán tribe of Upper Bangash (Kurram), said by Raverty to be distinct from the Mangali.

MANGALI, a branch of the Karláni Paṭháns. It is divided into three tribes Mughal, Jadrán and Baháḍurzai, all found in Kurram along the borders of Khost on the north, west and south. It also includes a clan called the Mangal Khel. Towards the close of the 13th century, or perhaps 50 years earlier, the Mangal and the Hanbi, an affiliated tribe of Sayyid origin, left their seats in Birmil, crossed the Sulaimáns into Bannu and settled in the Kurram and Gambíla valleys. About a century later the Bannúchi drove both tribes back into the mountains of Kohát and Kurram where they still dwell.

MANGAN, a Muhammadan Jáṭ clan (agricultural) found in Montgomery an Multán.

MANGAR, an old tribe of the Jhang Bár.

Mangaṭ, a Jáṭ clan (agricultural) found in Amritsar, and also found in Ludhiána and the adjoining portion of Paṭiála.

Mangath, a tribe of Jáṭs.

Mangera, a Kharral clan (agricultural) found in Montgomery.

Mangiáná, an agricultural clan found in Sháhpur.

Manglá, an agricultural clan found in Sháhpur.

Manhás, a tribe of Rájputs, found in large numbers throughout the country below the Jammu border, *i.e.* in Ráwalpindi, Jhelum, Siálkoṭ, Gurdáspur, etc. They claim Solar origin by direct descent from Rám Chandar, whose descendant Ukalghar (Akálghar) took up his abode in the Doáb (Siálkoṭ). His son Jamú Láchan became famous, defeated Chandar Hans, Rájá of the Madra Des, and built the modern city of Jammu. The present ruling family of Kashmír are his lineal descendants and owe their family name of Jamwál to him. One of this royal race, named Malan Hans took to the plough and lost status, so that his descendants have been disparagingly termed Manhás ever since.* Traditions as to the migrations of the Manhás vary. They say their ancestor came from Ajudhia, but some aver that they settled in Siálkoṭ before they conquered Jammu, while others say they went first to Kashmír, then to Siálkoṭ and then to Jammu. All seem agreed that they moved into Jammu from the plains. It is probably safest to regard the Jamwál as the territorial title of the ruling family or clan of the Manhás tribe, rather than to hold 'Jamwál' to have been the old name of the whole tribe, but now confined to the royal branch who do not engage in agriculture and so look down upon their cultivating brethren the Manhás. They give daughters to the Salahria, but are said not to obtain brides in return. They intermarry, apparently on equal terms, with the 'Chumbal' (Chambiál), 'Goolaria' (? Goleria), 'Charuk, Bagul and Bugwal' Rájputs. They are said to call their eldest son Rájá, and the younger ones Mían, but this probably only applies to the ruling, or at most, principal families. *Chundavand* is said to be the universal rule of inheritance.

Like the Baju and Salahria Rájputs the Manhás of tahsils Siálkoṭ and Zafarwál have a curious and apparently unique custom of legitimization. If a man leave a natural son by a woman whom he might have married, he succeeds equally with the legitimate sons, provided the deceased's brother marries her, in which event she is called a *dhuál* (Panjábi *udhál*). But if he do not marry her she is called a *bothal* (the term for a widow who has remarried) and her son a *chhatroṛa*, and he then is only entitled to 5 per cent. of his father's land and 5 *marlas* for a building site.†

Houses of burnt brick are avoided.‡ The Manhás are for the most part Hindus, at least in the cis-Jhelum tract. They pour water on a goat's head at *mukhláwa*, and consider that his shaking his head in consequence is pleasing to their ancestors. Some of the Manhás

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* The Mahton claim a very similar origin. The Mairs claim to be an off-shoot of the Manhás.

† *History of Siálkoṭ*, p. 73. Some villages say that the *bothal* only succeeds in case of marriage. The woman however would hardly succeed in the presence of her son, the *chhatroṛa*, a term equivalent to the *satroṛa* or *sartoṛa* of the Simla Hills.

‡ For the origin of this *tabu* see under Rájput, *infra*.

in Mahilpur* are Muhammadan. They took to weaving and were thenceforth styled Shaikhs, but the Rájputs still visit them and address them as *bhai* but do not intermarry with them. There are a few Manhás villages in Una tahsil, Hoshiárpur, where they give their Brahminical *gotra* as Bháradwáj, and adopt that name in religious rites. Their Brahmans are Sársuts of the Khajúr Ḍogra group. They have to provide dower (*dihej*) for daughters given in marriage to higher septs of Rájputs, but *per contra* receive dowers with brides taken from lower grades. Manhás are also found as a Rájput (agricultural) tribe in Montgomery, where they are Hindus, and in Sháhpur.

MANIÁR, MUNIÁR, an occupational term. The Maniár of the eastern Districts is a man who works in glass and sells glass bangles, generally hawking them about the villages, as opposed to the Churígar or bangle-maker pure and simple. But throughout the rest of the Punjab *maniár* is any pedlar, *maniári bechhna* being the common term for the occupation of carrying petty hardware about for sale. Thus we have Bisáti, Khoja, Parácha, Banjára, and Maniár, all used in different parts and some of them in the same part of the Province, for a pedlar; and the result is that the figures have probably been mixed up in our Census returns.

MAṆJ.†—The most widely distributed of all the sub-montane Rájputs. They hold the south-western portion of Jullundur and the north-western portion of Ludhiána, and are to be found in all the adjoining Districts and States. Some 9,000 Maṇj ALPIÁL also appear in Ráwalpindi, but whether they are of the same stock as the Maṇj of Ludhiána and Jullundur is more than doubtful. The Maṇj say that they are Bhaṭṭi Rájputs, descended from Rája Salváhan, father of Rájá Rasálú of Siálkoṭ. Some 600 years ago Shaikh Cháchu and Shaikh Kilchi, two Maṇj Rájputs, are said to have settled at Hatúr in the south-west of Ludhiána, whence their descendants spread into the neighbouring country; and the Jullundur traditions refer their conquest of the tract to the time of Alá-ud-dín Khilji. As, however, they state that Shaikh Cháchu was converted by Makhdúm Sháh Jahánian of Uch, who died in 1383 A.D., it would appear that if the tradition has any foundation, Alá-ud-dín Sayyid must be meant. After the dissolution of the Delhi empire the Maṇj Rais of Talwandi and Raikot ruled over a very extensive territory south of the Sutlej, till dispossessed of it by the Ahlúwália Sikhs and Ranjit Singh; and even earlier than this the Maṇj Nawábs of Koṭ Isa Khán had attained considerable importance under the emperors. North of the Sutlej the Maṇj never succeeded in establishing a principality; but they held a large tract of country in the south-west of the Jullundur district about Talwan, Nakodar, and Malsián, and held much of it in *jágír* under the Mughals, but were dispossessed by Tára Singh Gheba and the Sindhánwália Sikhs. The Maṇj in Nábha claim to be descendants of Tulsi Rám, a descendant of Banni Pál, who floursihed under Aurangzeb, and did much to allay the dissensions of the time. He searned many honours by military service and held charge of the Raikot State and a large part of the area now occupied by the Phúlkián States.

The Maṇj are now all Musalman, though many were still Hindu after the time of Shaikh Cháchu. In Ferozepur they still disallow

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* Apparently in Hoshiárpur.

† In the Kángṛí dialect the word *manj* is said to mean 'in the middle.' In the uplands of the Manj country a firm clay soil is called *manj*: P. N. Q., I., § 619.

karewa. Their genealogists live in Paṭiála, as do those of the Bhaṭṭi of Jullundur. In the *Aín-i-Akbari* the Maṇj are wrongly shown as Main, a title which is said to belong properly to the Ghorewáha of Ludhiána.

MANJHAIL, MAJJHAIL, an inhabitant of the Máṇjhá, *Panjábi Dicty.*, p. 723.

MANJOṬH, a Jáṭ clan (agricultural) found in Multán.

MANJOTHA, a Jáṭ tribe, which claims to have come with the Baloch from Mekrán. It is found in Sanghar tahsíl of Dera Gházi Khan. Like the Arwal it follows Baloch custom in matters of marriage, etc.

MANMÁHAR, a Jáṭ clan (agricultural) found in Multán.

MANNAN, (1) a Jáṭ and (2) an Aráiṇ clan (agricultural) found in Amritsar.

MANSÚR, a section of the Jadúns in Hazára, where it is settled in the Mangal tract and in and about Nawánshahr : see Gadún and Hassanzai.

MANSURKE, a Kharral clan (agricultural) found in Montgomery.

MANTARÍ, MÁNTARÍ, a wizard, conjurer, *Panjábi Dicty.*, p. 725. The term was in use in the Simla Hills till recent times in the sense of minister or counsellor.

MANWÁLE, an Aráiṇ clan (agricultural) found in Amritsar.

MANZAI, see under Wazír.

MAPALKE, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

MARÁÍ, a Jáṭ clan (agricultural) found in Amritsar.

MARAL, a tribe found in Baháwalpur. Maral, its eponym, was a Chauhán who migrated from Delhi and settled in Sindh. He had three sons, but all their descendants are called Marals. Their *mirásis* give the following folk-etymology : A certain Chauhán was told by his astrologers that a boy would be born in a Chauhán family who would destroy his kingdom, so he ordered that all the children born to the Chauháns should be killed, but Maral's mother concealed him in a drum, and so he was named Maral (from *marhna*, 'to muffle,') while the family fled to Sindh. *Cf.* Mandal and Marral.

MAṚAL, a Rájput clan (agricultural) found in Multán.

MARÁLÍ, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

MARANA, an Aráiṇ clan (agricultural) found in Montgomery.

MARAP, see Cháhzang.

MARAR, a sept of Som-bansi Rájputs found in Gujrát, whither they migrated from Sámána in Akbar's time. They intermarry, but also give daughters to Sayyids and Chibhs.

MARÁSÍ, fem. -AN, see Mirásí.

MÁRATH, a wandering tribe of somewhat thievish propensities, found mainly in the northern part of Multán.

MÁRAZ, a Rájput clan (agricultural) found in Amritsar.

MAṚDAK, a Kamboh clan (agricultural) found in Amritsar.

MAṚHEL, a branch of the NIÁZI Paṭháns, descended from its eponym, one of the eight sons of Jám.

MARHEL, an insignificant tribe possessing a few scattered *kirris* in the low hills between the Shiráni villages and the British border in Dera Ismáil Kháu. They are employed in trading between the Kákar country

and the Damán. They are like the Pawindahs in their habits, and move away to Afghánistán at the beginning of the hot weather.

MARHOTRA, see Malhotra.

MARÍÁNÁ, an agricultural clan found in Sháhpur.

MARJÁNA, a clan of the Siáls.

MARKANDA, a Jáṭ clan (agricultural) found in Multán.

MARKHÁ, a Jáṭ clan (agricultural) found in Multán.

MARRAL.—The Marral seem to have been once of far greater importance than now in the Jhang District, which is their home. They claim to be Chauhán Rájputs by origin, and to have come to the Upper Chenáb in the time of Akbar. They are a fine bold looking set of men, but with a bad reputation for cattle-lifting, and are poor cultivators. The name may be a corruption of Maṛhal—see under Mandal—or they may be identical with the Maral.

MARRAR, a Jáṭ clan found in Ludhiána. It claims descent from Shinh Chand who is worshipped as its *jaṭhera* at weddings by the bridegroom and bride. The offering of *panjíri* (*gur*, flour and *ghi* mixed together) and cloth is taken by a Brahman. Some of this *got* avoid onions, like most strict Hindus. Shinh Chand's shrine is at Gharchun in Paṭiála but he has *mats* in several villages.

MARRI, an organised Baloch *tuman* which holds the country beyond our southern border; it is wholly independent, or rather nominally subject to the Khán of Kelát, not being found within the Punjab. Of Rind* origin, the Marri, who hold a large area bounded by the Khetrán on the east, the Bugti on the south, Kachhi of Kelát on the west, and Afghánistán on the north, are the most powerful and consequently the most troublesome of all the Baloch tribes. They have four clans, the Ghazáni, Loharáni, Mazáráni, and Bijáráni, of which the Mazáráni live beyond Sibi and the Bolán and are almost independent of the tribe. The tribe is wholly nomad and predatory.

MARULA, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

MARWAT, a tribe of Paṭháns which holds almost the whole of the Lakki tahsil, *i.e.* the south-eastern half and the whole central portion of the country between the trans-Indus Salt-range and the Wazír hills.

The Marwat are one of the four great tribes of the Lohání Paṭháns. About the beginning of the 17th century the Daulat Khel Lohánis quarrelled with the Marwat and Mián Khel and drove them out of Tánk. The Marwat moved across the Salt-range and drove the Niázi eastwards across the Kurram river and the Salt-range into Isá Khel on the banks of the Indus where they found a mixed Awán and Jáṭ population, expelled the former and reduced the latter to servitude. Within the 50 years preceding 1880 they began to retrace their footsteps and passed southwards over the Salt-range into Dera Ismáil Khán, where they occupy small tracts wrested from the Kundi in the northern corner of Tánk and along the foot of the hills, and from the Blúch Paṭháns in the Paniála country. Their most important clans are the

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* According to Dames, the Mazáránis are said to be of Khetrán origin, and the Loharánis of mixed descent. Jaṭts, some Kalmatis, Buledhis and Hasanis have been absorbed, and perhaps some Paṭhán elements among the Bijáránis.

Músa Khel, Achu Khel, Khuda Khel,* Bahrám and Tappi. With them are associated a few of the Niázi, who remained behind when the main body of the tribe was expelled. The Marwat are as fine and law-abiding body of men as are to be found on our border. They are a simple, manly, and slow-witted people strongly attached to their homes, good cultivators, and of pleasing appearance, being fair, tall and muscular. Their women are not secluded, and converse readily with strangers. Upon them however falls the labour of water-carrying, which is by no means light. Accompanied by a man as escort they go in troops of 10 or 20 to fetch water from the Gambíla, often a distance of 10 or 12 miles from their village. The Khatak, their hereditary enemies say of them : "Keep a Marwat to look after asses; his stomach well-filled and his feet well-worn.' About 1790 the Marwat had two chiefs who were rivals: one Núr Kháu of the Pahár Khel, a section of the Mámu Khel sub-division of the Khudo Khel, descended from Sandar, son of Sálar, son of Marwat and hereditary chief of the tribe; the other Gulrang Khán of the Háfiz Khel, a man of gigantic stature.

Nomads for the most part the Marwats possessed numerous flocks and herds, and used to migrate from the plains to the mountains in the hot season. They used to redistribute the lands of their villages every 10 or 12 years, and sometimes at longer intervals, but this redistribution was restricted within certain customary limits. Each member of the community, however, even infants in arms, had a share allotted to him.

Every Marwat belongs to one of the two great factions, the Spín and Tor, quarrels between which led to the occupation of their country by the Nawáb Háfiz Ahmad Khán of Mankera after the battle of Lágharwáh in 1819 when the Spín or White faction overthrew the Black. As a body the Marwats are Paṭháns of very pure descent and as such naturally proud and fiery. Their passions when once aroused are not easily soothed, but blood-feuds are now of rare occurrence. Two clans, the MICHAN KHEL and the MULE KHEL, though not Marwat by origin are also commonly known as Marwat, live in the Marwat tract and have by association and intermarriage become so assimilated as to be practically identified with them.

The Marwats, who are Lodí† Afgháns, have no such customs as the *dúm* and that of the seven strings, the tying of the bridegroom's sheet to that of the bride's sister, or the sword drippings, which are in vogue among the Khaṭaks, nor do they employ *dúms* in the same way.

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* These three appear to be also called the Dreplára (or clan of the three fathers) Musa Khel. As the Marwat are the most numerous of the Paṭhán tribes of Bannu, so the Dreplára are the most numerous of the Marwat, their villages extending from Lakki to the hills with extensive settlements in the Thal also. Of the Dreplára the most important section is the Achu Khel, with sub-sections called Begu and Isák and the Khudá Khel among whom the Sikandar Khel are pre-eminent. (This account appears to make the Khudá Khel a branch of the Achu Khel). The Músá Khel extend from the Nográm to the left bank of the Kurram, and their principal sections are the Takhti Khel, Bahrám Khel, Pasanni and Januzai. The Tappi clan is generally counted with the Músá Khel. It includes the Adamzai and Wali Marwats. The Bahrám have two sections, Totazai and Umar-Khan Khel, with their leading sub-sections, the Ghazni Khel and Pahár Khel, respectively: Bannu *Gazetteer*, 1907, p. 58.

† So one authority. But the Marwat are Lohánis, *not* Lodis.

At the time of betrothal a threaded needle is given by the girl's father to the *dallál*. At the time of marriage the *janj* of the bridegroom is opposed by the girl's party, but is admitted on payment of Rs. 5 or Rs. 10 to the girl's *dúm*. On arrival at bed-time a feast is first held—the men of both parties assembling at the *hujrá*. The boy and four or five of his chosen companions have to wait until the rest have eaten. They are then taken to the courtyard of the girl and one of her relations dresses him in a new suit of clothes which he gives him. *Menhdí* is then put on his hand and on those of the men with him. by the girl's *mirásan*. They then retire to the *chauk*, and spend the night in singing, watching boys dance, etc., and early next morning the girl, having been attired as a married woman by the *mirásan* and having had *mendhí* put on, is placed on a pony and rides ahead of the party with the boy's father or brother leading her. On arrival at the boy's village he gives a feast for which every villager gives a rupee, a careful record of the payment being kept in order that a similar sum may be repaid at a marriage in the donor's family. On her arrival the girl refuses to alight until she is given something, such as a cow.

At night she is married. She usually consents to forego the greater portion of her dower at this time in exchange for the *khairát* of the *chulha*, or a right to give away alms. She remains two nights and is taken away on the third night. She stops with her parents a few days and then returns.

Maryál, a **Ját** clan (agricultural) found in **Multán**.

Masáik, **Masháik**, see Shaikh.

Masan, a **Ját** clan (agricultural) found in **Multán**.

Masand, **Masandú**, fem. **-aní**, a body of Sikh devotees who appear to have been employed as collectors of religious offerings for the Gurús until their exactions led to their suppression and almost complete extermination, though a few scattered families still survive. The story goes that Gurú Rám Rai, who was an adept in *yoga*, was in a trance when the *masands* burnt his body. His widow wrote to Sri Hargovind, his father, to complain of this hasty act in particular and of the peculation and vices of the *masands*. Sri Hargovind accordingly proceeded to Dera Dún and there burnt 11 *masands* alive. Gurú Govind also was asked by his Sikhs whether the *pujáris* whom he had sent out to preach, but who applied the offerings collected by them to their own use, were called *masands*, but in spite of their reiterated complaints the Gurú was reluctant to take action. At last a band of mimics (*naqliás*) visited the Gurú and he asked them to perform a farce representing the doings of the *masands*. They accordingly gave a dramatic representation of the wasteful extortion and immorality attributed to these votaries, and so excited the Gurú's compassion for his disciples that he had the *masands* all captured and brought to Anandpur where he destroyed them, to the number of 2,200, in boiling oil and by other torments, in Sambat 1757. A few however escaped and were excommunicated or eventually pardoned. *Cf.* Mína Masandia, *Panjábi Dicty.*, p. 733.

Masáni, **-iá**, one who removes the remains of a burnt corpse.

Mashán, a sept of second grade Kanets found in Mellam, a village of *pargana* Rájgáon in Kanaur. *Cf.* Sanskr. *mashán*, a goblin: and see under Shyuna, and Rákshas.

Mashhadí, a Sayyid clan (agricultural) found in Amritsar and Montgomery.

Máshkí, Máski, fem. -an, fr. *mashak, masak*, a water-skin: one who carries water in a skin, *i.e.* a water-carrier for Muhammadans. See under Jhínwar. The Máshki is not a caste, but a Muhammadan Jhínwar who is of necessity employed only by Muhammadans.

Mashwání, a non-Paṭhán sept found principally in Jandol and also in Maidán (Bájaur) of unknown origin, but probably of the same stock as the Mashwání near Kábul. They own no land, but cultivate as tenants. *Cf.* Mishwáni.

Masoke, a Kharral clan (agricultural) found in Montgomery.

Massanke, a Kharral clan (agricultural) found in Montgomery.

Mastána, fem. -í, a Muhammadan *faqír*.

Mastáni, a sect of *faqírs* who wear anklets of bells (*ghuṇgrús*) on their feet and dance in the streets; they are said to collect one pice at each house.

Mastiyána, an Aráiṇ clan (agricultural) found in Montgomery.

Maswán, a Jáṭ clan (agricultural) found in Multán.

Maṭ, a Jáṭ clan (agricultural) found in Multán.

Matanni, one of the 5 main branches of the Plain Mohmands.

Matar, a Ḍogar clan (agricultural) found in Amritsar.

Matí, a Kamboh clan (agricultural) found in Amritsar.

Matro, a Rájput clan (agricultural) found in Multán.

Mattiána, a sept of Kanets, found in Hindúr (Nálágarh).

Maṭú, a Jáṭ clan (agricultural) found in Amritsar.

Maulái, a sect to which belong all the people of Hunza, Ponyál, Zebak, Shighnán, Roshan, Munjan, Kolah and Darwáz, more than half those of Sirikot, Wakhan, Yassin, and most of those of the Ludkho Valley in Chitrál. Mauláis are also said to be found in Afghánistán, where they are known as Muftadis, and elsewhere. The head of the sect is the Agha Khán of Bombay, the spiritual chief of the Khojas. Next in rank to him is Sháh Abdul Rahím of Zebak. The countries inhabited by the Mauláis are roughly divided among a number of hereditary *pírs*, but residence does not give a *pír* authority over the whole of any special district. Treated with extraordinary respect, the *pírs* receive the best of every thing a Maulái possesses and transmit a portion of their offerings yearly to the Agha Khán. Below them in rank are *khalífas*, who merely collect offerings.

The Mauláis assert that their sect was founded by the Imám Jáfir Ali Sádiq, but the author of the *Zubdat-ul-Akhbár* says that it was founded by Muhammad Mahdi, sixth in descent from that Imám, in 299 H. First known as the Ismailias his followers recognised

him as the 12th Imám. Driven from Egypt by Salah-ud-Dín, the tenets of the sect were brought to Persia by Hassan-i-Sabbah who established himself in Alamaut. Thus the Mauláis belong to or are an offshoot of the great Muhammadan order of the Assassins and are spiritually akin to the Druses of Lebanon. Synonyms are Mugli or Mawalli. The *kalima* of the Mauláis is changed every year under instructions from their spiritual head. The unorthodoxy of the Mauláis is illustrated by the fact that they make no secret of the practice of drinking liquor, which was at one time universally drunk in the countries to the south of the Hindu Kúsh.

One of the precepts of the sect is that 'a man should conceal his faith and his women,' and their tenets are therefore difficult to ascertain, but they undoubtedly esteem Ali who they say was born of Light as an incarnation of the Deity and superior to Muhammad himself. Discarding the idea of a future life they believe in the metempsychosis. A good Maulái is as one dead (to the world), prayers therefore are unnecessary, as is fasting, and the practical religion of an uneducated Maulái consists in little more than obedience to his *pir* and making offerings to him and the Imám or Sáhib-i-Zamán, the spiritual chief, and to him alone is pilgrimage made. A Maulái should blind himself to escape envy of others' prosperity, weaken his hands lest they take what is another's, and lame himself that he may be unable to disobey his *pir*. Cattle that have strayed into his field should not be driven out till they have eaten their fill of the crop.

Marriage appears to be a pure contract, and a wedding can be solemnized by any grey-beard. He seats the bride on his left and the groom on his right, and taking a few pieces of roasted sheep's liver in each hand gives some to the bride with his right hand and some to the groom with his left, crossing his arms. He also gives half a cup of water to the bride. A few words from the *Kalám-i-Pír*, a sacred Persian book which is kept secret and used in place of the Qurán by the Mauláis, complete the wedding ceremony.

On the death of a Maulái the choicest articles of his portable property are set aside for the Imám-i-Zamán. No food is cooked in the house for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a *khalífa* comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called *chirágh roshan*), and a six-stringed guitar called *gharbá* being produced, singing is kept up for the whole night.

A Maulái puts no slabs or headstone on a grave, but only one small stone in the centre.

The fact that Mauláis, who are unquestionably spiritual descendants of the Assassins, are found in Afgháuistán may, it is suggested, account for the practice of *ghaza* among the Paṭháns. Prof. Browne refers to this sect as MÚLÁS.

MÁVI,* or MOVANNA.—The two words appear to be synonymous. Before the Kshatriyas overran the Simla Hills the Kanets were a marauding race, despising agriculture and engaged in internecine raids. Each party in a Kanet village at that period had its own leader, known as the *movanna* (leader) who in addition to his share of the plunder used to get a small tribute as a *haq-i-sardári*. The whole of the hills was divided into petty jurisdictions—the first place as rulers being given to the gods, and the next to the *movannas*. The ruins of the houses of these *movannas* are still to be found; they are big castle-like buildings.

The Kshatriyas, who came from the plains, were respected by the people for their skill in the arts of civilization, and lands were granted to the Brahmans who accompanied them as priests. Eventually the Kshatriyas by their superior civilization got the upper hand and expelling or destroying the *morannas* took possession of the whole country, reducing the Kanets to vassalage.

In Kullu the *mocáni* are described by Diackt as the headmen of villages in remote times before even the rule of the Thákurs (who were displaced by the Rájás) had begun. To them is attributed the construction of many staircases and buildings in cut-stone which the people of the present day have lost the art of building. *Cf.* Mrichh.

MAYÁRZAI, one of the 5 main branches of the Plain MOHMANDS.

MAZÁRI, an important organised BALOCH *tuman*, practically found only in Dera Gházi Khán, of which District it occupies the southernmost portion, its western boundary being the hills and eastern the river. Its country extends over the Sind frontier into Jacobábád, and stretches northwards as far as Umarkot and the Pitok pass. Rojhán is the chief's headquarters. The Mazári say that about the middle of the 17th century they quarrelled with the Chándia of Sindh, and moved into the Siáháf valley and Maráo plain, and the hill country to the west now occupied by the Bugti; but obtaining grants of land in the lowlands gradually shifted eastwards towards the river. The ruling clan, the Bálácháni, traces its descent from Hot, son of Jalál. But the rest of the tribe, except the Kirds, is Rind. It is divided into three clans, Rustamáni, Masídáni, and Sargáni, of which the first two are the more numerous.

MAZBI, or more correctly Mazhabi, is a Chúhṛa who has become a Sikh. Sikh Chúhṛás are almost confined to the Districts and States immediately east and south-east of Lahore, which form the centre of Sikhism. Mazbi means nothing more than a member of the scavenger class converted to Sikhism. The Mazbis take the *pahul*, wear their hair long, and abstain from tobacco, and they apparently refuse to touch night-soil, though performing all the other offices hereditary to the Chúhṛa caste. Their great *guru* is Tegh Bahádur, whose mutilated body was brought back from Delhi by Chúhṛas who were then and there admitted to the faith by Gurú Gobind as a reward for their devotion. But though good Sikhs so far as religious observance is concerned, the taint of hereditary pollution is upon them, and Sikhs of other castes refuse to associate with them even in religious ceremonies. They often intermarry with the Lál Begi or Hindu Chúhṛa. They make capital soldiers and

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* It is possible that the word Mávi is connected with *mau*, a word which appears to mean a grant or fief, and is found as a place-name in Kángṛa and in Jullundur.

† *Kulu Dialect of Hindi*, p. 78.

some of our Pioneer regiments are wholly composed of Mazbis. One of the bravest of the generals of the Gurús, was Jiwan Singh, a Mazbi, whose tomb is still shown at Chamkaur in Ambála. He fell at its siege in 1705-06. During the Muhammadan persecution of the Sikhs they dropped out of notice and failing a supporter in the place of Guru Govind, they never came to the front as a class, although Mahárája Ranjit Singh had a great admiration for their bravery and enlisted them freely. Being afraid, however, to form them into separate corps, he attached a company to various battalions. They were, however, looked down upon by the other men and naturally became discontented. When the Punjab was annexed, the Mazbi was a dacoit, a robber and often a *thag*. In this capacity he was generally styled a Rangretha. The latter are a class of Mazbi apparently found only in Ambála, Ludhiána, and the neighbourhood who consider themselves socially superior to the rest. The origin of their superiority, according to Sir Denzil Ibbetson's information, lies in the fact that they were once notorious as highway robbers! But it appears that the Rangrethas have very generally abandoned scavengering for leather-work, and this would at once account for their rise in the social scale. In the hills Rangretha is often used as synonymous with Rangrez, or Chhímba or Lilári, to denote the cotton dyer and stamper, and in Sirsa the Sikhs will often call any Chúhṛa whom they wish to please Rangretha, and a rhyme is current *Rangretha, Gúrú ka beta,* or "the Rangretha is the son of the Gurú." The Mazbis have social distinctions among themselves. The descendants of the true Mazbis who rescued Tegh Bahádur's body are strictly speaking, the only *asl* or real Mazbis, but the term is applied loosely to more recent converts. Recent converts are looked upon more or less with a critical eye and are termed Malwáis. This term was probably a geographical distinction at first, but is now merely a caste one. It takes some generations to make a Mazbi, but how many he cannot say. Much depends on circumstances, and on the strictness of the convert's adherence to the faith as to when he may be admitted to an equal footing with a true Mazbi. For this reason the *asl* Mazbi is scarce and his physique is falling off. Until quite lately he was never found in large numbers in any special locality, except for the purpose of work on a new canal or railway. Two or three Mazbi houses are attached to Ját villages where they work as labourers. Grants of land have, however, been made in Gujránwála to pensioners of Pioneer regiments. The Mazbi *gots* are numerous and many of them are the same as those of the Ját, doubtless following the family or group whose hereditary servants they were. In their customs too, at weddings, etc., they conform to a great extent to those prevalent among the Játs.

Mazhabi, see Mazbi.

Mazu, a Rájput clan (agricultural) found in Montgomery.

Medh, Balochi, a boatman.

Meg.—The Meg was described by Ibbetson, § 653, as the Chamár of the tract immediately below the Jammu hills:—"But he appears to be of a slightly better standing than the Chamár; and this superiority is doubtless owing to the fact that the Meg is a weaver as well as a worker in leather, for weaving stands in the social scale a degree higher than shoe-making. Like the Chamárs of the plains the Megs work as coolies,

and like hill menials they work much in the fields. General Cunningham is inclined to identify them with the Mechioi of Arrian, and has an interesting note on them, at pages 11*ff*, Vol. II of his *Archæological Reports*, in which he describes them as an inferior caste of cultivators who inhabited the banks of the upper Sutlej at the time of Alexander's invasion, and probably gave their name to the town of Makhowál." The latter suggestion is quite untenable. See Megh.

Megal, a Jáṭ clan (agricultural) found in Multán.

Megh, or Mihngh, a low caste found mainly in Siálkoṭ and along the Jammu border : also in Amritsar, Gurdáspur, Gujrát and Lahore. In Ráwalpindi it is called Meng. In Siálkoṭ it gives the following tradition of its origin :—

In early times its ancestor, who claimed Brahmanic parentage, used to dwell in the city of Kánshi or Benares. He had two sons, one a very learned *pandit* and the other quite illiterate. He asked the elder to teach the younger, but he disobeyed the order, and indignant at this his father turned him out of his house. The boy set for the north out of the province (Jammu) and began to teach children like his ancestors. In the course of time he also began to celebrate the *jag hawan*. Once when performing a *jag aswameda*,* his charms failed to breath life into the dead body of the cow. As people then began to look upon him with distrust and hatred he sent for his father whose charms succeeded in bringing to life the dead cow. His father, however, forbade him to eat with himself for a while but promised that he would after a time revoke this prohibition. But the son grew angry, relinquished all connection with his father, and thus became the founder of a new caste whose descendants are the Mihnghs.†

The caste worships a *guru* whose *gaddi*, or place of residence, is in Kerari, a village some three miles from the town of Jammu. His decision is final with regard to every matter whether social, ceremonial or religious.‡ They seldom take a case into court. *Touch* is ignored among the Mihnghs except by one of its sub-sections, the Basith.§ If they are living in a Muhammadan village, they eat their leavings, and such is also the case with regard to Hindus.

At the *guru's* suggestion a monster meeting of the Mihnghs was held in March 1900, when it was unanimously resolved that

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* This *jag* is thus performed :—Beef is thrown into a burning fire, and the cow that was killed is brought to life again by the power of *mantras* or charms.

† The story is not universally known amongst the Mihnghs, many of whom state that they are descendants of Sahap Sachcha, a brother of Brahma and Shivji who was excommunicated by them for touching the body of a dead cow, though it was at their own request that he had taken upon himself the responsibility of throwing the dead animal away from the house. In support of this claim that they are of Brahmanic descent the Mihnghs say that the period of *kirya* among them and the Brahmans is the same, *viz.*, 11 days, while the period exceeds 11 days in all other Hindu castes.

‡ The *guru* himself is a Mihngh. Rám Dás, the present representative of the house, is the great-grandson of Báwá Bhagta, its founder. The influence of the *guru* extends to all the districts in which Mihnghs are found. Their original home is in Jammu. In the territory of the Mahárája of Jammu and Kashmír, the *guru* has his agents known by the title of *mihtar*. Each *mihtar* has a fixed jurisdiction over which he has a full control. The cases which are of a serious nature and cannot be disposed of by him are taken to the *guru*.

§ The Basith form an upper class amongst the Mihnghs. They live to the north of Jammu in a tract extending, it is said, for 100 miles. They own and till land and some of them also enter State service. Another superior sept is the Dhian, also found in the Jammu hills. Both these classes hold aloof from the other Mihnghs.

"in future they will never eat the leavings of Muhammadans." But practically the old custom is still in vogue.

The Mihnghs, the Basith excepted, used to eat the flesh of dead animals, but by a contract which was concluded and signed in 1879, through the influence of the *guru* of Keran, they pledged themselves to total abstinence from it. A breach of this agreement makes a man liable to pay Rs. 25 to Government, Rs. 5 to the headmen of the village, and a sum, fixed according to the means of the offender, as a penalty to the brotherhood. In default of payment he is liable to exclusion from the caste. Since 1879 none have ever eaten such flesh.

At a boy's wedding Mihnghs observe no ceremony in their own house, but collect a few leading members of the brotherhood and go to the house of the girl's father, accompanied by the bridegroom. There they perform some of the necessary ceremonies and the next day bring the girl to their own house. On the following morning the members of the brotherhood carry the bridegroom and the bride to a *malah* or mulberry tree, under which they seat the couple. A long thread *mauli* is wrapped round the stem of the tree and all present, together with the couple walk seven times round it. Afterwards a quantity of *churma* (loaves of bread and pounded sugar) is distributed to the assembly. After this they return home and are fed sumptuously at the expense of the bridegroom's father.

The Brahman priests of the Mihnghs are said to get their dues (*birt*) at weddings, but do not attend them, though all the Hindu rites are gone through with the *pándha's* assistance.

Widow remarriage is permitted, but a widow is expected to marry her deceased husband's elder or younger brother. Failing both of them she can, with the consent of her guardians, give her hand to any man of the *caste** to which the deceased belonged. But if she wishes to marry a man of a different caste from that of her former husband, he must bear all the expenses of the marriage, or if unable to do so he must give his sister or daughter or any other near relative to some male member of the widow's household in exchange. When a widow declines remarriage, she is provided with the necessities of life by contributions made of the tribesmen of the village and is held in high esteem.

The Mihnghs employ Brahmans for religious and ceremonial purposes, but these Brahmans are looked down upon by other Brahmans. Failing the services of such Brahmans the caste employs *pándhas* or prayer-sayers who are also termed *gorái*s.

By occupation the Mihnghs are largely weavers,† and they profess to have learnt this calling from Kabír the Bhagat. But they also follow various other pursuits, as for example, service as field labourers or domestics.

By religion also the Mihnghs are said to be followers of Kabír, but they also affect the *guru* of Keran in Jammu already mentioned.

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* By 'caste' here we must understand *got* or section.

† Indeed in Gujrát Mengh appears to be merely a synonym for Juláhá or weaver.

The following are returned as the *gots* of the Mihnghs :—

Angale.	Bujale.	Kanchre.	Purane.
Baiye.	Chakhare.	Kharát.	Runkú.
Bhadú.	Changotre.	Kharatre.	Sagotre.
Bhalule.	Damathiye.	Magotre.	Sakolye.
Bhakhaiye.	Godhar.	Maitle.	Sangrál.
Bharyar.	Kale.	Mamwaliye.	

The Mihnghs also return the following *gotras* as *gots* or as each comprising a number of *gots* :—

1 Kushal.	3 Uttar.	5 Sangaral.	7 Kalrá.
2 Bhardawáj.	4 Káship.	6 Pandam.	8 Suraj Mukhi.

The Megh also appear to be found in Ráwalpindi where they are called Meng.

In Sirsa Megwál is a honorific term for a Chamár, just as Dheṛh or Dhedh is a term of abuse. See also under Menghwál.

MEGLÁ, a Jáṭ clan (agricultural, found in Multán.

MEHDO, a Gujar clan (agricultural) found in Amritsar.

MEHMÁR, see Mihmár.

MEKAN, a small tribe classed as Jáṭ (agricultural) and said to be of Punwár origin, and sprung from the same ancestor as the DHŰDHI. They occupy the Sháhpur *bár* lying to the west of the Gondal territory, and are also found in smaller numbers in Jhelum and Gujrát. They are a pastoral and somewhat turbulent tribe.

MELÚ, a Gujar clan (agricultural) found in Amritsar.

METHA ?, (Balochi), a fisherman. See Medh.

MEN, an Aráín clan (agricultural) found in Montgomery. See also under Meun.

MENAS, a Jáṭ clan (agricultural) found in Multán.

MENG, see under Meg.

MENGHWÁL.—The Dhedhs of Baháwalpur, or Menghwáls as they prefer to be called, are the people called Chamárs in the east of the Punjab. They eat the flesh of dead animals and are regarded as outcastes by the Hindus, though they have Hindu names. They have nine exogamous sections :—

1 Gandel.	4 Sapune.	7 Japál.	
2 Bárú-Pál.	5 Lilar.	8 Lakhále.	
3 Sáhdal.	6 Bahmanián.	9 Turke.	

The Menghwál marriage ceremonies resemble those of the Aroṛás, and Brahmans serve them as *parohits*, accepting dry food from them but not food cooked by them. Marriage is usually effected by exchange. The Menghwáls greatly affect the shrine of Raham Dhani or Raham Sháh in the Runeja *iláqa* of Bíkáner. By occupation they are generally weavers, manufacturing blankets (*bhura*, *lokar* and *bhaggal*). They dislike cultivation. Their huts are made of reeds shaped like a dome and very narrow, so that it is said that when a Dhedh sleeps in his hut he puts his feet outside. The Thoris (Náiks) resemble the Dhedhs. The term Menghwál is undoubtedly only a variant of MEGH.

MEO.—A highly composite tribe found in the hill country of Gurgaon, Alwar and Bhartpur, and also scattered over the Delhi District and the Báwal *nizámat* of Nábha. The Meos have given their name to the

Mewát,* a tract whose boundaries are defined in the *Imperial Gazetteer of India, s.v.* Mewát.

In the Muhammadan historians the Meos appear to be unknown by that name, but the Mewátis were notorious throughout the Muhammadan period.

The Meos are divided into 52 original *gots*, which include 12 *páls*, whose names are printed below in capitals, together with a 13th *palákaṛa*, and two *gots* of recent accretion :—

Serial No.	Name of the original tribe.	Name of the *got* or *pál*.	Name of the mother village or place whence it originated.	Principal villages belonging to each *got*.
1		DEROWÁL OR DARWÁL.	Delhi.—Malab in Núh tahsíl.	Púnahána, Meoli, Andana, Tain, &c. (South of Nuh).
2		LANDÁWAT ...	Do. Niána Bhagora in Alwar State.	Firozpur, Naoli and Bhagor (Firozpur valley).
3		RATÁWAT ...	Do. Sathori in Alwar	Patrali, Sahori, Alapur, Bilgari, &c.
4		BALUT OR BALAUT.	Do. Gaddi Dhaina ...	Baraka, Lehrwari, Seri, Sangal Harí and Chándanki.
5		Sarohia ...	Do. (?) Seswala, tahsíl Gurgaon.	Fatehpur Taja, Sarohi in the Balabgaṛh tahsíl, Seswala, &c.
6		Bodian ...	Do. Alawalpur in Núh tahsíl.	Aláwalpur, Garaoni, &c.
7		Gomal ...	Do. Takra in Alwar ...	Khatika Aganu, Nushehra, &c.
8		Bhamla ...	Do. Sabghar, tahsíl Firozpur.	Titraka-Chamroli, Jaroli, &c.
9	Tanur or Sarohia.	Mangaria ...	Do. Mangar in the Balabgarh tahsíl.	Khaloka, Andhrola, Pachapanka, Goraksar, Firozpur Namak, &c.
10		Kataria ...	Do. Majesar in the Balabgarh tahsíl.	Marora, Karera, &c.
11		Jangali ...	Do. Rajauli	Dougarbas.
12		Chapolia ...	.....	.....
13		Bilawat ...	Do. Bhagora in Alwar	Sákras, Loraka, &c.
14		Bhagwat ...	Do. Bhagahta ...	Tarwára, Maryaka, &c.
15		Kabgar ..	Do. Janewat in the Firozpur tahsíl	Jalika, &c.
16		Sakhaura ...	Do. Dongarwali in Bhartpur.	Dougarwálí, Jhánsá Baewar Naharpur, &c.
17		Baliana ...	Do. Mangar, tahsíl Balabgarh.	Nagaon, Tahangaon, Sakrawa, Dhanaj, &c.
18		Lamkhora ...	.....	.....
19		Naharwari ...	Do. Dadi in Alwar ...	.....

* The Mewát is further subdivided into five tracts, Bhiána, Arez, Dhangalwati, Nai-wáṛa and Pahat-wáṛa. Of these Bhiána is 'the terrible lonesome country,' *i.e.*, the Bángar (upland) tract of Palwal, Núh, Firozpur-Jhirka and Bhartpur. Arez is the low-lying country in the Núh and Firozpur-Jhirka tahsils, along the eastern foot of the range which forms the western boundary of the Gurgaon District. P. N. Q., I., § 133.

The other three tracts are named from as many *páls*, the Dhangal holding 360 villages, the Nai and the Pahat or *palákaṛa* 210 each. The other *páls* (which do not appear to give their names to any tracts) hold the following numbers of villages :—

Saingal 52.	Dhulot 360.	Landáwat 210.
Chirklot 94.	Kalesa 75.	Ratáwat 125.
Demrot 757.	Derowál 252.	Balut 250.
Panglot 84.		

Hence the Meos hold 3,039 villages in all.

Serial No.	Name of the original tribe.	Name of the *got* or *pál*.	Name of the mother village or place whence it originated.	Principal villages belonging to each *got*.
20	Ghalot ...	KALESA OR KALSÁKHI.	Mewár	Kompur in Alwar.
21		Ghalot ...	Do.	Nayan, tahsil Lachhmangarh in Alwar.
22	Kachhwáha ...	DHAÌNGAL OR DAHNGAL.	Amber, Jaipur and Raisina	Ghasira, Raisina, Londa, Rahna, Gawala, &c. (in the north of Nuh).
23	Badgujar ...	SAINGAL ...	Sahina	Badawali, Ismailpur, Sawana, Patan, Sanghar, Mendhi, &c.
24		Badgujar ...	Fatehpur Sikri	Sanghar, Mendhi.
25		CHIRKLOT ..	Mathura—Tahangarh in Bhartpur, Pataudi and Dholat.	Kot-Atawar, Unmara, Dhulá-wat, &c. (in the south-east of Nuh and round Púnahána).
26		DEMROT ...	Do. Bahangarh, Pataudi, Khajota in Alwar.	Khajota, Ghata, Beswan, Rali, Bisru, &c. (in the Firozpur valley).
27		DHULOT ...	Do. *Mauza* Wadha...	Sekri, Malakpur, Alaora, &c. (in the same).
28		PANGLOT ...	Do. Dholat Deswala	Deswala and Bahala.
29		NAI	Do. Nekuj in Alwar	Nekuj but Dal Dhayya, Mehdamka, &c.
30	Jadal ...	Besar ...	Do. Malwasa, Kahera near Alwar.	Sakaras.
31		Nanglot ...	Do. Pipal Khera in Bhartpur.	Pipal Khera, Bariska, &c.
32		Gurdal ...	Do. Chahar Dudh in Alwar.	Malab, Nagina, Baoli, Raoli, &c.
33		Boria ...	Do. Khajota in Alwar	Sathana.
34		Chukar ...	Do. Palkeora ...	Jodhpur, Satwasi, Ubbaka Malakpuri, Jatwali, &c.
35		Jaudal ...	Do. Kewar	Kewar and Malawali.
36		Chandlot ...	Do. Tahangarh and Lassi in Alwar.	Lassi.
37	Badgujar ...	Markatra ...	Do.	.....
38		Khildar ...	Do. Maujpur in Alwar.	Maujpur.
39		Jatláwat ...	Do. Andhwari ...	Andhwari.
40		Chauhán ...	Ajmer—Taragarh ...	Muhammadpur near Meoli, Nizámnagar in Alwar.
41		Sogan ...	Do. Mandawar Mauza in Alwar State.	Mauja, Udana and Manotu.
42	Chauhán ...	Kanwália ...	Do. Kanwáli in Rewári tahsil.	Badarpur, Jalálpur, Pakanpur and Ketwara in Bhartpur State.
43		Jamlia ...	Do. Mandawar ...	.....
44	Patwar ...	Patwar ..	Ujjain in Gwalior and Palla in Núh tahsíl.	Rajaka, Karwari and Ninapur in Alwar.
45		Mewal ...	Jaroki in Alwar State ...	Polkheri and Ahmad Bas, &c.
46	Nirbán ...	PAHAT ...	Mundáwar and Mazarpur near Harsoli.	Guliara, Balag, Noshehr, Selana, &c.
47	Miscellaneous	Bhoslia ...	.....	Manekpur, Gohri in Alwar, &c.
48	...	...	Kharkatia	Goria Nangal in Alwar.
49	Bhatti ...	Bhatti ...	Nagaon in Alwar ...	.....
50		Bhandárin ...	.....	.....
51		Bankáwat ...	... ..	.. ...
52		Khokhar ...	.....	.....

To these have to be added two *gots, viz.* (*i*) Ghori Paṭhán, descended from a man of that race who married a Meo convert, and (*ii*) Bauráwat, descended from a Brahman who eloped with a Meo woman, making 54 *gots* in all. Of the 52 original *gots* analysis shows that 3 are named after the parent village,* 8 bear Rájput tribal names,† 8 those of Brahman and Gujars,‡ and 4 occupational names,§ while 16 are of unknown derivation.

Thus the Mewát is inhabited by and the Meo tribe is composed of four Rájput stocks, Tunwars from Delhi, Jáduns from Mathura, Kachwáhás from Jaipur and Chauháns from Ajmer: and it seems highly probable that Meo simply means 'hill-man.'

However this may be Masaúd Ghází reached the Mewát in 1002 A.D. and converted many of the Meos to Islám.‖ The Rájputs thus converted were of the Tunwar tribe and were divided into 5 *páls, viz.* Kalesa, Derwál, Landáwat, Ratáwat and Balut. Subsequently, according to a historically impossible tradition, Rai Pithora, annoyed at the conversion of the Meos to Islám, employed the Baḍgujars to harass them, and thus compelled them to revert to Hinduism. In the reign of Qutb-ud-Díu Ibak (in 1312 A.D.),¶ Hemráj invaded the Mewát from Alwar, but was defeated and slain by that ruler who then despatched Sayyid Wajíh-ud-Din against the Meos. But that leader was slain and it was reserved for his nephew Mirán Hussain Jang to subdue the Meos, who agreed to pay *jazia*, while some accepted Islám. Hussain Jang's flagstaff is still preserved by the Meos, who will not take an oath on so sacred a name as his.

The Meos who thus accepted Islám were divided into 7 *páls*: Dahngal (Kachwáhá), Saingal (Baḍgujar), Chirklot, Demrot, Panglot, Dhulot and Nai (the last 5 being Jáduns by origin).

The Kalesa *pál* is eponymous and originated in Mewár, Kalsia (? Kalesa) the eponym being called Meo in consequence. This *pál* is sometimes called Pál Palhat, but erroneously.

The Derowál *pál* was founded by Dera of Malab in Núh. *Der*, however, means 'a piece of land detached from the foot of a hill.'

The Landáwat *pál*, founded by Landu, of Niána in the Kishengarh tahsil of Alwar is also called Bhagoria from Bhagora, its earliest settlement in Alwar, and Laráwat, owing to its warlike propensities.

The Ratáwat *pál* claims descent from Rattu, of Santhori in Alwar; but the name may well be derived from Rath or Rathauri, its earliest seat.

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* Nos. 9, 14 and 42.
† Nos. 5, 11, 17, 21, 34, 40, 44 and 49.
‡ Nos. 6 and 33, 7, 24, 32, 38, 39, and 52.
§ Nos. 10, 18, 51 and 50.
‖ The tradition recorded in the Rájputána Gazetteer I., pp. 265 *sq.*, is that the Meos were converted in the 11th century after their conquest by Masaúd, son of Amír Sálár and grandson of Sultán Mahmúd (son of) Sabuktagin (*sic*) on the mother's side, general of Mahmúd of Ghazni's forces, who is venerated by the Meos and by whose name they swear. Now Sálár Masaúd, nephew of Mahmúd of Ghazni, was a historical personage, who died at Bahraich in Oudh in 1033. But it is highly improbable that the Muhammadans attempted the conquest of a poor and difficult country like the Mewát prior to 1033.
¶ On the other hand Qutb-ud-Dín took Delhi in 1193 and died in 1210, so that the second conversion of the Meos cannot have occurred in 1312 if it happened in his reign. But it probably took place a good deal later.

The Balút *pál* is also eponymous, and originated in Silkhoh, in the Núh tahsíl.

The Dahngal *pál* claims descent from Rája Harpál, a descendant of Rája Nal. His eldest son Dahngal became a Muhammadan and the *pál* is named after him, but it is also called Raisinia from Rásina, his original home in Núh tahsíl, or Ghaseria from Ghasera in the same tahsíl, to which place Dahngal migrated.

The Saingal *pál* is named after its eponym.

The Chirklot *pál* claims descent from Chirkan Rao of Dhuláwat in Núh, but it is said that the ancestors of this and the four following *páls* were imprisoned by Qutb-ud-Dín Ibak in Ballabgarh, and only escaped in various disguises. Thus the Chirklots' forebear was disguised as a *chhinka* seller and so obtained for his descendants the name of Chirklot.

The Demrot *pál* is also known as the Raopálá after Rao Bhimar, its founder, who was styled Demur. It, too, is fancifully derived from *deru*, a drum or some kind of musical instrument.

The Panglot *pál* claims descent from Poan, and is improbably derived from *pongi*, also a kind of musical instrument.

The Dhulot *pál* is similarly descended from Dohal, its ancestor, or the name is derived from *dohal*, 'in which he used to lie, as if insane.' The head-quarters of this *pál* is at Doha in Firozpur.

Naipál is derived from Nai, 'barber,' or hardly less improbably from *niyai*, because its founder gave an impartial decision in the tribal dissensions.

The *palákara*, or little *pál*, ranks, it is said in Gurgaon, below the 12 *páls*, but it is also said to claim to be superior to them.* Its founder was a Rathanri, and it is sometimes known as the Pál Palhat, a name wrongly applied to the Kalsia *pál*. One account makes him a Nirban by *got* and his wife a Badgujar, deriving Pahat from Pataudi, where the sept settled after leaving Raniagarh in Alwar.

The Meos are, or rather the Mewát is, distraught by faction, and the old feuds are kept alive by the ballads of the Mirásis. In these the Gurdit and Surdit Játs side with the Chirklot and Dahngal *páls*, while the Ráwat Játs are allied with the Demrot. The Ráwats' objectives used to be the strongholds of Nangal, Babána, Manpur, Pahri and Andhup; while the first-named party sought to take Kot Utawar and Hanodal. In 1857 this feud broke out afresh. The Surdit Játs of Hodal and the Ráwats aided the Chirklot. The women on each side brought water to the men on the field of battle and encouraged them with reminiscences of the Meos' ancient prowess. Neither the women nor the priests were molested by the enemy, and the latter could always stop a fight, if one side ran short of ammunition, by spreading a sheet on the ground between the combatants. Prisoners used to be hospitably entertained.

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* When the 12 *páls* were formed, runs the tale, the Palákara's founder was absent, and so no *pál* was assigned to him. When he did arrive he was told: "*Já sab pál aur terá sab por palákara*"—"Go, all the septs are called *páls*, but thine is to be called *palákara*, the highest of all." This tale is recounted with great pride by the Palákara Meos.

The Chirklot *pál* is also rent by an internal feud between two villages. It began early in the 19th century by cattle trespassing on land sown for harvest and broke out again in 1857 when a pitched battle was fought, three or four villages being destroyed and others plundered, without any decisive result.

In religion the Meos profess a happy combination of Hinduism and Islám, but in practice they worship countless godlings or symbols such as Siani, Mangti, Lalchi, Sálár Masaúd and his flag.

For instance they keep the Holi like Hindus but also give alms in the name of Abraham who was cast into the fire by Nimrod's orders, whereupon the flames turned to flowers. In this story they see a resemblance to the story of Harnákas who would have put his son Pahlád to death, had not Holká his own sister, whose body was of stone, rescued the lad and allowed herself to be burnt in the flames while Pahlád remained unhurt. A trace of an old cult is found at the shrine of Sháh Chokha, whose fair was formerly a great place for elopements, it being held a sufficient answer from a man who left the fair with another Meo's wife to say that Sháh Chokha had given her to him.

The personal appearance of the Meo has tempted other tribes to dub him Langúr or 'baboon.'

The old dress of a Meo consisted of a *tania* or triangular piece of *rumáli* made of coarse cloth and worn in lieu of a *dhoti*, being 3 or 4 inches wide in front and a finger in breadth behind. Young bloods often used to adorn the front piece with pictures embroidered in fine needlework, and as this was the ceremonial robe nothing else was worn, but it is not now used except as a night-dress. Nowadays the Meos wear the ordinary dress of the south-east Punjab, but tie the turban in a peculiar way, while the young bloods affect a red *dhoti* and wear it so as to shew the knees. Well-to-do men also display earrings and bangles, and their poorer brethren keep bits of straw in their ears against the time when they can afford earrings of gold or silver. A necklet of shells, sometimes interspersed with charms, is also worn. The beard is shaved but not the moustache. Wrestlers, champions wear yellow clothes and carry a heavily ironed club. Young men aspire to proficiency in music, singing and dancing, but many of their songs are obscene.

Women wear a *lahnga*, drawers of coarse cloth, which is called *zumardi* or *lungi*. It is tied round the loins by a string, and is unbecoming. Scanty stays (*angia*) are used to support the breasts—leaving the back and chest exposed. A jacket, with sleeves only 3 or 4 inches long, is also worn ; and on the head a small scarf. Decency consists in covering the loins, not in veiling the face or breast. Their ornaments are few, comprising a *bála*, armlet, *báli*, ear-rings, *jhumká*, pendant, *hamel*, necklace, bracelets, rings, etc., of different colours.

The men do all the out-door work connected with the fields, such as ploughing, irrigating, reaping, etc. The women do all the in-door work. They grind the corn, milk the cows and churn. They prepare meals for the cultivators and carry them to the fields where they are at work, bringing back bundles of fodder. At noon they again take food to the workers and bring back fodder for the cattle. They prepare *maheri*

for their men-folk in the evening, and keep hot water ready for them and also put down grass for the cattle. In short, the women work more than the men. With the exception of a few well-to-do men few Meos have any furniture. One or two bed-steads and 2 or 3 *chárpáis* are all that is to be found in their houses. In the *chaupál* (guest-houses) will be seen large bed-steads on which 4 or 5 persons can sleep. Their vessels are generally of earth but neat and clean.* They call a plate *sainkhi* and a cup *dhumri*. They generally eat *maheri* in the morning and a full meal at noon. They live chiefly on *maheri* as it saves money and does not impede their work. It is also less costly when labourers are paid in food. *Maheri* with milk is given to guests and respectable members of the family. The Meos are very hospitable, serving their guests with better food than they eat themselves, generally giving them rice, sugar, *ghi*, etc. Very few among them possess spare clothes or ornaments, but such as they have they keep in a bag called *ghagra* or reed basket.† Ornaments are placed in earthen vessels or corn bins or buried in the ground.

Marriage is solemnised by *nikáh*, generally in Sáwan, but a date in the lunar month is fixed for it. Remarriage, however, is not so solemnised. Thus if a liaison between a man and a woman last for a year or so, and the latter give birth to a child she will put on a new scarf and bangles and be regarded as the man's legitimate wife, the only ceremony being the distribution of boiled rice among his kinsmen. But if the pair fall out and her first husband turns up, the woman leaves, puts her scarf in her second husband's house and returns to the old one. The father-in-law is called *chaudhri* or *muqaddam*, or—a specially Meo usage—*dokrá*, 'old man,' so that *dokri* is an uncomplimentary title to apply to a Meo woman.

Ganji is the name of a food which is prepared by the Meos. It appears to be so called because it is made in a large *degh* which the Meos call *ganji*. The chief ingredients used are *gur* and rice, and it is made thus:—The *gur* is dissolved in water and cooked to a syrup. Hot spices such as cloves, cardamums, cinnamon, etc., are then fried in *ghi* and added to the syrup. Then rice is added and the whole allowed to boil until the syrup is all absorbed by the rice.

This dish is made on two special occasions, *viz.*:—(*a*) When a man dies and his heirs wish to feast friends and relatives, within 40 days of the death. This custom is called *fátiah*. (*b*) Whenever a reconciliation is brought about by a *panchávat* between members of the brotherhood whether of one *pál* or of separate *páls*. The parties who were at feud with each other and the members of the *panchávat* all join in the feast, the cost of which is, as a rule, borne by the party which the *panchávat* has decided to have been at fault.

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* In the rains old vessels are replastered with cow-dung, exposed to dry in the sun and then rubbed with *munj* grass—to remove greasiness. This process renovates them completely.

† Women do not leave their husband's or parents' house without this basket. If one goes without it she is supposed to have gone without permission or on a visit of condolence. The Meo women observe the *kalás*, a custom common in Alwar, greeting a stranger in a body headed by a girl with a water-pot on her head and all singing—Channin *Sett. Rep.*, p. 9.

MEORÁ, MEURA, fem. -í, (1) a Guru's priest, see *Panjábi Dicty.*, p. 747; (2) a *gurú* of the Chúhṛa caste. The Meorás in Sirmúr State are said to form a *phirká* or sect apart from the Chúhṛás, though they take food, both *kachchi* and *pakki roṭi*, and water from all Chúhṛás. They resemble the *pádhas* among the Hindus.

MERÍ, a Jáṭ clan (agricultural) found in Multán.

MERMALHA, a Jáṭ clan (agricultural) found in Multán.

MESAR, a Jáṭ clan (agricultural) found in Multán.

METLA, a tribe of Jáṭs descended from its eponym, of Rájput extraction, and settled in Siálkoṭ since the time of Firoz Sháh. It is also found in Multán tahsíl, where it settled from the north in the time of Sháh Jahán, and in Montgomery where it is classed as Jáṭ (agricultural). Some of the Metla or Methla in the lower Derajáṭ affect the title of Shaikh.

MEUṆ, (1) fem. -í, a sailor, boatman, waterman. See *Meṇ*. Also—

MEUN.—The Meos of Mewát must not be confused with the Meos or Meuṇs (Meṇs), a caste found on the Upper Jumna and Márkanḍa rivers in Karnál and Ambála. The latter are all Muhammadans and live by fishing, and during the rains by trading in mangoes. The name is said to mean 'fisherman.' Nothing is known of their origin, but in Saháranpur is a caste of Meus, who must be the same though, curiously enough, they say they come from Rewári, *i.e.* from near the Mewát. The only restriction on marriage is that two persons suckled at the same breast must not marry. The women are midwives—and often very clever in that vocation.* On the Sutlej in Ferozepore and Jullundur the Meuṇ is also a fisherman. And in the latter District, where he is also found on the Beins, he has taken to weaving, tailoring, well sinking and service as a watchman. The Meuṇ indeed in this District appears to be the same as the Jhabel and virtually identical with Mohána. In customs they resemble the lower Muhammadan tribes. After a birth the *bahar badhná* is observed, the mother going out on the 5th night to look at the stars. In betrothal the boy's parents take the initiative and money is rarely paid for a bride. The Kaṭpál section has a special custom. All the members of a family assemble in a room and bring in a young male buffalo (*kaṭṭa*) covered with red cloth and its feet dyed with henna. Then 5¼ *seers* of barley are offered it in a vessel and all present do obeisance to the animal, which is believed to forthwith eat 2½ mouthfuls of the grain and then to bolt, no man being able to detain it. To this usage the Kaṭ-páls owe their name.† Another section, the Hilmen ('movers') owe theirs to an ancestor who once baked beef in his house. Complaint was accordingly made to the ruler of the time, and so he prayed silently to God, with such efficacy that when his cauldron was searched it contained only moving *baingan*. The Meuṇs, as a body, also practise *jhulka*,‡ a custom in which a son-in-law of the family must set light to the furnace used at weddings to cook the large quantities of food required. He carries a burdle of combustible material from a distance and runs the gauntlet of a double line of women

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* P. N. Q., I, § 129: and N. I. N. Q., I, § 457.
† Kaṭ-pál means, apparently, 'raiser or protector of young buffaloes (*kaṭṭa*).
‡ Lit. as much fuel as is thrown on the fire at a time: burning; *Punjábi Dicty.*, p. 502.

who stand with pitchers full of water, dust, bricks and sticks, to bar his access to the furnace. Sometimes the women's clothes are burnt and they are often hurt, while the son-in-law may be seriously injured. His fee for this is a turban and a rupee—sometimes among wealthy people it is more. After marriage the *mukláwa* usually follows at once, if the parties are of age: otherwise it is deferred till they attain maturity, and then very little is spent on it. Each section has its own usages with regard to feastings. No milk or curd is given away, even to a son-in-law, for 10 or even 20 days: then rice is cooked in it and distributed to *maulavis* and beggars, after which it can be given to anyone. The Meuṇs specially affect Khwája Khizar.

Míán, (1) any sage or virtuous man. A **Miáná** is the offspring of a Mián. The word is used in a number of senses and especially in the following: (2) it is used in the west of the Punjab to denote any holy man. Thus the head of the **Sarai** family is known as the Mián Sáhib Sarai: (3) among the Paṭháns of Swát and Dir a Mián is a descendant of a saint or spiritual leader who acquired repute among many tribes prior to modern times. The title is not given to descendants of a modern saint, but some of them may in course of time acquire it. Thus the descendants of the Akhúnd of Swát are as yet only Akhúndzádas by right, though styled Mián Gul by courtesy. Quraishis rank as Mián: (4) also—

Míán,* a superior class of Hill Rájputs. From ancient times till the early part of the 19th century the area included in the outer ranges of the Punjab Himálaya, between the Sutlej and the Indus, was held by numerous independent States, each under its own hereditary chief. Some of these principalities date back to the first centuries of the Christian era, but Kángṛa at least was much older, and others were established as late as the 14th and 15th centuries.

According to Sir Alexander Cunningham the oldest classification of these States divided them into three groups or confederacies, each named after the State which held its hegemony. These were Kashmír, Durgara or Dugar and Trigarta or Jallandhara. There are indications that these three groups existed prior to the seventh century. A later classification divided the Alpine Punjab into 22 Hindu and 22 Muhammadan chiefships, the former being to the east and the latter to the west of the Chenáb. The 22 Hindu States fell again into two groups or circles, the Jálandhar and the Dugar; the former lying to the east and the latter to the west of the Rávi.

It is with these 22 Hindu States that we are now specially concerned. They were all founded by Rájput leaders, each probably with a small band of followers who either came direct from the plains or were scions of one or other of the ruling families which had already settled in the hills, and the descendants of all these noble families are distinguished by the honorific title of Mián.

The royal clan in each of these States had a special designation, based on the custom which obtained in almost all the Rájput Hill States, in accordance with which the ruling family took its name from the country over which it ruled. Almost all these royal clans are still

* This article is from the pen of Dr. J. Hutchison, of the Chamba Mission.

in existence in the direct line of descent, and where this is extinct collateral branches of them still remain. They are popularly arranged as in the following table: each group containing eleven names:—

Jullundur Circle.		Dugar Circle.	
Country.	Clan.	Country.	Clan.
1. Chamba	Chamiál.	1. Chamba	Chamiál.
2. Núrpur	Paṭhánia.	2. Basohli	Balauria.
3. Guler	Guleria.	3. Bhadu	Bhadwál.
4. Datárpur	Dadwál.	4. Mankoṭ	Mankoṭia.
5. Síba	Sibai(a).	5. Behandrálta ...	Behandrál.
6. Jaswán	Jaswál.	6. Jasroṭa	Jasroṭia.
7. Kángṛa	Kaṭoch.	7. Sámba	Sambiál.
8. Kotlehr	Kotlehria.	8. Jammu	Jamwál.
9. Mandí	Mandiál.	9. Chaneni	Hiuntál.
10. Suket	Suketia.	10. Kashtiwár	Kashtiwária.
11. Kullu	Kolua.	11. Bhadrawáh ...	Bhadrawáhia.

It will be observed that Chamba finds a place in both groups because its territory is bisected by the Rávi: the number 22 is purely conventional for in reality the States were always more numerous. In the Dugar circle Cunningham gives Bhau, Rihási and Sirikot, and Barnes includes Bhati but omits Chaneni. In addition to these there were also Lakhanpur, Dalpatpur and Aknúr, the last being to the west of the Chenáb.

In the Jullundur circle were included Bangáhal and Kotila, which latter was ruled by a branch of the Núrpur family. The States of Kahlúr (Biláspur), Hindúr (Nálágarh) and Sirmúr (Náhan), lying to the east of the Sutlej, are also ruled by Miáns. A slight correction is necessary in the case of Kashtwár, the rulers of which were Muhammadan from the time of Aurangzeb. They still, however, retained their Hindu names and customs, and to the present day their descendants are called Mián. The rulers of Aknúr and Rihási belonging to branches of the Jammu family seem also to have embraced Islám. Cunningham includes Bhadrawáh among the Muhammadan States, but this is incorrect as the ruling family was always Hindu.

Some of the clan names cannot be at once identified, for example Paṭhánia, Dadwál, Kaṭoch, Balauria and Hiuntál. Paṭhánia is derived from Paithán, an abbreviation of Pratishtána ('the firmly established place'), which was the ancient name of Paṭhánkot, the original capital of the Paṭhánia ruling family. Dadwál is from Dáda, a place in Síba whence the Datárpur family originally came. The name Kaṭoch has

many fanciful derivations but it was most probably the ancient name of Kángṛa. Balauria is from Balaur, the first capital of the Basohli State which again is a corruption of Vallapura. Hiuntál or Himtál is from Hiuntá or Himtá, the ancient name of Chaneni, and still in use. Other clan names not included in the above lists are :—Bangahália, Lakhanpuria, Aknúria, Dalpatia, Bhatiál : also Kahlúria, Hindúria, and Sirmauria.

Again each clan comprises numerous sub-divisions, each of which has a distinctive *al* or family name. As the family multiplied, individuals left the court to settle on some estate in the country, and their descendants, though still retaining the generic clan name, are further distinguished by the name of the estate with which they became more immediately identified. Sometimes, though not so frequently, the name of the ancestor furnished a surname for his posterity and occasionally a local circumstance, as a special tree or garden near the home, or the quarter of the town in which the family resided, suggested a name which was adopted as the family surname. In this way every clan includes several and sometimes many subordinate *als* or family surnames, most of which are usually known to the various members of the clan. For example, the Kaṭoch clan has four grand sub-divisions, Jaswál, Guleria, Dadwál and Síbái, in addition to the generic appellation, and each of these comprises many subordinate surnames. Similarly, the Jamwál clan also has four sub-divisions :—Jasroṭa, Mánkot, Lakhanpur and Sámba, each with its own separate family names—while all alike trace their descent from the Manhás tribe of Rájputs. Among the Paṭhánias also there are 22 recognised sub-divisions, and so on with all the other clans, the number in each clan varying from time to time as new families are formed and old ones become extinct.

When a Rájput is asked by one who will, he thinks, understand these distinctions he will give his own family surname. To a stranger he offers no detail but simply calls himself a Rájput. Some of the older States bore names which were applicable both to the country and the tribe by which it was inhabited. Such names are Durgara, Trigarta and Kuluta. To these we may perhaps add Sumaha, which in all likelihood was the ancient name of Basohli State; and in all these States the name of the capital was different from that of the principality. The States of later origin were usually named after the capital, and when that was changed the name of the State was changed with it. In such cases, however, the clan name usually remained the same. Chamba is an exception, for the ancient capital was at Brahmapura, now called Brahmaur and the ruling family takes its name from the present capital.

That the Hill States were able to maintain their independence almost unimpaired through so many centuries was in great measure due to their position and the inaccessible character of the country. In former times the hills were much more isolated than now, and while on the plains empires rose and fell the kingdom of the hills underwent little change. Not that they were always at peace among themselves, for their history is largely a record of the wars which they waged with one another. To the present day the people of Chamba regard it as unlucky to

mention the names of Jammu, Basohli and Núrpur, and when reference to these places is necessary Jammu and Basohli are spoken of as the *parlá mulk* (the country across the Rávi) and Núrpur as the Sapparwala shahr 'the rocky town.' These wars were for the most part border forays, but though limited in scope they were not less destructive than similar struggles between powerful nations. To realise this one has only to read the description by Forester, the traveller, of the condition of the country around Basohli after the invasion of Ráj Singh of Chamba in 1782. On the whole, however, the Hill Rájás were mindful of one another's rights. Sometimes a powerful State would subdue and oppress a weaker neighbour or even deprive it of territory, but as a rule this led to no important political change. Being all of the same race and faith and often nearly related to one another by marriage or even closer family ties, they were generally content to make one another tributary, or at the most to remove the ruling Rája from power and set up another member of the same family in his place. In only three instances, so far as is known, was one State entirely subverted and absorbed by another. For the same reason the shrines and ancient monuments usually escaped unscathed and any damage done to these was the work of Muhammadan mercenaries in later times.

It is, however, improbable that the Hill States were ever entirely independent for any considerable period. Farishta, the Muhammadan historian, tells us of a king of Kanauj, who in the first century A. D. overran the hills from Kumaon to Jammu, subduing the 500 petty chiefs of Nagarkoṭ or Kángṛa. Towards the end of the 5th century, as we learn from the *Rájá Tarangini*, the kingdom of Trigarta was presented to Pravaresa (Siva) by the Rája of Kashmír. In the 7th century at the time of the visit of Huen Thsang Trigarta was subject to Kanauj, and in the 9th century to Kashmír, which had then extended its dominions to the Sutlej. Chamba was invaded and conquered in A. D. 800-10 by a race of foreigners, perhaps Tibetans, who are called Kíra in the chronicle, and Kullu seems to have been liable to inroads from the same people and was for centuries tributary to Ladákh. Kashmír and Kashtwár also had each its period of Tibetan rule. In the 11th century, as at an earlier period, Kashmír seems to have claimed supremacy over the whole of the outer hills between the Rávi and the Indus. And in A. D. 1191-3 when the final struggle arrived between the Rájput rulers of India and Muhammad of Ghor, we read that among the numerous princes subject to Delhi were "Kángṛa and its mountain chiefs."

For several centuries after the establishment of Muhammadan rule the Hill States continued to maintain practical independence, but with the advent of Mughal ascendancy they were compelled to bow to a foreign yoke. In A. D. 1556 Akbar the Great conquered Kángṛa, and soon afterwards all the principalities of the western Hills came directly under his control. The famous fort of Kángṛa was garrisoned by imperial troops under a Mughal officer of rank with the title of *faujdár*, and soon afterwards Todar Mal, Akbar's finance minister, was deputed by his master to create an imperial demesne by confiscating territory from the various States of the

Kángṛa group. He annexed a large portion of the Kángṛa Valley and made a similar demand on each of the other States proportionate to their means. In presenting this report to his royal master Todar Mal is said to have made use of the metaphor that he had "taken the meat and left the bone," meaning that he had annexed the fertile tracts and abandoned only the bare hills to the Hill chiefs. To ensure the fidelity of the Hill Rájás, Akbar adopted the policy of retaining as hostages at his court a prince from each of the States, and we learn that in the beginning of Jahángír's reign there were 22 young princes from the Punjab Hills in attendance on the emperor. It was about this time that the title of Mián came into use. How it originated and what was its exact signification, we do not know, but traditionally it is believed to have been first conferred by Jahángír on the young chiefs at the Mughal court. In Chamba it first occurs in the form '*Mie*' on a copper plate deed 1613 of Rájá Bala Bhadra (A. D. 1589-1641), as one of the titles of his son and heir, Janárdan. From that time its use seems to have spread till it came to be applied to all the descendants of the 22 noble families of the Hindu Hill States.

For nearly 200 years from the time of their subjection by Akbar the Hill chiefs were tributary to the empire, but all accounts agree that the Mughal authority sat very lightly on them. Their prerogatives were seldom questioned and there was no interference in their internal administration. Indeed through the whole period of Mughal supremacy the chiefs seem to have experienced liberal and even generous treatment. They were left very much to themselves in the government of their principalities and were allowed to exercise the functions and wield the power of independent sovereigns. They built forts and waged war on one another without any reference to the emperor and sometimes even asked and received assistance in men and arms from the Mughal viceroy. On his accession each chief had to acknowledge the supremacy of the emperor by the payment of the fee of investiture, after which he received a *sanad* or patent of installation, with a dress of honour from the imperial court. A yearly tribute of four *lákhs* of rupees, called *peshkash* was exacted from the Kángṛa States in the reign of Sháh Jahán. In letters and other documents the chiefs were addressed as '*Zamíndár*,' the title of Rájá being conferred only as a personal distinction. There seems to have been much friendly intercourse between them and the imperial court, as is proved by the letters and valuable presents received from the emperors and still in the possession of many of the old royal families. Some of the chiefs, too, gained a high place in the imperial favour and were given *mansab* or military rank in the Mughal army and advanced to important offices in the administration. In one instance an important military enterprise was entrusted to a Hill chief—Rájá Jagat Singh of Núrpur who in A. D. 1645 was sent by Sháh Jahán with a force, in which were 14,000 Rájputs raised in his own country and paid by the emperor, against the Usbegs of Balkh and Badakhsháh. Speaking of this expedition, Elphinstone, the historian, says :—" The spirit of the Rájputs never showed more brilliantly than in this unusual duty; they stormed mountain passes, made forced marches over snow, constructed redoubts

by their own labour, the Rájá himself taking an axe like the rest and bore up against the tempests of that frozen region as firmly as against the fierce and repeated attacks of the enemy. Jagat Singh's health was fatally impaired by these hardships and he returned to Pesháwar only to die. His father Rájá Básu and his brother Suraj Mal both held military rank in the Mughal army, and his own *mansab* at the time of his death was 3,000 with 2,000 horse. Rájá Jagat Singh first served under Jahángír in Bengal and in the emperor's 13th year was recalled and received a *mansab* of 1,000 with 500 horse, the title of Rájá and a present, and was sent to assist in the siege of Kángṛa fort. In the reign of Sháh Jahán he was appointed *faujdár* of Bangash (Kurram and Kohát), and two years later was sent to Kábul. From there he went with the imperial army to Kandahár and had command of the vanguard: returning to Lahore he was further honoured by the emperor and again appointed to Bangash. Not long afterwards for some reason not fully known he, on coming back to Núrpur, rebelled against the emperor, in conjunction with his son Rájrúp Singh. For six months they bravely defended the strong forts of Mau, Núrpur and Tárágaṛh against the whole power of the Mughals, and on their unconditional surrender in March 1642 they were at once forgiven and restored to all their honours. Rájrúp Singh accompanied his father on the above mentioned expedition and he, as well as his son, Mandháta, also held high rank in the Mughal army, the latter having been twice appointed *faujdár* of Bámián and Ghorband in the reign of Aurangzeb.

Rájá Prithwi Singh of Chamba (1641-64) also held the *mansab* of 1,000 with 400 horse, and it seems probable that his son and grandson enjoyed a similar distinction. They were also the recipients of valuable presents from the Mughal court.

In A. D. 1752 the Hindu Hill States came under the control of the Durráni kings of Kábul, having been ceded along with the rest of the Punjab to Ahmad Sháh Durráni by his namesake the emperor Ahmad Sháh of Delhi. Under Ahmad Sháh, Rájá Ghamand Chand of Káṅgṛa was appointed governor of Jullundur and the hills between the Sutlej and the Rávi. The Rájás of Chamba and Jammu seem also to have enjoyed the favour of the Durráni kings. Sikh influence began to be felt in the hills about A. D. 1764, and in 1770, Jassa Singh, Rámgaṛhia, invaded Káṅgṛa and made several of the States, including Káṅgṛa and Chamba, tributary. His power was of brief duration for in 1776 he was defeated by Jai Singh, Kanhíya, who then became the sovereign of most of the Káṅgṛa States. In 1785-6 Jai Singh was in turn defeated in the plains by a combination, aided by Rájá Sansár Chand of Káṅgṛa; and being compelled to withdraw from the hills he abandoned to Sansár Chand the Káṅgṛa fort and the rich valley, along with the sovereignty of the eleven States of the Káṅgṛa group. In 1806 the Gurkhas invaded Káṅgṛa and in 1809, being unable to drive them out, Sansár Chand appealed to Mahárája Ranjít Singh for help. This was given, but as its price the Káṅgṛa fort fell into the hands of the Sikhs, the greater part of the valley was also annexed, and at the same time all the Káṅgṛa States became tributary to Lahore.

Jammu was first invaded in 1774 by Charat Singh, the head of the Sukarchakia *misl* and grandfather of Ranjít Singh, and most of the States of the Dugar group had become tributary to the Sikhs before 1786, and were finally subdued by Ranjít Singh about 1808-09. With the rise of Mahárája Ranjít Singh to power the Hill States fell upon evil days. Had he been content to treat them as feudatories it would have been no great hardship, for they had been in subjection for centuries. But this did not meet the designs which he soon began to disclose, and they involved the entire destruction of the principalities of the hills. Jammu was the first to feel the weight of his hand. It was invaded and reduced in 1810, and again in 1812, and finally in 1816, the ruling chief was removed from power and driven into exile, the country being annexed to the Sikh kingdom. After a long residence in British territory this, the senior branch of the Jamwál family, returned to the Punjab in 1844 and was assigned a *jágír* at Akhrota in Gurdáspur which is still held by the family. Guler was the first of the Kángṛa States to fall. In 1813-14 the Rájá was summoned to Lahore, arrested and compelled to surrender his principality and accept a *jágír* of Rs. 20,000. These lands are still held by the family, whose head resides at Harípur, the ancient capital of the State. He is the first Viceregal Darbári in the Kángṛa District.

At the end of 1815 a great assembly of the Sikh army was convened at Siálkoṭ to which all the Hill chiefs were summoned. The Rájás of Núrpur and Jaswán failed to attend, and upon them a fine was deliberately imposed which it was beyond their ability to pay. The Rájá of Jaswán quietly surrendered his State on receiving a *jágír* of Rs. 12,000 a year. Rájá Bír Singh of Núrpur was cast in a firmer mould. He did his utmost to meet the unjust demand, even to the mortgage and sale of his family idols and sacrificial vessels of silver and gold. But even these did not suffice and he was sent back to his capital from Lahore and compelled to surrender his kingdom. A *jágír* was offered which he indignantly declined. For years he struggled against a pitiless foe, but all to no purpose, and in 1846, after the defeat of the Sikhs at Sobraon, he led an army against the Núrpur fort, and died before its walls in a last vain attempt to recover his kingdom. His descendants reside near Núrpur in the enjoyment of a small *jágír* granted by the British Government. The present head of the family is an Honorary Magistrate in Núrpur.

The small State of Sháhpur, held by a branch of the Núrpur family, was annexed by Jai Singh Kanhíya in 1781, and the ruling family now resides at Sujánpur near Mádhopur, on a small pension. As already stated this family is Muhammadan, being descended from the younger son of Rájá Jagat Singh of Núrpur.

The subordinate chiefship of Kotila, originally ruled by a branch of the Paṭhánia family, was seized towards the end of the 18th century by Dhián Singh, *wazír* of Guler, who held it till 1811; when it was conquered and annexed by the Sikhs.

The Datárpur State was forcibly annexed in 1818 on the demise of the ruling chief, a *jágír* being granted to his son. The present head of this family resides at Pirthipur in Hoshiárpur. Sí a would have

shared the same fate as Datárpur, but for the fact that two princesses of the family had been married to Rájá Dhián Singh, minister of Ranjít Singh. The state was made a *jágír,* is still in the possession of the family, whose head resides at Dáda-Síba. In the same manner Kutlehr was overturned in 1825. On the approach of the Sikh army the Rájá retired to a strong fort where he held out for two months and finally surrendered on the promise of a *jágír* of Rs. 10,000 which is still enjoyed by the family. The present Rájá resides at Kotlehr and is the 5th Viceregal Darbári in Kángṛa. He exercises Criminal and Civil powers in the *talúka* of Kotlehr.

Kángṛa itself was almost the last of the Kángṛa group of States to be overturned. Rájá Sansár Chand died in December 1823, having been a vassal of Ranjít Singh since 1809 and Anirudh Chand, his son, was allowed to succeed on payment of a heavy fee of investiture, but the extinction of this ancient principality was near at hand. On the occasion of a visit to Lahore in 1827 Anirudh Chand was pressed by Ranjít Singh to consent to the marriage of his two sisters to Híra Singh, son of Rájá Dhián Singh. The proposal was abhorrent to him but he feigned acquiescence and asked permission to return home to make arrangements. On reaching Nádaun, his capital, he collected all his moveable property, and taking his sisters with him abandoned home and country rather than submit to the dishonour, as he esteemed it, of such an alliance. By immemorial custom the daughter of a ruling chief may marry no one of lower rank than her father. Anirudh Chand was the descendant of a long line of kings, while Dhián Singh was a Rájá only by favour of his master. He, too, was a Rájput of noble descent and ancient lineage, and next to Ranjít Singh the most powerful man in the Punjab, whose favour was altogether desirable. But all this counted for nothing in the estimation of the proud Kaṭoch when weighed against the sacrifice of his family honour. On hearing of Anirudh's flight Ranjít Singh was much enraged and at once sent an army to annex the State. Ludhar Chand, cousin of Anirudh Chand, remained behind to receive the Sikhs and also gave a daughter in marriage to Híra Singh, for which a *jáyír* was conferred upon him. Anirudh Chand died in exile and his son, Ranbír Chand, returned in 1833 and received from Ranjít Singh a *jágír* of Rs. 50,000. Kullu was the last State of the Kángṛa group to be overthrown, but the story of its fall is too long to be told here. Suffice to say that it was invaded by a Sikh army in 1839 and finally annexed in 1840. The Rájá fled across the Sutlej and died in exile. Some years later a *jágír* in Wazíri Rúpi was assigned to the ruling family which still holds it. The present head of the family resides at Sultánpur in Kullu.

Chamba, Maṇḍi and Suket, more fortunate than the others, succeeded in weathering the storm, though more than once in imminent danger of destruction, and they still rank among the Native States of the Punjab. Chamba was saved chiefly through the influence of Nathu, *wazír* of the State, who stood high in favour with Ranjít Singh.

The later history of Jammu and the other States of the Dugar group is indissolubly linked with the fortunes of three brothers, representing a younger branch of the Jamwál clan. These were Guláb Singh, Dhián Singh and Suchet Singh. About 1810 Guláb Singh having quarrelled

with his cousin, the then Rájá of Jammu, retiréd to Lahore and entered the service of Ranjít Singh. His two brothers soon followed him. They too obtained appointments in the Sikh army and were advanced to positions of influence. Guláb Singh quickly rose to independent command and was chiefly employed in quelling outbreaks among the chiefs of the Jammu and Kashmír Hills. As a reward for these services he was in 1820 raised to the rank of Rájá and received the Jammu State, from which the elder branch of the clan had recently been expelled, as a fief. Dhián Singh, the second brother, was in 1818 promoted to the important post of *deorhiwála*, or Lord Chamberlain, a position of great influence, as it rested with him to grant or refuse admission to the Mahárája's presence. Soon after 1882 he too received the title of Rájá, and the Púnch State, then recently annexed, was conferred upon him. In 1828 he became chief minister, an office which he continued to hold till his death in 1843. He spent all his time at Lahore near the Mahárája's person, pushing and safeguarding the interests of his family while his two brothers were actively engaged in the field. The third brother, Suchet Singh, was a courtier and a brave and dashing soldier, with little predilection for diplomacy and affairs of State, in which he seldom intermeddled. He too was made a Rájá soon after his brothers, and the Rámnagar State, called Behandrálta, from which the ruling family had been expelled, was given him as a fief. On becoming Rájá of Jammu, Guláb Singh at once began to extend his power by the annexation of the other hill states, nominally for the Sikhs, but really for himself. The first to fall were Mánkoṭ and Kashtwár in 1820-21. In each case the ruling chief was expelled from his territory. The head of the Mánkoṭia family now resides at Salangri, near Kotlehr, in Kángṛa. The late Rájá, Balbir Singh was Risáldár-Major in the 13th Bengal Cavalry, and served in the Afghán and Egyptian Wars, for both of which he held decorations. It seems to have been by Ranjít Singh's direct orders that Kashtwár was annexed. The Rájá had afforded an asylum to the exiled king of Kábul, Sháh Shujá, after his flight from Lahore in 1815, and this was never forgiven. Guláb Singh went with a force to Doda and the Rájá on coming there to meet him was at once made a prisoner and sent to Lahore. Ranjít Singh promised to reinstate him but never did so, and three years afterwards he was poisoned by his own servant. The present head of the family resides at Tilokpur in Kángṛa.

Behandrálta was annexed in 1822, and the head of the family has long resided at Sháhzádpur in the Ambála District. The Rájá of Chaneni had assisted Guláb Singh against Kashtwár and in 1822 was rewarded by being deposed and his State was annexed. He appealed to Ranjít Singh and obtained permission to reside in his own territory. The present Rájá lives at Chaneni in the enjoyment of a *jágír* and is related to the Jammu family by marriage. In 1835-6 the last Rájá of Basohli died without issue and the state was quietly annexed to Jammu. About the same time or shortly afterwards the same fate befell the small states of Jasroṭa and Sámba.

The Sámba family is now extinct in the direct line but many collateral branches of it, as well as of the Balauria family, still remain. The present head of the Jasroṭa family resides at Khánpur near Nagroṭa in

Jammu. Bhadu, the second state held by the Balauria family, became extinct by its annexation to Jammu in 1840-41 and the present Rájá lives at Tilokpur near Kotila in Kángṛa. Bhadrawáh, the third of the Balauria States, was annexed by Chamba in 1820-21, and the ruling family has long been extinct in the direct line. In 1846 the country was transferred to Jammu.

On the conclusion of the 1st Sikh War the treaty of peace, concluded at Lahore on 9th March 1846, transferred to the British Government in perpetual sovereignty the Jullundur Doáb and the hill country between the Sutlej and the Beás.

A war indemnity of a crore and a half of rupees was also demanded, and the Sikh Darbar being unable to meet this demand agreed to cede the hill country between the Beás and Indus as the equivalent of one crore, promising to pay the rest in cash. By a separate treaty on 11th March the British Government brought itself under an obligation to respect the *bonâ fide* rights of the dispossessed hill chiefs. On March 16th a treaty was concluded at Amritsar between the British Government and Guláb Singh of Jammu, transferring to him in perpetual possession all the hill country between the Rávi and the Indus, on payment by him of £750,000 to Government. In making over these territories the Government by a special clause in the treaty imposed upon Rájá Guláb Singh the obligation they had come under as regards the rights of the dispossessed chiefs and the latter were at the same time given the option of remaining in or leaving Jammu territory. Most of them preferred the latter alternative, and Government then became responsible for the payment of their annuities. To meet this charge Mahárája Guláb Singh ceded certain land near Paṭhánkot to Government in perpetuity, and the dispossessed chiefs of the Dugar group of States, therefor draw their pensions, which are in most cases small, direct from Government. One or two other incidents may be related in connection with the States of the Kángṛa group. The transfer of hill territory to Mahárája Guláb Singh included Chamba, but an arrangement was afterwards made, through Sir Henry Lawrence, by which the Jammu State acquired the districts of Lakhanpur and Bhadrawáh in lieu of Chamba, which thus came directly under the control of the British Government. Though not connected with the present narrative it may also be mentioned that in 1847 Mahárája Guláb Singh surrendered the territory between the Jhelum and the Indus now forming the Hazára District to the Sikh Darbár, receiving in exchange territory of half the value nearer Jammu. The territory between the Sutlej and the Rávi in the hills in which all the States of the Kángṛa group were situated came under the direct control of the British Government in March 1846, but the transfer was not affected without difficulty. Relying on its ancient prestige the Sikh Commander of the Kángṛa Fort refused to yield up his trust, and a force including a battery of artillery had to be sent from Ludhiána, then a military station, to coerce him into surrender, which was done only after a siege of two months. The commandant of the Kotila Fort also held out for some time. The dispossessed chiefs also did not willingly own allegiance to their new rulers. They had long been looking forward to the coming of the British and the generous treatment extended to the

states east of the Sutlej, in 1816 when the chiefs were all reinstated in their principalities on the expulsion of the Gurkhas, encouraged them to believe that in their case also the same procedure would be followed. Great then was their disappointment on learning that such was not the case, and that the new paramount power meant to retain in its own hands all that the Sikhs had won. They all became disaffected in consequence, and when they were approached by the Sikh leaders in the early summer of 1848, and incited to join in the rebellion which was then maturing, they lent a willing ear to these overtures. They were promised that, in the event of the British being expelled from the Punjab, their states would be restored. In August 1848 Rám Singh, son of the late *wazír* of Núrpur, gathered a force and seizing the Sháhpur Fort on the Rávi, proclaimed Jaswant Singh, son of the redoubtable Bír Singh as Rájá of Núrpur. A British force was sent against him and on its approach he evacuated the fort and took up a strong position, on the hills near Núrpur which was captured by storm. He then fled to the Sikh Army in the plains. In January 1849 while the second Sikh War was in progress Rám Singh again appeared in the hills. He entrenched himself on the Dalla-ká-Dhár, one of the outer ranges of the Siwáliks, which was stormed with considerable loss, two young Europeans being among the killed. Rám Singh was afterwards taken and banished to Singapore where he died, but to the present day his exploits are narrated with pride and commemorated in song. In November 1848 the Rájás of Kángṛa, Jaswán and Datárpur also rose in rebellion but they were quickly defeated, captured and banished to Almora. There the senior branch of the Kángṛa family became extinct and the present Rájá is descended from Mián Fateh Chand, younger brother of Rájá Sansár Chand. He resides at Lambagraon near Nádaun in the enjoyment of a *jágír* of Rs. 35,000. He has the honorary rank of Major in the 37th Dogras and served in the Chitrál campaign. He is an Honorary Magistrate in his *jágír* and second Viceregal Darbári in the District. The Rájá of Jaswán was permitted to return from Almora about 1855 and was granted a *jágír* by Mahárája Guláb Singh at Rámkoṭ in Jammu. In 1877 his former *jágír* in Jaswán was also restored. The present head of the family resides at Amb in Jaswán and is related by marriage to the Mahárája of Jammu and Kashmír.

The Rájá of Datárpur was allowed to come back from Kumaun at a later date and resides at Pirthipur in Hoshiárpur on a small pension.

Most of the chiefs of the Kángṛa group of States reside in their ancestral homes and among their own people, and though their authority as ruling princes has long since passed away, they are still regarded with feelings of deep respect and devotion by their former subjects. The chiefs of the Dugar group have been less fortunate and most of them are exiled from their ancient patrimonies and live in British territory. Some of the chiefs have risen to positions of honour and distinction in the army and the imperial service, and it is to be regretted that they do not more frequently seek an outlet in this way for their energies and talents. For the most part it is to be feared that they lead aimless lives, courting a dignity, which they have not the means to maintain and dreaming of a past which can never

return. The story of their fall is a pathetic one and the patho is rendered keener by the many local traditions current in the hill and entwined with the memory of the old chiefs. Some of the States so ruthlessly destroyed were among the oldest that the world has ever known. We may question the claim of the Kaṭoch Rájás of Kángṛa to a pedigree dating from the time of Mahábhárat, but there can be little doubt that their kingdom was founded some centuries before the Christian era. There are few, if any, royal families in the world that can trace their descent through such a long period. To seek a parallel we naturally turn to the Rájput States of Rájputána. Mewár or Udaipur, the oldest of them, came into the possession of the present ruling family in A. D. 721, and all the other principalities are of much later date, some having been founded in comparatively recent times. Contrasting them with the Kaṭoch family of Kángṛa Sir A. Cunningham said :—"The royal family of Jullundur and Kángṛa is one of the oldest in India and their genealogy from the time of the founder, Susarma Chandra, appears to me to have a much stronger claim on our belief than any of the long strings of names now shown by the more powerful families of Rájpútána." Again in the Census Report of 1881 Sir Denzil Ibbetson wrote of the Rájput dynasties of the western Himálaya as possessing genealogies more ancient and unbroken than can be shown by any other royal families in the world. They have thus good reason to be proud of their ancient descent. The ancestors of some of them were ruling over settled States when ours were little better than savages, and many of them can point to a pedigree dating back for 1,000 years. In comparison with them most of the ruling houses of the plains are but as of yesterday, and the very oldest of these must yield precedence for antiquity of lineage to some of the noble families of the Punjab Hills. On 15th March 1909, His Excellency the Viceroy and Governor-General was pleased to confer the title of Rájá as a hereditary distinction upon Colonel Jai Chand, *jágírdár* of Lambagraon ; Jai Singh, *jágirdár* of Síba ; Narindar Chand, *jágirdár* of Nádaun ; Rám Pál, *jágirdár* of Kutlehr ; and Gaggan Singh, *jágírdár* of Núrpur, all in the Kángṛa District. This distinction had previously been conferred on Rájá Raghunáth Singh of Guler.

The form of salutation among the Mián is *jaidiya* of which the original in Sanskrit was Jayatu Deota, meaning "May the king be victorious." It is thus very much the same as "long live the king." It was formerly offered only to a ruling chief or a scion of his family and could not be assumed by a Rájput of lower degree without proper sanction. Occasionally a chief, being the head of the clan, might confer the privilege of using the *jaidiya* on others than the members of the royal clan but unauthorised assumption of the title was punished with fine and imprisonment. By a ruling chief or the head of a royal clan it is received and not returned unless when offered by an equal in rank or an heir-apparent. Among Miáns of the first rank below the chief it is freely interchanged, the inferior in rank offering the salutation first, and when accorded to them by others of inferior social rank : whether Rájputs or, those of lower castes, the salutation Rám Rám is given in return.

A distinction is made by some Miáns between those who do and those who do not follow the plough, the salutation being accorded only to the latter and denied to the former even when of noble descent. This distinction is not now so marked as in former times, for the force of circumstances has compelled many Miáns to resort to agriculture for a living.

Mr. Barnes in the Kángra Settlement Report relates the following incident which show the great importance formerly attached to the *jaidiya*. Rájá Dhián Singh, the Sikh minister, himself a Jamwál Mián, desired to extort the *jaidiya* from Rájá Bír Singh, the fallen chief of Núrpur. He held in his possession the grant of a *jágír* valued at Rs. 25,000 duly signed and sealed by Ranjít Singh and delayed presenting the deed until the Núrpur chief should hail him with this coveted salutation. But Bír Singh was a Rájá by a long line of ancestors, and Dhián Singh was a Rájá only by favour of Ranjít Singh. The hereditary chief refused to compromise his honour, and preferred beggary to affluence rather than accord the *jaidiya* to one who by the rules of the brotherhood was his inferior.

Considerable modifications in the popular use of the *jaidiya* have taken place in recent years and many now receive the honour who formerly would not have been entitled to it. The Miáns themselves however adhere to ancient custom in the use of their honorific salutation.

Mr. Barnes has the following remarks about the exclusive habits of the Miáns in Kángra, 50 years ago. "A Mián, to preserve his name and honour unsullied, must scrupulously observe four fundamental maxims :—Firstly, he must never drive the plough ; secondly, he must never give his daughter in marriage to an inferior, nor marry himself much below his rank ; thirdly, he must never accept money in exchange for the betrothal of his daughter, and lastly, his female household must observe strict seclusion. The prejudice against the plough is perhaps the most inveterate of all : that step can never be recalled. The offender at once loses the privileged salutation, he is reduced to the second grade of Rájputs : no Mián will marry his daughter, he must go a step lower in the social scale to get a wife for himself. In every occupation of life he is made to feel his degraded position. In meetings of the tribe and at marriages the Rájputs undefiled by the plough will refuse to sit at meals with the *halbáh* or plough driver as he is contemptuously styled, and many to avoid the indignity of exclusion never appear at public assemblies. The prejudice against driving the plough is common to Brahmans as well as Rájputs and three chief reasons are assigned by the people for it. Some say it is sacrilegious to lacerate the earth with an iron plough-share. Others consider that the offence is in subjecting oxen to labour and driving them with the goad ; probably the real reason is that such labour is regarded as menial, and fit only for people of lower castes. In many if not most cases the objection applies only to driving the plough, all other forms of farm service being freely engaged in. The actual ploughing is done by men of low caste residing in or near the village.

"The giving of one's daughter to an inferior in caste is scarcely a more unpardonable offence than agriculture. Even Ranjít Singh in the height of his prosperity and power felt the force of this prejudice. The

Rájá of Kángṛa deserted his hereditary kingdom rather than ally his sisters to Dhián Singh, himself a Mián of the Jammu stock, but not the equal of the Kaṭoch prince. The Rájputs of Koṭgarh, in the Núrpur *pargana*, voluntarily set fire to their houses and immolated their female relatives to avoid the disgrace of Ranjít Singh's alliance, and when Mián Padmá, a renegade Páṭhaniá, married his daughter to the Sikh monarch, his brethren, undeterred by the menaces of Ranjít Singh, deprived him and his immediate connections of the *jaidiya* and to this day refuse to associate with his descendants. The seclusion of their women is also maintained with severe strictness. The dwellings of Rájputs can always be recognised by one familiar with the country. The houses are placed in isolated positions. Either on the crest of a hill which commands the approaches on all sides, or on the verge of a forest sedulously preserved to form an impenetrable screen. Where natural defences do not exist, an artificial growth is promoted to afford the necessary privacy. In front of their dwellings removed fifty paces from the house, stands the *mandi* or vestibule beyond whose precincts no one unconnected with the household can venture to intrude. A privileged stranger who has business with the master of the house may by favour occupy the vestibule, but even this concession is jealously guarded, and only those of decent caste and respectable character are allowed to come even as far as the *mandi*. A remarkable instance of the extremes to which the seclusion is carried occurred under my own experiences.

"A Kaṭoch's house in Mandi territory accidently caught fire in broad day. There was no friendly wood to favour the escape of the women and rather than brave the public gaze they kept their apartments and were sacrificed to a horrible death. Those who wish to visit their parents must travel in covered palanquins and those too poor to afford a conveyance travel by night, taking unfrequented roads through thickets and ravines."

The above remarks apply chiefly to Kángṛa where the Rájputs are much more tenacious of ancient custom than in other parts of the hills. The restrictions of former times are now much relaxed.

Mr. Barnes also draws a pathetic picture of the condition of many of the Mián families fifty years ago soon after the establishment of British rule in the hills. Too proud to follow the plough they often had great difficulty in eking out a living and had to resort to many shifts to support themselves and their families. That picture is no longer true to life, times have changed for the better, and even when unwilling to follow the plough the Miáns have many other avenues of work open to them, and considerable numbers enter the army and other departments of Government service. Not a few have given up their prejudice against following the plough, and become keen agriculturists, while the profits derived from land are much greater than they were fifty years ago, so that the poorest of them now live in comparative comfort.

Miáná, (1) a nickname of Jáṭs, *Panjábí Dicty.*, p. 756 ; (2) the descendant of a Mián (1); but in Hazára at least, and probably in other parts of the frontier, any new convert to Islám is often called a Miáná, and many of them are cultivators; (3) Miáná, Miáni, a branch of the Saṛabun division of the

Paṭháns, descended from Miánai, son of Sharkhahún and brother of Sherán, Tarín, and others. Miánai had 13 sons, of whom one, a Sayyid, was adopted by him. They were Ghornai or Ghorai, Launai or Lúnai, Mulhai or Mulai, Las, Salách, Tsoṭ, Shkorn, Lawánai or Nawánai, Ralwánai, Togh, Ja'far, Momit and Ghaṛshín, the Sayyid. Shkorn's two sons founded two septs, the Zmari and Kihtrán. The Miána were originally settled, like other Afgháns, among the hills and valleys springing from the Kasighar, Shumál, etc.

Miángan, a clan found in the Mohmand *tappa* of Pesháwar tahsíl.

Mían Khel, a Paṭhán tribe found in Dera Ismáíl Khán. Their country has an area of 256 square miles, and lies between the Gundápur and the Bábar country. The Mián Khels are one of the tribes of Lohání Pawindahs, who settled in the Damán in the 16th century. Along with the Daulat Khels, they first settled in Tánk, but soon moved south to their present quarters, which they seized after conquering the Sarwánis and other original inhabitants. They were assisted in this by the Bakhtiyár tribe, to whom they gave a share in the lands acquired. The Bahktiyárs are now completely incorporated with the Mían Khels, and form one of their main sections. The Mían Khels never completely gave up their Pawindah life, and, while a portion of the tribe is settled at Drában and Musazai, the greater number of them still trade as before between India and Khorásán. They are the richest of all the Pawindahs, and deal in the more costly descriptions of merchandise. The trading and land-holding Mían Khels do not form altogether distinct classes. Now and then a leading *zamindár* takes an excursion to Kábul or Bokhára. In the same way many of the trading Mián Khels have proprietary rights in the Damán, where their lands are looked after during their absence by relations. They are a peaceable tribe, and good looking, often with ruddy complexions. They dress and live better than most of the Pawindah and Damán tribes, and are altogether more civilised. They seldom take military service. The plain Mían Khels are divided into those of Drában and those of Músazai. The bulk of the tribe lives at Drában, and owns rather more than three-fourths of the whole Mían Khel country. The Músazais live in the town of that name and own the south-west portion of the tract. They are also called Músá Khel.

Miáni, a Paṭhán tribe of Dera Ismáíl Khán, allied to the plain Miánis of the Gúmal valley, near whom they reside during the winter. They only number some 400 men.

Míchan Khel, a sept of Paṭháns, said to be Sarbang Niázis, and certainly Niázis. They are, however, now affiliated to the Marwats. Descended from Shaikh Míchan, a descendant of Niázai, son of Lodai, who was a saint of the Afgháns and whose real name was Mohsin, the Míchan are reputed to possess charms against snake-bite and hydrophobia. Háji Murid, a descendant of Míchan, is a saint of great repute, and his tomb is on the bank of the Kurram near Lakki. Míchan himself is buried at Wáno in the hills of Wazíristán. His name is said to mean 'dirty,' but according to Raverty it is stated in his '*Life*' that in his youth he was devoted to the chase, to wandering in the valleys and on the hills. Once in his wanderings the Almighty caused a miraculous

gust of wind to blow upon him, which affected him in such wise that he became a frenzied enthusiast, and filled with religious fervour. Having recovered a little from its effects, he went his way homewards. Some persons who saw him returning in this state of mental disturbance and apparently bereft of his senses, remarked to others that 'today this man has been turning and twising about like a hand-mill—*míchan*.' He devoted himself to a religious life, and worked many miracles. Muhsin the Míchan is generally said to have been 6th in descent from Kháko, son of Niázi, son of Ibrahím Lodai.

MIDÁRI, see Madári.

MIDH, an agricultural clan found in Sháhpur.

MIHÁN SÁHIBS, a Sikh sect founded by one Rámdewa who used to draw water for the Gurú Tegh Bahádur's followers and horses. Seeing his zeal the Gurú one day said: 'Brother, you pour water like the rain (*mính*).' Thenceforward he was styled Mihán and the Gurú invested him with a *seli* (a woollen cord) or hair necklace, a cap (*topi*), a drum (*naqára*) and the gift of apostleship. Thus he became a *sádh* and made converts. When Tegh Bahádur became, Gurú, Rámdewa went to Anandpur, but, hearing his drum, the Gurú bade his followers take it away. Rámdewa nevertheless brought an offering to the Gurú who asked him if he cared nothing for the loss of his drum. Rámdewa replied: 'It is thine, thou hast given and thou hast taken away.' The Gurú gave him half his own turban and the title of Mihán Sáhib, and also returned his drum. The *mahant* of the sect still wears half a turban and his followers are also called Bakhshísh *sádhs* from *bakhsh* (the 'gift' of apostleship). They have a *dera* at Paṭiala.*

MIHMÁR, see Ráj.

MIHR, -Í, see Mehra.

MIHRMAMA, a Rájput clan (agricultural) found in Montgomery.

MIHTAR, (1) the title of the ruler of Chitrál, whose clan is thence called the Mihtari *qaum*; (2) a title; headman of a caste; a Chuhṛá; fem. -NÍ, -ÁNÍ. See also under Megh. In the second sense the word appears to be derived from *mahattara*, chief: cf. *mahattama* and Mahtam.

MIJA KHEL, a Paṭhán sept.

MILOTRA, a Rájput clan found in Siálkoṭ.

MÍNA, a caste which is, in the Punjab at least, almost invariably criminal. In Alwar and Jaipur however, the States of Rájputána in which their home lies, this does not appear to be the case. Indeed Jaipur is said to be 'really made up of petty Mína States, now under the chieftaincy of the Kachwáha Rájputs.' In Gurgáon the Mína cultivates land, but this does not prevent his being a professional thief. The following description of the caste is taken from Major Powlett's *Gazetteer of Alwar*:—

"Mínas were formerly the rulers of much of the country now held by the Jaipur Chief. They still hold a good social position, for Rájputs will eat and drink from their hands, and

* The Phúl Sáhib *dhuán* of the Udásís is also called Mían Sáhib. It is said to have its shrines (*deras*) at Bahádurpur and Chiníghátí in Hoshiárpur. Is there any connection between the Mihán Sáhibs and the Phúl Sáhib *dhuán* of the Udásís?

they are the most trusted guards in the Jaipur State. The Mínas are of two classes, the 'Zamíndárí,' or agricultural, and the 'Chaukidári,' or watchmen. The former are excellent cultivators, and are good, well-behaved people. They form a large portion of the population in Karauli, and are numerous in Jaipur.

"The 'Chaukidári' Mínas, though of the same tribe as the other class, are distinct from it. They consider themselves soldiers by profession, and so somewhat superior to their agricultural brethren, from whom they take, but do not give, girls in marriage. Many of the 'Chaukidári' Mínas take to agriculture, and, I believe, thereby lose caste to some extent. These Chaukidári Mínas are the famous marauders. They travel in bands, headed by a chosen leader, as far south as Haidarabád in the Deccan, where they commit daring robberies: and they are the principal class which the Thaggi and Dacoity Suppression Department has to act against. In their own villages they are often charitable; and as successful plunder has made some rich, they benefit greatly the poor of their neighbourhood, and are consequently popular. But those who have not the enterprise for distant expeditions, but steal and rob near their own homes, are numerous and are felt to be a great pest. Some villages pay them highly as Chaukidárs to refrain from plundering and to protect the village from others. So notorious are they as robbers that the late Chief of Alwar, Banni Singh, was afraid lest they should corrupt their agricultural brethren, and desirous of keeping them apart forbade their marrying, or even smoking or associating with members of the well-conducted class.

"In April 1863, Major Impey, then Political Agent of Alwar, issued orders placing the Chaukidári Mínas under surveillance; and under Major Cadell's direction lists of them have been made out, periodical roll-call enforced in the villages and absence without leave certificate punished.

"I am not sure that, although, speaking generally, Mínas are divided into Chaukidári and Zamíndári, there is any hard and fast line between the two classes. There is, I believe, an intermediate class, for Mahárája Banni Singh's attempts to keep the two apart were not very successful.

There are said to be 32 clans of Mínas. Out of 59 Mínas apprehended for dacoity by the Dacoity Suppression Department, I found that the Jab clan furnished 17, the Kagot 9, the Síra 8, and the Jarwál and Bágri 5 each. The Susáwat was, I believe, formerly the most powerful clan, and that which held Ajmer."

The Mínas of the Punjab appear in the Muhammadan histories as Mínís or Mains. Like the Bhaṭṭis all the territories of the Mínís were attached to Abohar in the reign of Alá-ud-Dín.* Under Muhammad Sháh (1389-1392) we read of Rai Kamál-ud-Dín Main and Rai Dáúd Kamál Main, doubtless one and the same person, as serving with the Bhaṭṭi chief.†

The Mínas are the boldest of the criminal classes in the Punjab. Their head-quarters, so far as that Province is concerned, are the village of Sháhjahánpur, which is attached to Gurgáon but surrounded on all sides by Rájputána territory. There they till lately defied our police, and even resisted them with armed force. Their enterprises are on a large scale, and they are always prepared to use violence if necessary. In Márwár they are armed with small bows, which do considerable execution. They travel great distances in gangs of from 12 to 20 men, practising robbery and dacoity even as far as the Deccan. The gangs usually start off immediately after the Diwáli feast, and often remain absent the whole year. They have agents in all the large cities of Rájputána and the Deccan who give them information, and they are in league with the carrying castes of Márwár. After a successful foray they offer one-tenth of the proceeds at the shrine of Káli Devi. The criminal Mínas are said to inhabit a tract of country about 65 miles long and 40 broad, stretching from Sháhpurah 40 miles north of Jaipur to Guráora in Gurgáon on the Rohtak border, the most noted villages being Koti Putli, Bhairor, and Sháhjahánpur, each

* E. H. I. III, p. 272. † Ib: IV, pp. 22, 29

of which contains some 500 robbers. Their claim to Rájput descent is probably well founded, though they are said to spring from an illegitimate son of a Rájput; and in woman's slang one woman is said to "give Mína" (*mína dena*) to another when she accuses her of illicit intercourse. They practise *karewa* or widow-marriage. They have a dialect of their own; or rather perhaps a set of slang words and phrases which are common to the criminal classes. In the Punjab the Mína is almost confined to Gurgáon and the neighbouring portions of Paţiála and Nábha. They are almost all Hindus and belong to the Chaukidári section and the Kagot clan (see further under Meo*).

In Nábha the Mínas are found in the Báwal *nizámat*. They claim descent from Sángwár Ţawári, a Brahman and grandson of Mir Rája Ad. As elsewhere they are habitual thieves but if a Mína is made chaukidár of a village no other Mína will rob it. Hence rise two occupational groups—one of village watchmen, the other of cultivators and the former will only take daughters from the latter, though they may smoke together. Both have septs named after the place of origin, and in Báwal the *got* found is called Papri from Paproda in Jaipur. They perform the first tonsure at Rái Sur in that State. At a betrothal contract a barber, a Brahman and a Rána (Hindu Mirási) are sent to the house of the boy's father. The Rána marks a *tilak* on his forehead, getting Rs. 16 as his fee, the Brahman and the Nái receiving Rs. 4 with a turban and Rs. 3, respectively. The *lagan* is sent shortly after. An auspicious day is fixed by a Brahman and other ceremonies performed. Like all professional thieves, the Mínas are devotees of *devi*. On all occasions and even when starting on a raid, they offer her sweetmeats. On the birth of a son they distribute food in the name of Puna, a *sati* of their family, whose shrine is at Mehrat in Jaipur and the women sing songs. They do not use the first milk of a milch animal until some of it has been given to the *parohit* and offered to the goddess. They do not wear *kánch* bangles as this was forbidden by the *sati*. They eat meat and drink liquor, worship the *pípal* and Sítla. They wear no *janeo*.

MÍNÁ, (1) a nickname given by the Sikh *gurús* to those who pretended to be *gurús*—*Panjábi Dicty.*, p. 751; (2) a Sikh sect which owes its origin to Pirthi Chand,† the eldest son of Rámdás, the 4th Gurú, whose claim to succeed his father was based mainly on the primitive theory that sanctity descended in the physical sense. Orthodox Sikhs aver that Rámdás stigmatised Pirthi Chand as Míná‡ or "deceitful," on account of his unfilial lack of obedience, and excluded him from the succession. Miharbán, Pirthi Chand's son, wrote a *janam sákhi* of Gurú Nának, wherein he eulogised his father. It contains the first mention of Bhái Bála.

MÍNÁKÁR, an inlayer, an enameller on silver.

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* If the Mínas are connected with the Meos it is, to say the least, a curious coincidence that in Sansk. *mína* means 'fish,' and that Meo or Meún means 'fisherman.'

† Pirthí Mal, according to Trumpp, but Pirthí Chand is the more usual form of the name.

‡ The name of the robber tribe in Rájpuţána—Macauliffe. In Maya Singh's *Panjábí Dicty.*, p. 751, *míná* is said to mean a bull or ox with horns inclined downwards along its face; a nickname given by the Sikh Gurús to those who pretended to become Gurús, though unfit for the noble work as *míná masandiá*.

MINMIN, a Muhammadan shop-keeper of the Hasaní sect, the class usually styled Khoja or Bohra in India. The term appears to be confined to the Baloch tracts.*

MÍR, a chief; a title given to Sayyids and also to Mirásís. See also under Shikári.

MIRÁNA, a Baloch clan (agricultural) found in Montgomery.

MÍRÁNZAI, or Malik-Míri, one of the main branches of Paṭháns who are styled BANGASH.

MÍRÁSÍ, fem. -AN, AMÍRÁSI, a genealogist, fr. Arabic *mírás*, 'inheritance.' The Mírási form one of those large heterogeneous bodies, varying in status, occupation and doubtless in origin as well, which are conventionally called castes in the Punjab, though they correspond to no definition, actual or potential, of the term 'caste.' The best description of their ordinary functions is the following extract from the Gujrát *Settlement Report* of 1865 :—"The duties of the Mírásis or village bards are as follows :—To get by heart, and to be able to repeat from memory offhand, the pedigrees of the heads of the families within the tribe. They were always appealed to in former times in the case of any dispute about hereditary property. They have to attend upon the guests of their masters. The agricultural classes keep no household servants but these, and would consider it *infra dig.* to wait upon their own guests. They have to accompany their masters on visits of condolence or congratulations, they summon relations from far and near, they have to accompany the daughter going to her father-in-law's house, or the son's wife to visit her paternal home.

The Mírási and his wife have to prepare all such things as may be required at a marriage feast—turmeric, salt, pepper 20 days before the wedding, to inform all relations (*gand lejána*), and to attend upon them when present, also to care for all who come upon visits of condolence, or to a funeral. The above services are obligatory, and if refused the Mírási is turned out of the village, and his place is supplied by another.

In exchange for their services the Mírásis receive, on 10 or 12 different occasions between the betrothal and the marriage, presents of from eight annas to two rupees and among the perquisites are the shawl or other valuable cloth used as the pall at the funerals of the better classes. When the marriage procession leaves the house of the bride, the bridegroom distributes to all the Mírásis, who collect from the neighbouring villages for the purpose, from one anna to one rupee each according to his means. Jáṭs call this *ratarchari*, and Gujars *dar*. The poor give one or two pice to each Mírási, called *wárah*. This custom prevails still. In former days the Mírásis could secure their perquisites by giving the recusant a bad name, and speaking disrespectfully of him. Since, however, the meeting was held for the reduction of marriage expenses, the Mírásis are not importunate, but accept what they can get. They are now taking to cultivation, but, being tenants-at-will, they make little profit out of it, some have

* Longworth Dames' Text-book of Balochi, p. 36.

educated themselves and obtained service. An order was issued by the District Officer that Mírásis should confine themselves to their own, and not collect fees uninvited in neighbouring villages at marriages and funerals: this gave great relief to the community."

Ibbetson (§ 527) writing of the Ḍúm and Mírási observed that Ḍúm is the Hindu and Indian while Mírási is the Musalmán and Arabic name (of the caste), the whole class being commonly called Ḍúm-Mírási by the people. But the collocation of the two names does not appear to imply that the two groups are necessarily identical or even equal. They are loosely coupled together in popular speech, just as are Chúhṛá-Chamár and Mochi-Juláhá, in a manner which only serves to conceal the fact that the Ḍúm-Mírási group includes sub-groups of varying status. It may be conjectured that the Mírási is a kind of promoted Ḍúm, elevated by function above his parent group. Ibbetson no doubt observed that the Ḍúms must be carefully distinguished from the Ḍom or Ḍomra, the executioner and corpse-burner of Hindustán, and the type of all uncleanliness to a Hindu; as also from the Ḍúm of the Hill States whom he classed as Ḍúmna and not as Mírási, the term Ḍúm being understood to mean in the Himalayan area a worker in bamboo. But it is probably safer to regard the Ḍom, Ḍúm, Ḍúmna and Ḍomra are mere synonyms, all four being of pretty much the same status, though not necessarily of the same origin. Functionally the Mírási is certainly the Muhammadan equivalent of the Hindu Bhát. 'Even Jáṭs,' wrote Ibbetson, 'employ Mírásis, though the hereditary genealogist of many of the Jáṭ tribes is the Sánsi, and Rájputs often employ Mírásis in addition to Bhátṣ.' 'The Mirási,' he also said, 'is to the inferior agricultural castes and outcast tribes what the Bháṭ is to the Rájputs.' 'But,' as he pointed out, 'the Mírási is more than a genealogist; he is also a musician and minstrel; and most of the men who play the musical instruments of the Punjab are either Mírásis, Jogís or *faqírs*. The social position of the Mírási, as of all the minstrel castes, is exceedingly low, but he attends at weddings and on similar occasions to recite genealogies. Moreover there are grades even among Mírásis.' This is eminently true. The social position of the Mírási, like that of the Bhát, depends on several factors, his function, his origin and his means. Like all the client or parasite classes the Mírási's position varies with that of his patron, and a Mirási permanently attached to a Rájput clan and beneficed by it, ranks higher than one who is merely a strolling player or casual attendant at a Jáṭ wedding. Even the outcast tribes have their Mírásis who, though they do not eat with their patrons and merely render them professional service, are considered impure by the Mírásis of the higher castes. As to the Ḍúms they are entirely disavowed by the Mírásis, or at least by the real Mírásis. Thus in Rohtak the Ḍúm is a Hindu who is associated with dancing girls as a player on the *tabla* or the *sirangi* and is described 'as an offshoot of the Kanás* sect (*sic*) who are called Ḍúms of Dhángs. They are not Muhammadans.' Elsewhere the Ḍúm is equated with the Kauchan. And in Gurgaon he is said to take alms only from menials like the Jhíwar, Ḍakaut, Chamár, Bhangi, Juláhá and Dhának.

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* *Cf.* p. 111, *infra*.

In Dera Gházi Khán the Ḍúm is also called Langá, and is said to be the *mírási* of the Baloch, using the *saranda* and singing Balochi songs in praise of God, the Prophet, Pírs and heroes. The Langá also keep the Baloch pedigrees and in former times used to accompany their masters in war as minstrels. In Multán they are said to be *mírásis* of the Dáúdpotras and also Dáúdpotras themselves by origin, having come from Umrkoṭ. They claim descent accordingly from Abbás. Then again the Mírási or Ḍúm of Dera Gházi Khán used to keep horse-stallions for breeding and he still does so in the Bozdár hills. So too in Gurgaon the Mírásis used to keep stallions and bulls for breeding purposes, but this vocation seems to have been confined to the Naqqáls. The Mírási's love of a horse is also noted in Lahore and horses are said to be sometimes given him in alms.

Mírási origins.

The Mírásis, or at least some of them, claim an Arabian origin. Tradition says that the Prophet had once whipped a Moslem of Madína named Akása or Kassa and when on his death-bed he asked that any one whom he had injured should wreak vengeance on him. Akása demanded that the dying Prophet should bare his back, which he kissed,* taking no other revenge. He then eulogised the Prophet and

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* His object was, according to other versions, to see the 'seal of prophecy' on the Prophet's back. One variant makes Okása (Akása) a Shaikh Quraish by descent thus :—

Abdul Munáf.
|
Háshim.
|
Mutlib.
|
Amín. — Abdulla. — Abu Tálib.
|
Okása. or Kassa. — Muhammad. — Ali.
|
Hasan. — Husain.
|
Abdul Haqq. — Abdul Ghani.
|
Pahar.
|
Bhagar.
|
Passi.
|
Wáhid. — Umr Dín. — Kalu.

And adds that Okása's sons took refuge in the Punjab after Muhammad's defeat in the Khyber *Pass!* while yet another version gives Kassa's (Okása's) descendants as above and says Passi was the first to come to India from Arabia. But Dr. Horovitz points out that this episode is not related of Ukkásha, but of one of the companions of the Prophet, Sawád Ibn Ghaziya, regarding whom Ibn Isháq (*circa* 150 H.) in his *Biography of the Prophet* writes :—

Ibn Habbán Ibn Wási has told me on the authority of old men of his tribes that when the Prophet put the ranks of his companions straight on the day of Badr (*anno* 2 Hijra) with an arrow in his hand, he passed by Sawád Ibn Ghaziya, a client of the tribe of Banú Adí Ibn Najjár, who was rushing forward from the lines, the Prophet stabbed the arrow into his belly and said to him : "Stand straight." Sawád said : "You have given me pain, O Prophet! and as God has sent you with justice, allow me to retaliate." So the Prophet uncovered his belly and said : "Take your revenge." Whereupon he embraced him and kissed his belly. When the Prophet asked him : "What makes you do this?" he

his descendants followed his example by panegyrising kings and nobles for a living. One of them, Mír, migrated to Persia and obtained the office of *naqíb* or herald. In that capacity his descendants Quraishi and Básla accompanied the Khwája Muín-ud-dín Chishti into India and became the Mírásis of the Shaikhs and Sayyids. Básla was corrupted into Posla. The *naqíbs* and *naqárchis* of the Muhammadan kings corresponded to the Dhádhis of the Hindu Rájás. According to this account, which comes from Rohtak, the only true Mírásis are the Quraishis, Poslas, the descendants of Mír, and the Rabábis, all of foreign origin, and the Dhádhis who are indigenous to India.

Another variant makes the Mírásis descendants of Wáhid and his father Akása. Wáhid was the slave of Abdulla, a famous jurist under the Caliph Umar. One day his promptitude in bringing his master a bowl of milk earned its reward and Abdulla taught him the law of inheritance and the pedigrees connected therewith, but the profession of his descendants degenerated into mere repetition of the latter. This tradition is current in Gujrát, as is also the following :—

When Ali came to the Prophet's house with a procession to celebrate his nuptials with Fátima, an assembly was held ; and according to a custom which still obtains among Muhammadans of all creeds and nationalities, milk was required as the first thing to be put into the bridegroom's mouth at the bride's house. A bowl held by an unseen hand, was placed before the bridegroom, and Wáhid, a slave of the bride's household, held it up to the bridegroom's lips. He emptied it and the slave asked for a reward, so Ali placed two rubies in the empty bowl, but Wáhid asked for a more substantial and enduring gift. Ali who was learned in the law of inheritance taught him that science and so his descendants were called Mírásis. The *kabit* or song in which this tradition is preserved runs as follows :—

Hoyá hukam Khudá-i-dá wahí jo áya pás,
Milyá katorá Wáhid ko jinká báp Abbás.
Parho kalmá, ákho Mominoṇ dín jo áya rás
Dhudh piláyá Sháh ko jithoṇ mili mirás.

The legend hardly deserves notice, but it is given here as showing how daring popular invention can be. One Asa was a servant of the Prophet who bestowed upon him the title of Mír Asa. He was afterwards called Sultán Mír and his descendants were styled Mírán Sayyids, whence Mírási.

Some Mírásis claim to be descendants of Kalak Dás, son of Brahma. Kalak Dás sucked away his father's leprosy and in gratitude Brahma bestowed upon him this boon, that he should be reverenced by the people and that all he said should be true. So the people trust the Mírásis to this day.

Some of the legends regarding the origin of the Mírási are curious inventions, intended probably to explain their low place in the social scale. Thus, according to one story, when Abraham was to be burnt,

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answered. "I am not sure whether I shall not be killed and I wanted my last remembrance of you to be that of my body touching yours." Whereupon the Prophet wished him well. There are similar accounts in other old biographies of the Prophet.

his body was placed on one end of a wooden lever over a fierce fire, but the people were unable to lower it as God sent angels to counteract their efforts. Satan then appeared and said that Abraham could only be lowered into the fire while a brother and sister consummated their union publicly! Ad and his sister Jogáṭ were tempted into this incestuous union and the angels fled at the sight. The lever was then lowered into the flames. Another story makes the Mírásis the offspring of a *darvesh's* sin. Two boys were born in human shape and, abandoned by the *darvesh*, were brought up by a king in princely guise but Satan found time by night to teach them to sing, dance and play musical instruments, so the king turned them away and they begat the Mírási caste.

Mírási organisation.

An attempt will now be made to give some idea of the intricacies of the Mírási organisation, or disorganisation as it might be called. It is even more elusive and fluid than that of the Bháṭs who overlap the Mírásis and cannot be altogether disentangled from them.

Rai Mírási.—The Rai Mírási—compare the Rai Bháṭ—is a man of education and teaches boys Hindi accounts like a *pádha*. He is also a poet and composes *kabits*. The Rais are Mírásis of the Jáṭs in Jínd, or perhaps Jáṭs' Mírásis rank as Rais.

In Hoshiárpur the Rais claim to have been Hindu Bháṭs who were converted to Islám but continued to compose and recite *kabits* after conversion. Being Brahmans by descent and in former times having been attached to influential clans and ruling chiefs they stand high in the Mírási social scale and do not intermarry outside their own group. But in this District they do not teach. In Lahore, however, they teach the three R's, commit to memory the pedigrees of their patrons and get *lágs* (dues) at weddings and on the birth of a son. In some places they are cultivators and become *paṭwáris* or even field *qánúngos*. But all Mírásis are styled Rai 'on account of their slow and majestic manner of speech.'*

Mír Mírásis are panegyrists, but the term Mír is applied to any Mírási out of courtesy. It is also said that the Mír Mírási is so called because he is a *mírási* of the wealthy (*amír*).

But in Ludhiána a *mír mirási* is defined to be one who taking a *jhanda* (a pole with a pennon) in hand recites verses in honour of their priest (*sic*) Lakhdáta or Sakhí Sultán of Baghdád. They are heard in the streets of towns and villages saying in a loud voice, *Agardúdú da mámá lunjda; khair is khazáne di mangda.*

In Lahore they are said to be educated men, who compose panegyrics. They recite eulogies in Persian and even Arabic and are known as *madáh khwán.*

The Dhádhi is one who plays the *dhádh* and sings the deeds of heroes dead and gone. Little else about him is known with certainty. He

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* But in Gurgáon the Rai is said to have nothing to do with the Mírási as the latter is beneath him. The Rai is a Musalman and a composer of songs and *kabits*. Gang, a Rai, is said to have been attached to Akbar's court.

is endogamous, at least in Ludhiána and Jínd. In Mandi he is alleged to be of the Tanúr caste and the Jind *got*. In that State he recites the deeds of heroes at the Rájá's table, but his women-folk do not sing and dance before the ladies of their patrons, like other Mírási women. Yet he only gets half as much as other Mírásis and intermarries with them. But the chief Dhádhi receives the title of Rána from the State, gets extra dues and acts as its herald. Dhádhis will not intermarry with Karháli Mírásis as they are of lower rank, but seek alliances with the Rájputs' Mírásis of adjacent States.

In Loháru the only Mírásis are the Dhádhi. In that State they are Mírásis of the Sheorán Jáṭs and are styled *dáda* or grandfather by their patrons, even when children. They are said to have accompanied the Sheorán from Sámbhar. They get *lágs* on ceremonial occasions but also cultivate and work as labourers at harvest time for a share of the grain. The Jáṭs fear their curses, as if a man does not give a Mírási something at a wedding the latter makes an image of him out of rags, fastens it to the top of a pole and walks through the village with it. Sometimes he even strikes this effigy, and so disgraces his patron who is compelled to come to terms with him by a payment of money. These Dhádís intermarry with the Dúth, Palna and Babar Mírásis. The Dúth live in Bíkáner and are Mírásis of the Púnia Jáṭs. The Palna and Babar live in the Shaikháwatí *iláqa* of Jaipur, where they are Mírásis of the Jáṭs and Rájputs. The Dhádís again have Mírásis of their own, called Bhatia, who only take dues from Dhádhis. The *chaudhris* of the Dhádhis live in Sidhanwá and Gṭhara villages where *panchávats* are held. They worship all the prophets like Muhammadans but have special faith in the Imáms Hasan and Husain. At a wedding they first give *halwá* by way of *niáz* in honour of Hasan, Husain and Fátima. They also revere Khwája Muín-ud-Dín Chishti of Ajmer and Khwája Hajab Shakarbár when the *kangna* is tied at a wedding. *Karewa* obtains among them. They follow the Muhammadan law of inheritance. Their women sing with other females in the houses of their patrons. They eat and drink with the Mírásis of all castes and *gots*, but they only smoke together. They avoid three *gots* in marriage and observe all the ceremonies performed by their patrons, the Sheorán. If a Sheorán goes to celebrate a marriage in any other village he gives a rupee to each girl of his caste in his own village, and he must also give a rupee to each Dhádhi girl in the village, as Jáṭs treat their own girls and those of the Dhádhi on terms of equality.

The Kaláwant are Mírásis possessed of skill (*kala*). They sing and play on the tambourine, and are described as Mírásis of the Rájputs. They especially affect the *dhurpat* mode in music; and the famous Tán Sen, whose tomb is still to be seen at Gwalior, was a member of this group. At his tomb is a tamarind tree the leaves of which will cure a singer's sore throat though they are bitter and injurious to any one else who is so afflicted. The Kaláwands, as they are also called, are Muhammadans.

The Karhála or Khariála Mírásis rank below the real Mírásis because their ancestors married women of other castes. Other Mirásis do not

marry with them. They are story-tellers and musicians, playing the *tabla* and *sárangi*. They practise *karewa*, and are Mírásis of castes which also practise it. A few Karhálas are Imáms in mosques, but most of them live by begging from door to door. Indeed the Gurdáspur account classes them with the Pakheji, who play the tambourine for dancing girls, Ḍúm, and Dhádhi as a group of the Bháṇḍ. Folk-etymology in Rohtak actually derives Karhála from *gelar*, a *pichhlag* or step-son, as this group sprang from a boy whose mother married a Mírási after his birth. In some parts of the Punjab the Karhála are said to take alms from goldsmiths, and occasionally to live by making moulds for manufacturing ornaments. This art they do not teach their daughters, lest they should teach it to their husbands' families. In Gurgaon the Karhála appear to be called Karhái or Jahángirta. They play and compose and sing ballads of chivalry.

The Kumáchis are, according to one account, the highest of the Mírásis as they serve Brahmans. But according to another account they were themselves Bári Brahmans. They say that when the Muhammadan rulers began to convert those Brahmans by force to Islám one of their ancestors offered himself as a convert on condition that he and his descendants be held in respect by all the Bári Brahmans. The result is that to this day all Bári Brahmans have to incur heavy expense at weddings in payment of *lágs* (dues) to the descendants of their Muhammadanised ancestor. When the *barát* reaches the bride's village, they are obliged to feed all the Kumáchi Ḍúms, their ponies, etc., that happen to come there, be their number large or small. When the *batehri* (*átá*, *dâl*, *ghi*, etc.) comes from the bride's parents each Kumáchi, whether a child or an adult, must be given one *ser* of *átá* and 2 pice in cash. If a woman be pregnant, the share of the unborn child is also given her. If the provisions sent by the bride's parents be insufficient, the bridegroom's father must pay for the extra *átá*, etc., required from his own pocket. In addition the bridegroom and the bride's father jointly contribute 10 pice for every Kumáchi who is present. Each Kumáchi also gets a rupee out of the dowry, so that the Bári Brahmans are heavily mulcted at weddings by the Kumáchí Ḍúms.

Mír Mangs are Mírásis of the Mírásis, keeping their pedigrees and taking alms from them alone. In Gurdáspur they appear to be called Mir Malang. In Gurgaon however the Mírásis' Mírási is said to be the Ḍúm and the Mírási of the Bhangi is called a Kannas Mírási.*

Naqárchis are Mírásis who play the *naqára* or big drum at weddings and at the tombs of Muhammadan saints.

Mutrib, Naqqál and Qawwál: *qq. v.*

Rabábis are Mírásis, who are so called because they play the *rabáb*. They trace their descent from Bhai Mardána, a Mírási who used to play the *rabáb* before Gurú Nának. They are Sikhs and believe in him and recite *shabads* from the *Granth*. They beg alms from Sikhs only while other Mírásis take alms from all castes. They do not intermarry with other Mírásis. As they are Sikhs they wear the hair

* *Cf.* p. 106, *supra*.

long and dress like the Sikhs among whom they live. They play the *rabáb* before a Sikh's bier when it is being carried out to the burning ground, but they bury their own dead. In Hissár the Mírásis of Bíkáner are said to be called Rabábi in contradistinction to those of Jaipur who are called Dholi. In Rohtak it is claimed that the Rababis were Muhammadans descended from Mír. They used to play the *rabáb*, also called *daf* or *dáira*, the only instrument permitted to Muhammadans, and then only on condition that it is played without the *jháng*. It is used at the Id, at weddings, and when a person returns safely from a journey. Mardán Khán, a descendant of Mír, who used to play this instrument before the Gurú, became a Sikh with the title of Bhái Mardána.

Other minor groups, which it is impossible to define though they are in the main clearly occupational are: The Bhagtia is a mimic who is said to be known in Lucknow as a Kashmíri. The Bhanwáyia perform various feats of juggling on a brass plate. They also sing and dance. The Cháran is the foot-man, messenger or envoy of Rájputána. The Dafzan are described as women of the Dhádhi class, who sing in a circle. The Dafáli on the other hand play on the *dafri* or small drum and sing songs in praise of holy men. The Gopa play the tambourine in contradistinction to the Safurda or Sipardai and rank above them. The Halvi is said to be one of the two groups of the caste in Hissár, Bhát being the other. The Hurkia play the *hurak*, a small organ, while their women, in gay apparel, clap hands. The Jangaria are mentioned but not described. They would appear to be bellmen. The Kalál are Mírásis of the Kumbárs, and take alms from no other caste. Sometimes they themselves do potters' work, but they usually provide the music at a Kumhár's wedding.* The Khamru play the *tabla*, a kind of drum or rather tambourine with a single skin. The Kanjri is also described as a Mírási group though it is identified with the Kanchan. The Kar Kabits are said to be singers of war-songs, but the term is said to be a modern one. The Kateroria sing songs in praise of Krishna and are said to wear the sacred thread. The Kathak are Hindus who teach singing and dancing to prostitutes. The Shrotas, an obscure class of Mírásis, appear to be also called Sota Hathái, who are Mírásis of the Játs. The Sezda Toli are said to come from Málwa and Guzerat. They play upon 13 bells 'with one stroke' and also use large drums. The Sipardai, or Safurda are a wide-spread group. They play the *tabla* and *sarangi*, in contradistinction to the Gopa. They too teach dancing girls. They rank high, but are classed below the singers. Like the Kaláwant they are Muhammadans. The Tatua sing and dance, playing on the *pakhawaj* and *rabáb*. As a genealogist the Mírási is styled Nasab-khwán.

Mírási clientship.

Quite apart from their divisions into occupational groups and their varying status as a client caste, the Mírásis are further cross-divided into natural *gots* or sections. A very large number of these are attached to specified castes or tribes. For example, in Rohtak the Poslas are subdivided into four sections, Ghorián, Khariá, Malhár and Gurbal, and these, with the Birú, Dedan and Sáik are *mírásis* of the

*Kalál has thus become a contemptuous term for a Kumhár and he would rather be abused than so addressed.

Sayyids.* The Kulet are *mírásis* to the Mughals. The Málet, Quraishi and Sohal are *mírásis* to the Shaikhs, but they are also described as divided into a number of *gots* thus :—

Baral, Ghori, Kak and Pahli—attached to the Afgháns.

Dáir and Tanor—attached to Rájputs.

Kallál, Lalha, Monga and Sánp†—attached to Jáṭs.

Changar—attached to Brahmans.

Barwái—attached to Mahájans.

Shohal—attached to Khatris.

Latkanian—attached to Mális.

Anchhar, Babar, Dhadhsi, Daut, Halwa, Khirwar, Momia and Pohla—unattached.

Origins of Mírási gots.

The origins of several of the Mírási sections are of interest. The Mokhar say they are descended from their eponym, a brother of Khokhar. The sons of the latter are Rájputs, while the Mokhar took to begging from the Ghumman Jáṭs. All the *mírásis* of the Ghuman are Mokhar, but all the Mokhar are not Mírásis. Like other *gots* of Mírásis they are found in other castes though in which castes does not appear.

The Goria *got* claims the same origin as its patrons, the Chíma Rájputs, whose Mihr Mang are of the Jand *got*. One Rájá Gang or Ghang had 12 sons, they say, and one of them was Ghoria, some of whose descendants are Telis, and others Mírásis, while some are cultivators, and others horse-breakers who dislike being called Mírásis. But in Gujrát the Goria are said to be descended from Kiú or Kise Mírs who was a cripple and was employed by his brethren to keep alight the lamp on their father's grave (*gor*).

The Jand *got* is also called Gaile, its members being Mírásis of the Gil *got* of the Jáṭs. They are also Mihr Mang of the Chíma Rájputs. The Gils worship the *jand* and the ancestor of these Mírásis also meditated for a long period under this tree, so they are obviously named from it. The Gils offer a he-goat and a rupee to a Mírási at weddings and get him to mark a *tilak* on their foreheads with blood from the animal's ear. The Tindú are Mírásis of the Bhullar Jáṭs and so they are also called Bholra. The Siddú are Mírásis of the Mán Jáṭs and are therefore also known as Mánke. The Panrot or Panjrot *got* owes its name to its clients, the Bamrot Rájputs. The

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* In Gurgáon also the Posla are described as the Mírásis of the Sayyids. But the Kalet are said to be Mírásis of the Gujars, the Jhands of the Ahírs, the Momia of the Rájputs, the Sawadat of the Jaṭs, and the Khandára of the Sánsis.

In Lahore various *gots* of the Mírasis are said to be attached to various Jáṭ and other tribes, thus—

Posla, to the Goraya and Malhi Jáṭs, as well as to the Sayyids. They are also Mihr Mang to the Sahi Jáṭs.

Chombar, to the Varaich on the right bank of the Chenab.

Kalet, to the Bhaṭṭis.

Panju, to the Sían Jáṭs.

As to the Siddu Jand and Goria see the text, *infra*. We find Mán, Bhullar and Ahír given as Mírási *gots*.

† This appears to be the 'snake tribe' alluded to below.

Khandáras offer the bridegroom a *khanda* or dagger at his wedding, whence their name.

Titles and caste organisation.

The Mírásis have a system of caste government, organised or at any rate recognised by ruling chiefs. Thus in Jínd the head of the Mírási *panchayat* is styled Ráná. He is one of the descendants of Mír Bakhshán, of Uchána in Jínd tahsil. Subordinate to him are the Raos, generally four in number, and under them are the *kotwáls* or messengers. Mír Bakhshán was a wealthy Mírási who obtained his title by giving 14 *mels* at which he feasted those assembled. His descendants still enjoy the title and act as presidents at *panchâyats*, receiving a rupee as their fee. The title of Rao may be earned by giving one or two *mels*. The *kotwáls* are appointed by the Ráná and act as managers at a *mel* as well as messengers.

The *panchâyat* decides disputes, within the brotherhood, as to relationship and *birt*. It can excommunicate an offender or fine him the cost of holding the *panchâyat*. He is brought up by the *kotwál* before the Ráná who decides the case with the advice of the Raos and other members of the *panchâyat*.

In the south-east Punjab the Mírásis have *chauntras*, the chief of which is the *sháh-chauntra* at Khera near Delhi. Next in authority is that of Uchána in Jínd, and others are Kálánaur, Rohtak, Mahim, Gohána, etc. A dispute is first decided by the *chauntra* to which the village is attached, but it may then be carried to Uchána and finally to Khera. *Panchâyats* are said in Rohtak to be formed by Raos only, a Rao being a *kartúti*, or one who spends lavishly on weddings, etc. The president of the *panchâyat* at Khera appears to be styled Bádsháh and receives a larger offering (*nazr*) at a meeting of the *panchâyat* and on festive occasions.

In Gurgaon the Mírási *panchâyat* is composed of *chaudhris* from 21 villages—each village being called a *kháp*. The head *chaudhri* is called Bádsháh. He has *wazírs* who live in different villages.

The Mírásis as clients.

The relations of the Mírásis to their patrons are described in the following *kabit* or verse:—

Gunián ke ságar hain, zát ke ujágar hain, bikhári bádsháhon ke;
Parbhon ke Mírási, Singhon ke Rabábi, Qawwál Pirzádon ke;
Sabhi hamen jánat hain, Ḍúm máljádon ke.

"We are the ocean of knowledge (*gun*), enlighteners of castes, beggars of kings, Mírásis (hereditary bards) of our patrons, Rabábis of the Sikhs, and Qawwál (story tellers) of the Pírzádás (Shaikhs). All men know us, we are the Ḍúms of the wealthy."

The relation between the client Mírási and his patron is very close. For example, if the patron tribe eschews widow remarriage, the Mírásis attached to it will also avoid it. If the patrons avoid four *gots* in marriage, the dependent Mírásis will also do so generally, but not always. If two tribes of Rájputs or Jáṭs do not intermarry their

Mírásis also will not intermarry. In Kapurthala it is said, on the other hand, that Mírásis of the Rájputs only intermarry with those of Rájputs: Gujars' Mírásis with those of Gujars; Aráíns' with those of Aráíns, and so on. The Chuhṛas also, at least in Amritsar, have Mírásis of their own who are endogamous.

Cults.

Although the Mírásis are Muhammadans they frequently affect the Devi, especially Durgá Bhawáni, and before beginning a song or hymn they sing her *bheṭ* as follows:—

A Durgá Bhiwáni, hamári ang sang hamári mushkil ásán hoe. "O Durga Bhiwáni, come into our company, so that our difficulties may be removed."

But only a few still continue her worship and in Ludhiána it has ceased altogether for half a century. In Amritsar, however, Mírásis take offerings made to the goddess as well as those to Sakhi Sarwar.

In Mandi the Mírásis, though Muhammadans observing the rules of Islám, also believe in Devi Bhawáni, and often sing the following hymn in praise of Devi Bákbáni, the goddess of eloquence:—

"O Mother Bákbáni, give us wealth and power, and also the coveted nine virtues, and increase our race. O Mother Bákbáni, give us knowledge and (the gift of) meditation on God, give us all happiness and grant us the boon of fearlessness. O Mother remove all our afflictions and give us all comfort. Thou art powerful to fulfil the desires of the world. Thou art a brilliant light and all brightness, O Ambka Rám."

Devat Sidh is also affected in Hoshiárpur.

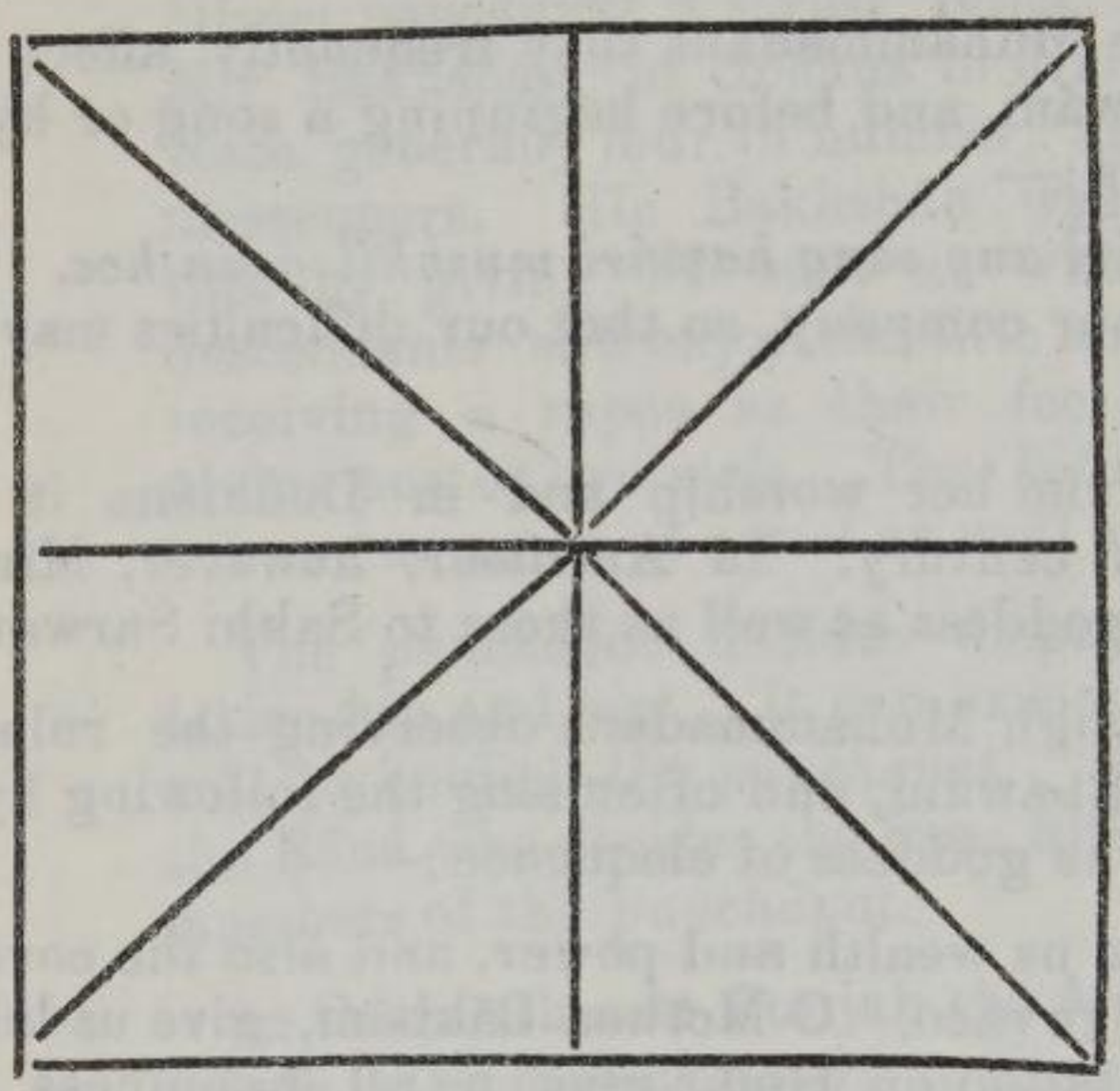
The Muhammadan saints affected by the Mírásis are numerous. Sakhi Sarwar is often invoked. He is believed to avert pain and misery and pilgrimages are made to Nigáha.

In Gurdáspur Pír Murtaza is an especial saint of the Mírásis, and the shrine of Hidáyat Ali Sháh, one of the Pírs, is reverenced at Masánia in Batála tahsil. Sháh Massá Wali, whose shrine somewhere in Siálkoṭ District is a place of pilgrimage, was himself a Mírási. In Gurgaon Sháh Baháwal Haqq is the Pír of the Mírásis, but Amír Khusrau of Delhi and Hazrat Dáúd are also regarded as Pírs.

In Siálkoṭ the Mírási have no special Pírs. They worship the Pírán-i-pír, Ghaus Azam Jiláni and revere Lákhándáta, who gave lákhs of rupees to beggars. He is considered a great saint by Mírásis and by the Shaikhs who beat the drum. They also call him Lukhi Khán Díwán. He performed many miracles, and got from heaven a horse to ride. Whenever a Mírási sees his *jajmán*, he says *Allâh sach*; *Nabi bar haqq*; *didár Alláh dá*; *shafaat hazrat di*. "God is true; the prophet is right; God is seen; the intercession of the prophet is obtained." It is said by Mírásis that the first part of this utterance was made by Hazrat Qásá from whom they claim descent. Qásá uttered these words when he saw the *mohr-i-nabuvvat* or 'seal of prophecy' on the Prophet's back. Qásá knew that the last Prophet would have a seal on his back.

The Mírásis receive *wels* or dues at births, marriages and deaths. In villages at the birth of a son the whole of a Mírási's household goes to their *jajmán* or client's house in a body and near the door-way the head of the Mírási family makes a *goli* thus :—

A space, one foot and a half square, is washed with water and cow-dung. While it is still wet, dry *áta* (flour) is poured over it in such a way that the marginal figure is produced. A small earthen lamp is then lit and placed on one of the outer lines of the figure. A ball of wet earth, with the green stalks of some grain-producing plant stuck in it is placed near the lamp, to signify that the new born son is the light of the house and that the tree of the family, *i. e.*, the wife, has borne fruit. The Mírási then ascends to the roof and sits with his face to the West or North (both considered holy by Muhammadans, the one as facing the Ka'abá, the other as the direction of Bághdád where the great Pír Dastgír lies buried). The brotherhood then give the Mírási their *wels* of cash, clothes and grain according to their means. The child's parents must also pay the Mírási his dues on their own account. Sometimes he will demand a cow or buffalo as his *wel* and it must be given, however reluctant they may be to give it.



Like the Kaháars and Bhujwás the Mírásis are said to be able to make *guddas* or effigies of cloth or wax into which pins are stuck to torture the person represented. The *gudda* used also in former times to be stuck on a pole and paraded in the streets to annoy anyone who had not paid them adequate dues.*

The 'snake tribe' of the Mírási is said to be peculiarly devoted to snake worship. At the end of Sáwan Mírásans of this tribe make a snake of dough, paint it black and red, and put it on a winnowing basket with its head slightly raised, like a cobra's. This basket is carried round the village and then it is presented with the snake at any house with an invocation to Gugga. A cake and butter should be offered by the house-holder and something is always given, but in houses where there is a bride or whence a bride has been sent, or wherein a son has been born Rs. 1-4 or some cloth are usually given. A piece of cloth ensures a lovely bride. The snake is then buried and a small grave built over it. Here during the 9 days of Bhádon women worship. The night before a basin of curds is set as if for making butter, but in the morning instead of being churned, it is taken to the snake's grave, the woman kneeling and touching the earth with her

*P. N. Q., I, § 945.

forehead. The curds are then taken home and divided amongst the children, no butter being made or eaten on that day. A small portion is also offered at the grave. In places where snakes abound, the worship is done in the jungles where they are known to be and not at the snake's grave.*

The Mírásis in the South-West Punjab require separate description. The 'caste' is there organised on different lines. Thus in Multán the highest groups are said to be the Dorán and Kanotra, who intermarry. These are the Mírásis of the Joiyas, but they also receive due from the Sayyids. They claim descent from the Prophet.

Next come the Ráná, formerly Brahmans, but now Muhammadans. They are found in Rájputána and are Mírásis to the Rájputs and Sayyids. They are said to be endogamous.

After them come the Sewak, or Qawwál, who are Súfis by sect and play the guitar; but they also act as Mirásis to the Quraishis. They rank and intermarry with the Kanotra and Dorán. They too claim to be descendants of the Prophet, yet they intermarry with the low-caste Cháran.

The Kalanot are unattached Mírásis who beg alms from the general public. They claim descent from *Gurú* Nának and are said to be numerous in Delhi and in Paṭiála and Kapurthala. But in the same account it is said that they are descendants of Nának *Bakhsha*, a descendant of Tán Sen, before whose time they were Hindus. They are said to intermarry with the Kanotra.

The Jathi were formerly Chuhṛás but were converted to Islám by Baháwal Haqq. They are Mírásís of the Siál, and are endogamous.

The Khariála (? Karhála) are Mírásis of the Kumhárs and receive dues from them and the Paolis. They are said to be endogamous. They, like the Posla, claim descent from Abdul Malik.

The Lachh, described as an offshoot of the same stock as the Ḍúm and Dadi, are said to be descended from Khwája Kalsa. All these three groups live by begging, reciting pedigrees and composing *kabits*. They appear to intermarry, but constitute an endogamous group.

The Langá are Mírásis of the Dáúdpotras.† They are described as endogamous.

The Lori, obviously the Luri of Balochistan, are said to be Mírásis of the Baloch and to be themselves a remnant of that race, being descendants of Amír Hamza. They are said to be endogamous.

The Poslas live by begging and regard the Sayyids as their antagonists because they are said to have cut off the hand of the Imám Husain at Karbalá, an accusation entirely devoid of historical proof. They intermarry but give daughters to the Kanotra and Dorán. Like the Khariála they claim descent from Abdul Malik. They are said to take brides from every other group, but not to give daughters to any other (except, presumably, the two mentioned above).

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* P. N. Q., II, § 555.

† But in Dera Gházi the Langá or Dúm is the Mírási of the Baloch.

The Rai Mírási are Hindu Bháṭs, but they receive dues from Sayyids and Joiyas as well as from Hindus.

The Sardoi are Mírásis of the Paṭháns and also claim Paṭhán descent. But the same account says they are descendants of the Prophet. They are described as endogamous.

The Wilayati claim Shaikh origin and take alms from the Parhár.* They are said to be endogamous.

Lowest of all are the Cháran, who are Mírásis of the Sumrá. But they claim descent from the Prophet and intermarry with the Qawwál.

In Dera Gházi Khán the Mírásis are divided into six groups, or rather into five, thus :—

1. Mírásis and 2. Qawwáls, who intermarry, while the following groups do not :—

3. Langá or Ḍúm,† 4. Bháṭ,‡ 5. Dhádhis,§ 6. NAT, more akin to the Mochi than to the Mírásis.

The Mírási *gots* are 7 in number :—

1. Pipláni.
2. Sajáni.
3. Chochání.
4. Sidhar, attached to the Parhár Jáṭs.
5. Mongha, attached to the Daha Jáṭs.
6. Mír Mírási.
7. Posla.‖

The first four *gots* are considered equal. They have a headman styled *mihtar*, who settles disputes and is given a *lungi* or turban at a Mírási wedding. The Mongha claim to be really Mughals. Like the Sidhar they never wear black cloth or green bangles, thus following the example of the patron clans. They have a tradition that an angel once brought something for the Prophet, but the muazzin Hazrat Balál, in the Prophet's absence, received in his mouth as he had a vessel in one hand and a meat in the other. Inadvertently he swallowed the angel's gift, and the Prophet then promised him that if his descendants never ate the leavings of others their words, whether good or bad, should be efficacious and that people should voluntarily summon them on festive occasions. Balál is said to have left two sons Asa and Kása, *ásа* meaning prosperity. From Asa both sections claim descent.

The Mírási of Dera Gházi are said to be all Shias, and their name is popularly derived from *marsia*, a dirge, because they sing at funerals. They and their women-folk do all kinds of work at a death, receiving cash and grain, and a meal at the *qul-khwáni*. But they also assist at weddings and festivals, playing the *naqára* and *dhol* (drums) and the *sharná* or pipe, and receiving dues in cash and kind. Mírásis are attached to certain families, and are paid by each with a *chung* or

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* In Dera Gházi the Sidhar *got* of the Mírásis is said to be client to the Paṛhár Jáṭs.

† See *supra*, p. 117.

‡ The Bháṭs in Dera Gházi are few. They live on the alms of the well-to-do, and if not fee'd adequately compose disparaging verses about them, but if satisfied they sing interminable eulogies of their patrons.

§ The Dhádhis are rather more numerous. They are wandering minstrels who arouse wealthy people before sunrise, like the Jágás, with panegyrics.

‖ The Mír Mírási in Jámpur will not eat or drink with the Posla, saying that the latter's ancestor broke the Prophet's waist-string.

handful of grain, called *jhok*, at harvest. In return they convey news of deaths and the dates fixed for weddings. Their women also play and sing before the women-folk of their patrons' families at weddings. The Qawwáls are more especially employed as singers at shrines at the *urs* or other occasions, acting as *Mírásis* to the saint of the shrine and being paid by him or his followers. Ascetics also give them garments in alms. Tán Husain is regarded as their Pír and teacher in the art of singing.

The Mírásis in Miánwáli are divided into the following groups which are described as endogamous :—

1. Pirain or Piráhin.
2. Mírási, *i. q.* Dúm.*
3. Kaláwant.
4. Sarodi.
5. Dhádhi, also called Rawa or Shaikhána.
6. Bhánd.

These groups are said to rank in the above order. The Piráhin is a Mírási who affects Pír Lálanwála or Sakhi Sarwar and begs in their name. Vows are made to the Pírs for male issue and gifts made to the Piráhin accordingly. He carries a drum to which are fastened wisps of cotton offered by women of all creeds. The Piráhin would appear to be the Bharai of the rest of the Punjab. The Mírási or Dúm is a drummer too, but he waits upon guests at weddings and funerals, and is also employed as a confidential messenger. His earnings vary with his patrons' prosperity. The Kaláwant is a musician, more skilled than the Mirási; and the Sarodi resembles him but he plays on the *rabáb* or *sarod* and performs also as a tumbler The Dhádhi is a genealogist or story-teller and is not attached to any particular family or tribe. The Bhánd† is a Naqqál or mimic.

The Mirási *gots* are :—

1. Bohare.
2. Bhatti.
3. Bothu Khel.
4. Barzid Khel.
5. Pandi Khel.
6. Lohání Khel.
7. Panju Khel.
8. Sultáni Khel.
9. Halím Khel.
10. Lále Khel.

All of whom acknowledge a common ancestor. In Leia tahsil the following *gots* are returned :—

1. Dijwá, clients of the Sumrá, Kalasra, Dolu, Jhakhar and Lohánch tribes.

2. Bibi, clients of the Chándia and Kuláchi.

3. Panwár, clients of the Langáh, Panwár and Wándáh.‡

MIRDÁDÍ, a Baloch clan (agricultural) found in Montgomery.

MIRDÁH, an agricultural clan found in Shahpur.

MIRDAṄGÍ, -ÍA, a player on the *mirdang*.

MIRKE, a Kharral clan (agricultural) found in Montgomery.

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* But in Leia the Dúm is said to be distinct from the Mírási, the latter having *jajmáns* whose ancestors they eulogise, and from whom they receive dues (*lág*); while the Dúm is unattached apparently to any tribe.

† The Bhánd return two *gots* in Miánwáli, *viz.*, the Pira Khel and Choghatta.

‡ Other groups mentioned as not resident in Leia are the Khurshídia, Malikzáda, Shakar Wandia and Talwandia, but as to those no information is available.

Mirok, a Hindu Kamboh clan (agricultural) found in Montgomery.

Mirráni, Mirrháni, a tribe of Baloch, once numerous and powerful, but now almost extinct. Captain Hector Mackenzie said that rather more than three centuries ago the Deraját was under the government of some Baloch families. To the north, including Dera Ismail Khán, the Hot family, and to the south, with head-quarters at Dera Gházi Khán, the Mirrháni branch of the tribe ruled large sections of the country. Some 300 years ago, Gházi Khán Mirrháni sent four of his sons across the Indus to colonize the Sindh Ságar Doáb. Beginning from the south, Udo Khán founded Koṭ Udo, Sultán Khán, Koṭ Sultán, Kamál Khán, Leia, and Muhammad Khán, Nowshera. They were also accompanied by a miscellaneous body of emigrants to till the ground. Kamál Khán was the most powerful of the four brothers, and assumed a supremacy over the other three. His influence extended from Koṭ Udo to Bhadkal, now a deserted village in the Jharkal property, some 25 miles north of Leia, thus including the Koraishi colony. Further north the Jaskáni Baloch clan, who at this time were, he believed, in subordination to the Hot Baloch, rulers of Dera Ismail Khán, held possession of the country.

After some 30 or 40 years of Mirrháni rule, the Kamál Khán of the day was killed and succeeded by one Núr Muhammad Sirai, who with Ghulám Sháh, a Kalhora Abbássi, came from Umrkoṭ in Sindh. Núr Muhammad enlarged the boundaries of the tract lately under Mirrháni rule, as far as Mahmúdkoṭ on the south. He met the Syáls on the Jhelum to the east, and on the north he pushed the Jaskánis back, and took possession of the country as far as Daryá Khán.

We next hear of Nawáb Muhammad Gujar who ruled for some years, and died in Sirhind, his son Barkhúrdár Khán succeeded him. The Jaskánis, however, took the first opportunity of retrieving their position, and armed with a *sanad* of the Court at Khorásán, Baloch Khán Jaskáni, a resident of Bhakkar, came, and not only recovered the territory formerly taken from the Jaskánis by Núr Muhammad Sirai, but overran the whole of the country formerly held by the Mirrhánis, and we hear no more of its chief Barkhúrdár Kháu.

Henceforward the greater part of the Doáb from Kallúr to Mahmúdkoṭ was held and treated, until our own time, in respect to its administration, as one division of the Mughal empire, or the Sikh kingdom. While under the Jaskánis, its boundaries were, on the north, Daryá Khán under the Hot Baloch rulers of the Deraját, and the 5 *iláqas* (termed the Panjkotha) of Pipla, Kallúr, Harnauli, Jhandawála and Koṭ Adu which were in the hands of the Balúch Paṭháns; on the east the tracts held by the Tiwána and Syál families, while the south was dependent on Multán, and on the west ran the river Indus.

The Jaskánis being now without rivals, forthwith began to quarrel amongst themselves. Baloch Khán was killed by Gishkori Baloch, and was succeeded by his son Fatteh Khán, who was in his turn murdered by a Mandráni. Fatteh Khán had a son Hayát Khán, but he was incarcerated, when quite a boy, in the fort of Mankera, and for a few years Hassan Khán Lashkaráni, Fatteh Khán's *wazír*, held the reins of power. Hayát Khán escaped from confinement and, killing

Hassan Khan, took his father's place. But the day of adversity came to him also, with its accustomed regularity. The Sargánis rebelled, and led by Goli Khán, took the fort of Mankera, putting Hayát Khán their chief to the sword, in Hijri 1204, A. D. 1787. They were, however, almost immediately afterwards defeated by Hayát Khán's brother, Muhammad Kháu, who thereupon assumed the government. He was the last of the Jaskáui rulers. After a very few years of power he was ousted by a descendant of Núr Muhammad Sirai, named Abdul Nabi, who obtained a *sanad* from the Khorásán ruler of the day, Taimúr Sháh. Muhammad Khán then retired to a village in the Sangar *iláqa*, trans-Indus, now in Dera Gházi Khán, where his grandson Imám Bakhsh Khán and others of the family still lead an obscure life.

Gházi Khán was the title always assumed by the Mirráni Baloch who ruled at Dera Gházi Khán. Similarly Ismail Khán was a title assumed by the Hot ruler at Dera Ismail Kháu but it was alternately varied by that of Ibrahím Khán, and in like manner when Kamál Khán took possession of part of the Sindh Ságar Doáb he transmitted that name to his successors as their title.

The influence of the Mirránis lasted long after their nominal rule had ceased. With the Quraish of Kahror Lál Isá and the Gházi Khán's four sons came a miscellaneous body of immigrants—Sayyid, Baloch, Ját and other adventurers. Land was practically unlimited in extent, a virgin soil, open to appropriation by the new-comers at will. To them it was accordingly apportioned by their leaders, in large lots within whose limits it was in the power, as it was also to the interest of each grantee to do all that he could in the way of agricultural improvement. This class have always retained their lordship of the manors. They have always maintained a tangible superiority, and were therefore recognised as owners of landed rights superior to all other proprietors.*

Mírsadá, a caste of Muhammadans, *Panjábi Dicty.*, p. 753.

Misgar, see Ṭhaṭhera.

Mishwáni, a tribe of Paṭháns, who also return themselves as Sayyids, as they are descended from a Sayyid father by a Kákar woman. They are affiliated to the Kákars in Hazára, but a few of them crossed the Indus with the Utmánzai, to whom they were attached as retainers, and they now occupy the north-east and of the Gandgarh range, about Srikoṭ.

Mishwáni, a Paṭhán tribe, allied to the Kákars being descended from a Sayyid, Mishwáni, one of the four sons of Muhammad-i-Gísu-Daráz, or 'Muhammad of the long locks,' by a Kákar woman. She was a daughter or grand-daughter of Kákar and her husband was adopted by Danai, Kákar's father. Other Sayyids however do not intermarry with

* Among the miscellaneous dues levied from the landowners in this part of the Sindh Ságar Doáb was one peculiar to that tract. This was the *tik*, imposed by Kamál Khán, because the clasp (*tik*) of a lady friend's bracelet had been stolen. The theft was made the pretext for the exaction, just as a birth, death or marriage in the ruling family was made a pretext for imposing extra burdens on the tax-payer in other parts of the country.

the Mishwáni. They are found in Hazára, a few of the clan having crossed the Indus with the Utmánzai, to whom they were attached as retainers, and they now occupy the eastern end of the Gandgarh range, about Srikoṭ. Saíd Sharíf of that place is their chief. They are sturdy, industrious, well behaved and more honest and truthful than most of the tribes in Hazára, and Abbott described them as 'one of the bravest races in the world.'*

MISR, fem. -ÁṆÍ. A title borne by Brahmans, especially by two Brahman families in Jhelum who held high positions in Sikh times.†

MITHA, a branch of the Chauba Brahmans, confined to the Báwal *nizámat*‡ of Nábha. They have the same *gotras* as other Brahmans but are divided, like the Gauṛs, into 36 *sásans*, including—

1. Rajaur.	11. Ratha.	21. Sahana.
2. Pandi.	12. Saniar.	22. Rasanyu.
3. Sunghan.	13. Birkhman.	23. Kaskiya.
4. Gadur.	14. Panware.	24. Ganar.
5. Saunsatya.	15. Misser.	25. Vyas.
6. Sunian.	16. Kanjrey.	26. Jaintiya.
7. Koina.	17. Bharamde.	27. Mathriya.
8. Sarohne.	18. Phakre.	28. Jain Satye.
9. Ajme.	19. Mithia.	29. Pachurey.
10. Agnaya.	20. Nasware.	

They only avoid their own *sásan* in marriage. The Mithas are generally *parohits* of the Mahájans, Ahírs and Jáṭs but they also take service.

The Chaurási Brahmans of Báwal *nizámat* also call themselves Gauṛs, but though they are allowed to drink or smoke from a Gauṛ's hands, no Gauṛ will take water or a *huqqa* from them. Their origin is thus described:—When Rájá Jamnajai summoned the Gauṛs, from Bengal, an erudite *rishi* Katayan by name, accompanied them and was chosen, as the most learned of the company, to take the rôle of Brahman on the occasion of a *yuga* or sacrifice. To sustain this part the *rishi* had to wear a mask of four faces, whence his descendants are called *Chaurási*, or the four-faced (from Sanskr. *risa*, face). They subsequently dissented from the Gauṛs on the question of *dakhshina* (money given as alms), but it is not known why they are inferior to them, though their numerical inferiority may account for it. Another group of Brahmans in Báwal is the Hariána, with whom the Gauṛs also decline to drink or smoke. They are cultivators, a fact which may explain their inferiority. They too are mainly found in Jaipur, Alwar and Bhartpur.

MITHE, an Aráín clan (agricultural) found in Montgomery.

MITHI, a small tribe found in the Paharpur *iláqa* of Dera Ismáíl Khán. They only number some 300 men.

MITEÚ, a clan of Jáṭ status which holds a small circle of villages north of Mailsi in Multán. It claims Bhaṭṭi origin, its eponym having come from Bikaner 200 years ago.

MOCHÁNÍ, a Jáṭ clan (agricultural) found in Multán.

MOCHAR, MOCHHAR, a Jáṭ clan (agricultural, found in Multán.

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* Hazára *Gazetteer*, 1907, pp. 27-8.
† Jhelum *Gazetteer*, pp. 118-9.
‡ There is also a *sásan* (Mandolia) of the Dube Gauṛ Brahmans in Báwal.

Mochi, fem. **-an.** (1) a blacksmith in the valley below Chitrál and in the Gilgit and Indus valleys: see Chitráli; (2) in the rest of these Provinces the word Mochi is properly the name of an occupation, and signifies the worker in tanned leather as distinguished from the tanner. The Mochi not only makes leather articles, but he alone grains leather and gives it a surface colour or stain, as distinguished from a colour dyed throughout. In the east of the Punjab the name is usually applied only to the more skilled workmen of the towns. In the west, however, it is simply used to designate a Musalmán Chamár; and the Mochi there is what the Chamár is in the east and belongs to the same caste, though his change of religion improves, though only slightly, his social position. He does not ordinarily weave, though in Hoshiárpur* the majority of the Mochís are said to be weavers, and he is not admitted to religious or social communion by the other Musalmáns. In the west of the Punjab, however, the Chamár or Mochi no longer occupies that important position as an agricultural labourer that he does in the east. In the west he is merely a tanner and leather-worker, and his numbers are proportionally less than when a large part of the field work is done by him. Moreover he no longer renders menial service; and it may be that his improved social position is partly due to this fact. Mr. Christie, indeed, said that so soon as a Chamár, whether Hindu or Musalmán, abandons menial offices and confines himself to working in leather, he rises in the social scale and assumes the more respectable name of Mochi. The Mochi is proverbially unpunctual in rendering service and there is a saying, "The Mochi's to-morrow never comes."

Synonyms, strictly speaking, there are none. *Kafshdoz* means boot-sewer and *sarráj, shairáj, síráz* or *shiráz* means saddler. In Ludhiána the Muhammadan Mochi is styled Shaikh and deals in cloth as well as weaves. Indeed the principal occupation of the caste is weaving so that the Mochi-Juláhas are spoken of as if they were almost one and the same caste. But the Mochis intermarry, disregarding the *got*, just like ordinary Muhammadans, and are said not to intermarry with the Juláhas or any other caste. The principal *gots* in Ludhiána are the—

Bajo.	Jakhrál.	
Biswán.	Jhalli.	Mahmán.
Chohán.	Kauldhár.	Ratanpál Bhatti.
Jábar.	Khilar.	Shihmár.
	Kilry and Bangar.	Sindhu.

In Báwal the Hindu Mochís claim to be of the Kachhwáhá *got*, *i. e.*, they assert a Rájput origin, and despise the Chamárs and Khatíks. Another *got* is Chauhán. In Nábha the Hindu Mochís are said to affect Devi, Bhairon and other Hindu gods. Hospitality must be shown to any member of the community, who is on a journey, under penalty of excommunication. The caste has a system of *chaudhris* like other artizan castes.

Another Mochi off-shoot is the Bhangar, which lives by weaving, and has ceased to intermarry with the Mochís. It appears to be confined to Kapurthala.

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*In Jullundur the Mochís are said to make boots, while the *sarráj* makes saddles, etc. But in Hoshiárpur the converse is reported to be the case.

Though most of them are Muhammadans, Hindu Mochís are found in the south-east of the Punjab, where they make boxes, saddles, etc., of leather, but not shoes. Muhammadan Mochís have no such prejudice. They include the Shirází sub-caste, who eat and smoke, but do not intermarry, with other Mochís, and whose original occupation was harness-making, though now-a-days, either group follows the other's occupation. Still as the Shiráz observe the Muhammadan law, other Muhammadans will eat, smoke and associate with them.

The Shirázi sections are :—

Bahota.		Kain.
Ghaki.		Sadráha.
Mahil.		

The Rain is named after the caste from which it sprang. The others are said to be eponymous.

In Báwal the Muhammadan Mochis claim descent from Shaikh Nathbír, a Hindu Rájput of Jaisalmír who embraced Islám, and at whose shrine in Guzerát they perform *jatah* twice a year. Their sections in Nábha are :—

Balu.	Galhot.	Rattú.
Bangaṛh.	Kuler.	Saprán.
Chandhar.	Mallan.	Sardheb.
Gáí.	Nagah.	*Súmman.*

In Kapurthala the (Muhammadan) Mochi sections are said to be :—

Banjrá Jáṭ.	Jal.	Mahrás.
Bhaṭṭi Rájput.	Kainkar.	Motle.
„ Jáṭ.	Kaler Jáṭ.	Salam.
Chandhar.	Kanthá.	Sásan Jáṭ.
Daryáh.	Khang Jáṭ.	Shabhmár ? Sinh.
Dháliwál.	Khokhar.	Soni Khatrí.
Gauere.	Lagáh.	Súman Mochi.
Gil.	Lákhí.	Tur.
Harar.		

Before commencing work Muhammadan Mochís invoke Hazrats Salih and Mír, whose tombs are said to still exist in Arabia, and every six months they distribute sweets to the poor in their names. In Dera Gházi Khán the Mochi is addressed as Jám which has almost become a professional title.

The Chamrang, or dyers of skins, have 14 sections.
(3) A tribe classed as Jáṭ in 1881 (4,767 souls) and found in Dera Gházi Khán.

MOCHIMUNG. a synonym for Bádi or Bázigar in Khusháb, in the Sháhpur District.

MOGHAL, see Mughal.

MOHAL, a Jáṭ clan (agricultural) found in Multán and Montgomery.

MOHÁNA, said to mean a fisherman in Sindhi and to be synonymous with Miáni. The Mohánas are merely an occupational group of the Jhabels and Malláhs, but see under MALLÁH. In Dera Gházi Khán the Muhána gets the title of Mír Bahár prefixed to his name.

MOHANA, an Aráín clan (agricultural) found in Montgomery.

Mohar, (1) a Muhammadan Jáṭ clan (agricultural) found in Montgomery: (2) a Dogar clan (agricultural) found in Amritsar.

Mohmand, Mahmand.—A branch of the Ghoria Khel Paṭháns. They are divided into the lower or Plain Mohmand and the upper or Bar Mohmand. The former occupy the south-west corner of the Peshawar District, south of the Bára river, and are divided into 5 main sections, the Mayárzai, Músazai, Dawezai, Matanni and Sarganni. Their headmen, in common with those of all the Ghoria Khel, are called *arbáb*, a title meaning master and conferred by the Mughal emperors. They are good and industrious cultivators, and peacefully disposed, except on the Afrídi border.

The Bar Mohmand separated from the Ghoria Khel early in the 16th century, and crossing the Kábul at Dakka, made themselves masters of the hill country to the north of that river as far up as Lálpura and west of the Doába, driving its inhabitants into Káfiristán. They then re-crossed the Kábul river and possessed themselves of the country between its south bank and the west of the Afrídi hills to the north of the Khaibar pass.

Organization.

The Mohmands proper are composed of four great divisions:—

I. Tarakzai, including the Isa Khel and Burhán Khel, who are collectively called Pandiáli Mohmands.
II. Halímzai.
III. Khwaezai.
IV. Baezai.

There are besides the above certain affiliated clans:—

(1). Dawezai ... ... } Divided into *kuchi* or nomad
(2). Utmanzai ... ... } and *udredunkai* or settled.
(3). Kukkozai.

The *kuchi* Dawezai are considered Akhundzádas and never robbed. The status of the Dawezai is expressed by the story that they are descended from Dawai, the second wife of Mohmand.

The Mohmand tribal constitution is more aristocratic than is the case of the tribes of the Sufed Koh and Tíráh, and the power of the Kháns is well developed.

The Kháns of the Tarakzai, Halímzai, Dawezai and Utmánzai belong to the Morcha Kor of the Tarakzai. Malik Morcha settled at Lálpura, where a few grass grown mounds near Srikn *ziárat* mark the site of the ancestral home. Malik Morcha was blessed by Murzad Wali Bába (see p. 127) for rescuing one of his maid-servants and the Khánship conferred on him. His seventh descendant had two wives, Jahána, a Morcha Khel by birth, and Araba, a Khawaezai. The sons of the former, Jahánai Kor, however never held the Khánship, which devolved on the Arabai Kor, which is the Khán Khel, but a Náib Khel, hereditary deputies of the Kháns, sprang from the Jahánai. The rule of succession is that one of the Arabai Kor appointed to the Khánship.

The proper Kháns of the Baezai are the Kháns of Goshta* the actual chieftainship lying with the choice and accord of the tribe. This family has the custom of *chûndávand*, in some form, for the Khánship was divided between the sons of two different wives, those of a third wife receiving no share (at least in the Khánship). A family of the Isa Khel claims the title of Khán, as being the *sarishtawál* of the Tarakzai.

History.

In 1586 A. D. the Mohmands and other tribes of the Ghoria Khel in the neighbourhood of Pesháwar, having made Jalála the ROSHÁNIA their leader, revolted against the Mughals and invested the fort of Bagrám (Pesháwar) killing Sayyid Hamíd the *faujdár* when he sallied forth against them.

The Tarakzai clan and its chiefs played a considerable part in the history of the frontier in the Abdáli period. Zain Khán, its chief, was *sipáh-sálár* and a great noble at the court of Ahmad Sháh. After the conquest of Dehli by that monarch he held the Súbahdárship of Sirhind. His grandson Arsalán Khán was also chief, but he rebelled against Taimúr Sháh and succeeded in gaining over the Afridis and other Afghán tribes. With their aid he returned to Dháka, which he had abandoned, and closed the Khaibar to Taimúr Sháh's forces, levying toll on caravans on his own account. But he was induced to go to the Durráni court under a safe-conduct and was there imprisoned and eventually tied to the fore-feet of an elephant and crushed to death, in 1792.

The Mohmands have always been distracted by internal feuds. The Baezai under Díndár Khán were at feud with the Tarakzai under Arsalán Khán, each having slain the other's father.

Non-Mohmand Muhammadans.

Besides the Mohmands, the sole owners of the soil, every village contains some families of carpenters, blacksmiths, weavers, barbers, potters; and in the larger villages live Paráchas, a class of Muhammadan traders, who are probably descendants of converts from Hinduism. In addition there is a fluctuating population of agricultural labourers and tenants of the soil belonging to miscellaneous races who cultivate on the *métayer* system, paying from two-fifths to one-half of the produce to the landowners.

The boatmen of Lálpura, etc., are a peculiar race, keeping much to themselves and intermarrying only in their class. Their generic name is Nilábi, and they have a tradition that they came originally from Bágh Niláb on the Indus, below Attock.

Hindus in the Mohmand country.

The larger villages contain from 1 to 50 families of Hindus, who gain their living as bankers, accountants to the Kháns, grain-dealers,

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* Goshta or Gwashta has a little history of its own. There is a well-known Afghán saying that 'there are valiant youths in Gwashta.' Its territory is now chiefly owned by the descendants of Shaikh Ahmad, the Hazrat-i-Sirhindi, Imám-i-Rabbáni, having been conferred upon them by Taimúr Sháh or his son Sháh Zamán who was their disciple as a recompense for the territory of Sirhind of which Ahmad Sháh Abdáli had deprived them when he invaded India in 1756.

grocers, pawn-brokers, goldsmiths and cloth merchants. They are not permitted to ride and have to wear a distinctive dress (trousers striped vertically with red). Idolatry is sternly forbidden. The Hindus have adopted many Afghán customs, *e.g.*, the blood-feud is not uncommon. Hindu women are sold in marriage, and widows always remarry.

Tenures.

The custom of *vesh* has entirely ceased. Each family possesses its hereditary piece of land, which it can sell or mortgage at will and such contracts are scrupulously respected.

Position of women.

Some sections, especially the Barhán Khel and the Tarakzai, are engaged in a traffic in women, who are kidnapped in Swát, Boner and Bajour and passed on by the Utmau Khel to the Mohmands who in turn sell them to the Adam Khel Afrídis and the Orakzai. The *mullahs* oppose the universal custom of the barter and sale of women.

Dress and Arms.

Blue is the favourite colour for turbans and shirts, as among the Yusafzais. Blue is never worn by Afrídis and Shinwáris. The long Afghán knife, the usual weapon of the Afrídis, Shinwáris and Ghilzais, is rarely used by the Yusafzais and Mohmands who prefer the sword.

Language.

The Mohmand Pashto differs as much from the broad speech of the Afrídis as it does from the singing intonation of the Shinwáris, and approaches closely to the dialects of Kábul, using fewer words of clearly Punjabi origin.

Ziárats and shrines in the Mohmand country.

The chief *ziárats* and shrines of the Mohmands are :—The *ziárat* of Murzadwali Bába at Dánish Kul, well known in North-Eastern Afghánistán. The saint who is buried there lived about 260 or 280 years ago at Kam Lálpura (a small village 2 miles below Lálpura) ; his body, was moved to Dánish Kul by his descendants, who enjoy great respect and gifts of many lands in Gandao, among the Safis, at Lálpura and in Bajaur. As his name implies, he was recognized as a Wali upon his birth, and the legend goes that his mother, when pregnant, having gone one day to pick *gurgurra* berries, the boughs gently bent down of themselves to be plucked, as she passed from tree to tree,—a tribute to the virtues of her child. Who his ancestors were is unknown, but he is held in deep veneration, for ever since he lived there, Kam Lálpura has possessed the privilege of sanctuary; its limits extend from the yellow ravine that lies between Kam Lálpura and Lálpura to the *ziárat* of Mazub Bába near Palosi. Murderers and outlaws live secure in the protection of Murzadwali Bába; and in a case which I saw myself, a man of Lálpura, who was literally the avenger of blood, stopped in the pursuit of his enemy as soon as the latter had crossed the boundary of Kam Lálpura. Pilgrims from long distances visit the grave at Dánish Kul and bring from the tomb handfuls of earth or pebbles, considering them powerful charms and remedies for all kinds of ailments.

Next in degree is the *ziárat* of Mazub Bába, by tribe a Kukkezai from Hazarnao, and a *murid* or disciple of Murzadwali, by whose reflected light he shines. His grave is situated about 3 miles below Parchao, on the left bank of the Kábul river, and is a walled enclosure covered with flags and votive offerings. The descendants of Mazub Bába hold the villages of Reina and Parchao as a gift from the Mohmands. Both they and the descendants of Murzadwali collect offerings from the tribes, generally two or three seers of grain from every plough at harvest, and have partitioned off the clans among themselves, a clan or part of a clan being allotted to each family of Miáns for their support. Minor *ziárats* are innumerable; wherever *fakírs* or Miáns have died, or a deed of peculiar atrocity has invested the victim with the sympathy of the people, a flag is erected and a line of stones is ranged facing west, for the traveller to pray.

There is also the Srikn *ziárat* at Lálpura.

On the very summit of Ilazai and of Tartara are two of those curious nameless *ziárats* believed to be the resting-places of brothers; other brothers are said to lie buried on the Chingai hill near Abazai, at Panjpír in Yusafzai, and on the Hasan Abdál hill. According to another version these brothers are the children of Bába Wali at Kandahár; doubtless in these isolated shrines on inaccessible hill-tops we find relics of some former creed which has been adapted to the popular *ziárat* worship of modern Muhammadans.

There is no colony of Sayyids in the Mohmand country; but descendants of the well-known Miáns of Papin in the Sufed Koh are settled at Chaknewar and Smutse near Lálpura.

Balots Khán (of Lálpura), one of the Kháns, is believed to have struck water out of a rock with his staff on the hill near Tora Tigga, where an old well (Buddhist most likely) is known as Balots Khán's *kuhai*.

The Karmu-nmasi sept of the Sangu Khel are hereditary guardians of the *shinkai*, a brass kettle-drum said to be only beaten on grave occasions. It is also an oracle, being consulted before a foray, when it sounds of itself if the raid is to be successful.

Moman, -in, a true believer, orthodox Muhammadan, a Muhammadan weaver. *Panjábi Dicty.*, p. 758.

Momi, a Hindu Kamboh clan (agricultural) found in Montgomery. See next.

Momyí, a Kamboh clan (agricultural) found in Amritsar. See foregoing.

Mon.—All over Ladákh are to be found vestiges of old forts, which are commonly attributed by the natives to the time of the 'Mon' *ráj* or "government. This same word *mon* is, Sir James Lyall believed, used by the Bhots or Tibetans as a general name for the Hindu races in Kulu or elsewhere, and the 'Mon *ráj*' is generally understood to have come from the south: but this is only matter of an obscure tradition, picked up from one or two Tibetans, and if there is any

foundation of truth in it, it dates back to remote antiquity.* The first occasion within historic times on which Ladákh became in any degree politically dependent on India would appear to be in A.D. 1687-88, when, in return for aid given against an invasion of the Sokpás or Kalmach Tártárs, a small tribute began to be paid to the governor of Kashmír as representative of the emperor of Delhi, but a similar tribute seems to have been paid at the same time to the government of Lhása.† I may mention here that there are traditions in Láhul which show that this invasion of the Sokpás extended thereto. Some curious subterranean tombs, with rough masonry walls, which are occasionally uncovered by the slip or the break of the ground, are sometimes attributed by the Láhulis to these Tártárs." (Lyall's Kángṛa S. R., § 128).

MONAN, a Gujar clan (agricultural) found in Amritsar.

MON-BA, -PA, 'the people that do not know,'‡ *i.e.* Hindus. But see Mon.

MOṆḌ, a Jáṭ clan (agricultural) found in Multán.

MOṆḌAH, a Jáṭ clan (agricultural) found in Multán.

MOṆḌÍ, a Jáṭ clan (agricultural) found in Multán.

MONÍ, an ascetic, lit. silent.—*Panjábi Dicty.*, p. 758.

MONNÁR (apparently obs.), a class of people who used to manufacture an inferior kind of salt : *i.e.* Lúṇgar.—*Panjábi Dicty.*, p. 759.

MOṆTH, a Jáṭ clan (agricultural) found in Multán.

MOR, a Jáṭ tribe or *got* which holds a village in tahsil Sangrúr, in Jínd. It reverences the peacock because the mother of its ancestor who was born in a *jangal* died on giving birth to him and the child was protected from a snake by a peacock. It is also said to be connected with the Khichar *got*. It affects Mahadeva (Shivji) and in Karnál refuses to burn the wood of the cotton plant.

MORAN, a Jáṭ clan (agricultural) found in Multán.

MORARE, a Jáṭ clan found in Ludhiána. At weddings it cuts the *palah* tree instead of the *jandi*, and then observes the playing with twigs. It worships Sultán Sakhi Sarwar. After the marriage a *roṭ* or large loaf is cooked, and a piece given first to a Bharái. The *roṭ* is then distributed among the brotherhood.

MOṬAR, a Gujar clan (agricultural) found in Amritsar.

MOTE, a Gujar clan (agricultural) found in Amritsar.

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* There is a legend current among the common people of Kángṛa which may have some connection with this Tibetan tradition. It is to the effect that a Rájá from the south, named Amán or Mán, led an army all through Northern India and the adjacent countries seeking for a power which would oppose him in the field, and finding none, at length he reached the lake in Tibet at the source of the Sutlej, now called "Mán Talai or Mán Sarowar," and in pride and exasperation threatened heaven with his sword, whereupon he and his whole army were overwhelmed in a snow storm and perished. The name suggests a possible connection with the Munḍa of the central hills of India and the Mon-Khmer : see J. R. A. S. 1908, p. 1130.

† Moorcroft mentions that the Giálpo at the same time became a Muhammadan, his son recanted, but continued to pay the tribute to the Mughal emperor. Change of faith seems to have been easier in those days : the wife of the Giálpo, of Moorcroft's time, was by birth a Muhammadan princess.

‡ A doubtful trans. : see Kángṛa *Gazetteer*, II, 1883-4, p. 120.

Motha, a Ját clan (agricultural) found in Multán.

Mottah, a Gujar clan (agricultural) found in Amritsar.

Motye, a Gujar clan (agricultural) found in Amritsar.

Mrai, a man of the Ghulám class in Pesháwar.

Mrichh, a fabulous race of men, said to have been employed by the *mowánis* to build the ancient buildings in cut-stone found in Kullu. See under Máwi.

Mugal, Mughal, fem. **-áni**: (1) The Mughals proper or Mongols, for the two words are only different forms of the same name, probably either entered the Punjab with Bábur, or were attracted thither under the dynasty of his descendants. They are probably to be found in greatest number in the neighbourhood of Delhi, the capital of that dynasty; and Sir Denzil Ibbetson believed that the great majority of those who returned themselves as Mughals in the Eastern Punjab really belong to that race. They are also numerous in the Ráwalpindi division and on the upper frontier, along the route of the Mughal armies, and where they find a more kindred people than in the great Punjab plains. But as will be presently explained, the number of true Mughals in these parts is certainly much smaller than would appear from our figures. The Mughals of Gujrát are described by Mr. Monckton as "an unhappy race. Puffed up with pride of birth, they account themselves above all other classes except Sayyids, and even among themselves each house reckons itself higher than its neighbour. Among the clans, though of high descent, they are now at a discount. Those that might be admitted their equals, such as Chibs or Gakkhars, despise them; while to lower classes they themselves will not stoop; and the consequence is that social relations are sometimes at a dead-lock." The description applies with equal truth to the Mughals of the Delhi territory. Even on the frontier the Mughals do not bear a good name. "The Mughals tyrannize over the cultivator, and the cultivator over the earth"; and again: "Trust not the Mughal's letters. Of the Mughals, first letters, then armies."

The Mughals are distributed very widely over these Provinces; but are, excepting Delhi, most numerous in the western Districts, and more especially in Ráwalpindi, Jhelum, and Hazára. It is certain that a very large number of these men are not Mughals at all. Some, probably a considerable number of them, belong to agricultural tribes locally known by tribal names, such as Gakkhars, Sattis, Ghebas, and the like, who have set up an almost certainly groundless claim to Mughal origin. Many of these have already been noticed. But more than this there is a tendency, apparently confined to Delhi, the Ráwalpindi division and Pesháwar for men of low caste to call themselves Mughals just as throughout the Provinces they call themselves Shaikhs. Colonel Wace was of opinion that recent Ját converts to Muhammadanism often take the title of Mughal. Of the true Mughal tribes, only the Chughatta and the Barlás seem to be numerously represented in the Punjab. Men so returned are probably true Mughals.

One of the mysteries of Punjab ethnology is the question, 'what has become of all the Mughal hordes which entered India long before

the time of Bábur?' The author of the *Tabaqát-i-Násiri* draws a lamentable picture of the ravages of 'the dog-faced Mughals' and the terror they inspired.

Bernier however throws considerable light upon the significance of the term Mughal in the time of Aurangzeb. He describes them foreigners whose complexions are white, and who profess Mahometanism; such as *Persians, Turks, Arabs* and Usbeks. They generally used the bow.* He points out that 'the *Great Mogol* is a foreigner in Hindustán, and finds himself in an hostile country or nearly so; a country containing hundreds of *Gentiles* to one *Mogol*, or even to one *Mahometan*. His armies are composed either of natives such as *Ragipores* or *Patans*, or of genuine Mogols and of people who, though less esteemed, are called Mogols because white men, foreigners, and Mahometans. The court itself does not now consist, as originally, of real Mogols; but is a medley of *Usbecs, Persians, Arabs* and *Turks* or descendants from all these people; known, as said before, by the general appellation of Mogols. It should be added, however, that children of the third and fourth generation who have the brown complexion, and the languid manner of this country of their nativity, are held in much less respect than new comers, and are seldom invested with official situations: they consider themselves happy if permitted to serve as private soldiers in the infantry or cavalry.'† (2) A clan (agricultural) found in Sháhpur. (3) A Ját clan (agricultural) found in Amritsar.

MUGHALKHEL, see under Wazír.

MUGHLOTE, MOGHLOTE, a cognate branch of the Trakhané dynasty of Gilgit, descended in the male line from a family whose names bear the suffix *-tham*, to which belong the Thams or rulers of Nagar who in the prosperous days of Shin rule were feudatories of the Ráo of Gilgit, and who, after that dynasty had been supplanted of the Trakhané, transferred their allegiance to it. Tradition says that they obtained Nilt and several other villages as dowries with the daughters of the Trakhané whom they espoused.

MUHÁJARÍN.—The faithful who accompanied Muhammad in his *hijrah* or flight from Mecca were called Muhájarín or "the fugitives or emigrants," and their descendants still retain the title. In the Karnál District 8,560 persons so returned themselves in 1881, and are doubtless the men of Pánipat.

MUHÁLÁ, MUHÁNḌRA, a chief headman.—*Panjábi Dicty.*, p. 763.

MUHAMMADKHEL, (1) an agricultural clan found in Sháhpur; (2) see under Isperka; and (3) under Orakzai.

MUHAMMADZAI, MOHAMANDZAI or MÁMANZAI, a Paṭhán tribe which holds Hashtnagar, a strip of territory some 13 miles broad running down the left bank of the Swát river from our border to Naushahra. Descended through Muhammad, Mohmand or Mámaṅ, one of the sons of Zamand, from Kharshabún, it is divided into eight sections, the Chárṛadda, Práng, Razzar, Sherpao, Tangi (with its Barazai and Nasratzai sub-

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* *Travels*, Constable's Edn., 1891, p. 98. I am indebted for this and the following reference to Dr. J. Horovitz.

† *Ibid.* p. 209.

sections), Turangzai, Úmarzai and Utmánzai. With them are settled a few descendants of Muhammad's brothers, from one of whom, Kheshgi, one of their principal villages is named.

MUHÁNA, see Mohána.

MUHIÁL.—A sub-section of the Sársut Brahmans said to be so named from the seven *múhíns* or clans of which they consist. They are almost confined to the sub-montane Salt Range tract. They say that certain of their ancestors rose to high position under the Mughals, since when they have abandoned all performance of priestly functions or claim to a sacerdotal character, and cultivate land, but especially take service in the army or as clerks. They object to be called Brahmans, as the enlistment of Brahmans is said to be forbidden in our army. This is their own account; but in Hazára proper the Muhiáls perform priestly functions and receive alms and oblations just like other Brahmans. Another story derives their name from a place called Mava,* 'now deserted.'

The Muhiál are progressive community and a *Muhiyal Gazette* is published at Kala in Jhelum. They appear to have no historical records, but possess a number of *kabits*, of some historical interest. A lengthy uncritical account† of the community gives the following particulars,‡ of the Muhiál clans:—

Clan.	*Gotra.*	*Origin.*
1. Datt ... } 2. Vaid ... }	Bhardwáj ...	Descended from Drona Achárya, military tutor to the Pándavas, and son of Bhardwáj. From his other son Dhanwantar are sprung the Vaid.
3. Chhibbar...	Bhargav	... Descended from Parasu Ráma.
4. Báli ...	Parasher	... Descended from Parasher through Bálmík.
5. Mohan ...	Káshap.	
6. Lau ...	Bashist	
7. Bhimwál ...	Koshal.§	

This work describes the above-mentioned ancestors of the clans as *ráj-rishis* or *rishis* possessed of temporal power, as opposed to the *brahm-rishis* who lead a secluded life. It goes on to say that the Punjab, extending beyond the confines of Peshawar, was ruled by Brahman and Kshatriya Rájás, while all the hilly tract from the Indus to the Siwálik was in possession of the Ghakkars—who are, as usual, mistaken for the Khokkars. From these Brahman rulers the Muhiáls are believed to be descended, and it is not impossible that the Brahman dynasty of Kábul sprang from a class of secular Brahmans from which the Muhiáls may be descended. It is also suggested that the name Muhiál is derived from *mahi*, 'land,' so that it means 'land-holder'; and a connection is claimed with the Bhunhár or Bhumihár‖ community of Bihar and the United Provinces on the somewhat slender ground that they, like the Chhibbars, claim descent from Parasu Ráma.

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* Mava suggests that the name was Mau, for the conjectural meaning of which see under Máwi.

† *The History of the Muhiyals, the militant Brahman race of India*, by P. T. Russell Stracey, Lahore, 1911, which contains a number of the *kabits*. They are under publication in the Punjab Historical Society's *Journal* in a complete form.

‡ In addition to those given at pp. 121—2 of Vol. I.

§ From whom the Koshal Des is said to take its name—but the situation of the Koshal Des is not described.

‖ Meaning 'land-owner.' The clan name Bhibhál or Bhimwál *may*, of course, have a similar meaning.

The Muhiál have several customs which are in harmony with their secular professions. To each clan are or should be attached a *parohit* or family priest, a *bhát* or bard, and a *mírási* or genealogist. Before attaining the age, which varies in the different clans but is generally 5 years, at which the sacred thread is donned, a Muhiál boy wears a long strong thread of black wool, called the Muhiál's *paira*, which loosely encircles his neck, is passed down touching his stomach and than tied round his loins. This thread is renewed half-yearly on the *naurátra ashtami*. Some families mark the boy's forehead with blood drawn from his right arm with a razor when he dons the sacred thread. The next ceremony in his life is that of the *mundan* or *jhand*, when his head is shaved, generally in his 5th year also. A male lamb with a jet black head and spotlessly white body is taken to a *jand* tree (*prosopis spicigera*), under whose shade all the boy's relatives congregate. He is then seated in bridal array on an inverted basket with a lamp lit under it and surrounded by earthen pots. The lamb's head is next rubbed with curds and washed with water. Its ear is slightly punctured and the boy's forehead marked with the blood. His head is then shaved and descending from the basket he jumps on the pots, breaking them in pieces. His parents are felicitated, the women sing songs and the party breaks up. The lamb is eventually eaten sacramentally, only Muhiáls being permitted to share it, but the women are bound to taste its flesh even though they are strict vegetarians. Some families substitute a lamb made of sweet-stuff for the living animal, and indeed the rites vary in detail in the different clans.

The origins assigned to the clan-names are curious. Datt is with some probability said to mean 'generous.'* Others see in it a corruption of Aditya, 'Law-giver,' and some hold that it means 'given or bestowed in adoption' because a Kshatriya Rájá adopted a Brahman lad. The *kabits* actually declare that the Datt were once in Arabia the partizans of Hasan and Husain and that Rahib,† a Datt-warrior, defended the survivors at Kerbela until he was compelled to retire with the remnant of his band to India, through Persia and Kandahár. The *kabits* also encourage the belief that after the war of the Mahábhárata, Drona Achárya's son Asthutháma settled in Arabia with a large following, his descendants being called by his name and also Asthutha. They returned to the Punjab by a circuitous and obviously mythical route. But whatever the truth as to the Datts' connection with Arabia may be, they were certainly called Paṭhán, and in Bábur's time Rai Midh, a descendant of Rai Sidh, took possession of the Paṭhánkot territory and made his capital at Paniár, after defeating Rájá Mín, whence a section of the Datt was styled Mín-gatái. But Bábur despatched a force against the victors and they were almost annihilated in the battle at Paniár. No Datt will drink water at or

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* *Cf.* Lakhdátta, the 'giver of lákhs'—a title of Sakhi Sarwar.

† The 'Knower of God.' His name was Rai Sidh Datt, and he had seven sons, Sahus Rai, Harjas Rai, Sher Khán (sic), Rám Singh, Rai Pun, Dhoro and Púro. He lost all his sons in the conflict, and on his way back to the Punjab he met one Pir Wiáhum, a chess-player near Nankána (? Nandana) whose stake in the game was the loser's head. The Pir invariably won, but was often ready to accept the loser's conversion to Islám in lieu of his head. Rai Sidh Datt however won three heads from the Pir and when offered his head and those of his wife and son he forgave him the debt. [*Ráhib*, lit. 'fearing' (God) is a term applied to a Christian monk or recluse. Lane's *Arabic Dicty. s.v.*, p. 1168.]

near Paniár or pass a night there to this day. Tradition says that the Datts chivalrously refused to surrender to Bábur a girl who had taken refuge with them. They were, however, betrayed by a servant and few escaped massacre, but an illness of Bábur's son Humáyún was ascribed to divine displeasure at their treatment and Bábur sought out the survivors of the tribe. To one he assigned Kanjrúr with 15 villages* in the Shakargarh tahsil of Gurdáspur and to another Zafarwál Dattán in the Raya tahsil of Siálkoṭ. Many Datt families in Gurdáspur have the title of Khán, and one section of the clan is still called Datt Aláwal Khán, indicating that it is descended from a Datt who bore the cognomen of Aláwal Khán though he was not converted to Islám. It was the boast of the Datts that they never paid revenue to any authority without being coerced by armed force.

The Chibbars† claim that their ancestor Narsingh Deo lived at Mathra, whence his descendants moved through Bhaṭinḍa to Bhaṭner. Later Mahárāj, a Chibbar, one of the sons of Rájá Dáhar, established his power at Bhadarwáli or Bhadrawári, the modern Bhurari or old Bhera, which lay on the Jhelum near Ahmadabad. The old *garhi* of the Chibbars is, however, said to be traceable in the area of Chak Qázi near new Bhera in Sháhpur. Tradition also declares that Rájá Dáhar defeated a Sultán on the banks of the Amrávati‡ across which river the beaten army fled; and Dáhar's victory was proclaimed at Gujrát. Dáhar's other sons were Narain, who held the Siálkoṭ country, Bhawan, Jangu and Chham. Later on Gajú, a descendant of Bhawan, held Bhera and his son Thar Pál founded Thar Chak in its territory. The ruins of his fort are said to be still traceable. In the time of Bahlol Lodi it was held by Rájá Gautama who with his forces perished fighting with the Muhammadans. His son Bába Parága founded Kariála in the Chakwál tahsil of Jhelum. The Chibbars of and around Bhera lead the lamb at the *mundan* into the innermost room of the house, wash its head, place antinomy in its eyes and cloth it. It is then reverenced, killed and eaten, the fragments being scrupulously collected and buried in the room. All this is done with the utmost secrecy, none but Chibbars being permitted even to witness the rites. The Chibbar played no inconsiderable part in the history of Sikhism. They claim to have once practised female infanticide.

Mathra was also the earliest home of the Bális, and their ancestor Tarlok Náth accompanied the princes Dharopat and Shripat when exiled from that territory, together with an ancestor of the Bhimwáls. They took possession of the modern Katás in Jhelum and Tarlok Náth's shrine at Malot is still a resort of Báli pilgrims. He left four sons, and the descendants of one, Isar, are still known by that name in the Pothohár, but they include also the descendants of his brother Baman.

The Vaids appear to claim descent from Rai Gorakh Rai, a courtier of Rai Pithora. On his death at the battle of Thánesar his descendants sought refuge in the Simla hills, and one of them, Shiv Datt Rám, became a noble at the Jammu court. When Mal Deo of Jammu rescued many of

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* Including Viram.

† Chhibbar appears to be more correct.

‡ Clearly the Rávi is meant. Dáhar clearly drove the Sultán from the banks of the Rávi and followed up his victory as far west as Gujrát. This Sultán cannot possibly have been Muhammad *bin* Qásim.

Tímúr's Hindu captives in 1382 this noble so distinguished himself that he obtained the *dheri* or fief of Sámba with the title of Rai and his descendants rank as *dheridárs*, but in the Sindh Ságar Doáb the Auwána Vaids take that rank, though in the Punjab proper the Vaids of Sámba are recognised as senior to the Auwána.

The Lau clan is closely associated with Bajwára, the old capital of what is now the Hoshiárpur District. Ballar Sain, son of Indar Sain Lau, aided Tímúr on his return march along the foot of the Siwáliks and acted as intermediary between him and the Hill chiefs. In return Tímúr granted him the fief of Bajwára but his descendants forfeited it for not assisting Aurangzeb's forces against the Sikhs. Still the descendants of Sur Sain, a descendant of Ballar Sain, rank as *dheridárs* of Bajwára.

The Bhimwáls claim descent from the Rájá Nandana who held the fort of that name* in the Pind Dádan Khan tahsil of Jhelum. They were driven from Makhiála by the Janjúas, but they still have their crematorium there.

The Mohans also found favour with Tímúr, who is said to have appointed one of them his Díwán, and during the reign of Sultán Muhammad Khán two Mohans founded Dhankoṭ on the Indus. Under Bábur Harjas Rai Mohan became Díwán and Muhammadan titles were bestowed on the clan, but they retained their faith. He made or allowed them to become masters of Mamdot, but Humáyún checked their progress. Nevertheless Sobha Rám Ṭhákur rose to eminence at the Delhi court and was able to restore all their lands to the Datts of Viram in Gurdáspur when they had been dispossessed by the Jáṭs. The clan was, however, only just saved from extinction. Under Muhammad Sháh's rule Jai Rám, the son of Díwán Sádhu Rám Mohan, was half forced to embrace Islám under the name of Ṭhákur Sháh, but the Mohans determined to rescue him. They challenged the emperor and he sent an army against Mamdot. When it reached Dhankoṭ† the Mohans were called upon to submit, but they refused and defended Mamdot with success, until the emperor brought up a vast force and defeated them with great slaughter near Dhankoṭ. For the second time the Mohans were nearly exterminated but, as on the former occasion, Ṭhákur Shah induced his father to remarry, and in commemoration of his exertions the Mohans give alms and distribute sweets at weddings and other festivals in the name of Jai Rám or Khoja or Bábá Janjúán as he was also called. On such occasions Mohan females also give away a *loṭa* and food in memory of Sobha Rám Ṭhákur's surrender of his Datt bride to his father when the Mohans were once before on the verge of extinction.

The Mohans claim that they obtained a grant of Mamdot in *jágír* from Ala-ud-Dín Khilji early in the 14th century. However this may be, the descendants of Phanan Rao are called *dheridárs* from the *dheri* of

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* Its ruins are said to be still visible near Bagánwála.

† This cannot be Dhankoṭ on the Indus, which they lost to Sultán Má'sud, it is said. It was then made over to the Awáns. The Mohans lived for some time under the protection of the Khokhars (not the Ghakkhars probably) and then migrated to Hindustan.

Mamdot. In the reign of Aurangzeb some of the Mohan accepted Islám and are now called Mahtas. They are agriculturists at Mamdot. Those who refused conversion sought refuge with the Datts in Viram but they fled to the hills during Nádir Sháh's invasion and never returned. The Mohans are the smallest clan of the Muhiáls.

That female infanticide was once practised among the Muhiáls, especially by the Chibbar and Datt, is probably true. Three excuses are advanced for it. Firstly, the cost of dowries, and the custom which required a married daughter, who visited her parents, to return to her husband's house with gifts equal in value to her original dowry. This penalised such visits to such an extent that a daughter was virtually dead to her parents after her marriage; secondly, the difficulty of protecting women in times when war was incessant; and thirdly the artificial restriction of the marriage circles due to inter-tribal rules. In certain cases a Muhiál may take a bride from an ordinary Brahman family and this has frequently been done by the noblest Muhiáls, but the converse case would not be tolerated.

MÚLÁ, a term applied to a few Jáṭs in Rohtak who were forcibly converted to Islám. They are found scattered in all three tahsíls of that District and are described as exceedingly inferior to Hindu Jáṭs.

MULAKHEL, a clan of Paṭháns found in the Marwat plain, though not Marwat by origin, and assimilated to the Marwats by intermarriage. They are descended from one Hazrat Bilál, a Habshi (Abyssinian) saint, and besides having two villages of their own, are found in every village in Marwat.

MULLAGORÍ, a tribe of doubtful Paṭhán origin. Lying north of the Afrídi they hold the Tartara country north of the Khaibar range and are a small and inoffensive but thievish tribe associated with the hill Mohmands. The Mullagoris of Tartara, like the Sáfis, hold their lands by sufferance of the Mohmands; they acknowledge their inferiority and are bound to pay the Khán of Lálpura occasional tribute and to hospitably entertain Mohmands passing through their villages. It is not improbable that the Mullagoris are relics either of the now humble Dilazáks who were swept away before the irruption of the Afgháns or that they are remnants of the bands of Bayazíd, the notorious Pír Roshan who flourished in the time of Akbar, and descendants of whose followers may exist in the so-called Shias of Tíráh. Tiny settlements of Mullagoris are also found on the outskirts of the great eastern tribes, at Tsitsobi, where Afrídi meets Shinwári, on the eastern slopes of Tartara, the border between Pesháwar and the Mohmands, and at Sapri above Abazai on the Utmán Khel frontier. Their own traditions proclaim them to be the relics of a great kingdom, whose capital was somewhere near Pesh Bolak, which would favor the Dilazák theory. The Mullagoris are not acknowledged as Paṭháns by the Mohmands, Shinwáris or Afrídis. The Shinwáris say they are descendants of an illegitimate child found in a grave-yard, whence their name. Others say they are descended from Mulla whose father, Bakhtiar, was a slave or follower of Pir Tárík, and who was deputed to watch Akhund Darweza, the Pír's great rival.

Mullán, Mulláh.—The *mulláh* or *maulavi* is a Muhammadan doctor of divinity who teaches the precepts of the faith. *Mullána* or *mulvána* appears to be merely another form of the title in use in the Western Punjab and North-West Frontier Province. Prof. E. G. Browne says that remnants of the sect of the Assassins still survive in Chitrál under the name of Mullás.* These however would appear to be the Maulás.

Mulláhs are of any tribe. In the Jhang Bár they get a rupee or two for calling the *báng* in the ears of a new-born child: and something from the parents of both parties, especially from the bride's, at a marriage: also wash the dead and get grain or money at burials. Circumcision is done not by Mulláhs but by Náís or *piráhins* (Bharáis).

Multání, (1) a resident of Multán: (2) a potter in Gurgáon—the potter's work there being often done by men from Multán.

Mund, a tribe, found in Jhelum, reckoned as Awán: see Gang.

Muṇḍa, a sect of Hindu mendicants who shaved off all hair, even the eyebrows, and collected at a place of pilgrimage 40 leagues from Delhi (probably the Pokhar Lake) for bathing. Under Aurangzeb they advanced on Delhi at the behest of an old sorceress and routed 10,000 horse sent out by the emperor to oppose them, but finally succumbed. See Satnámi. Manucci: *Storia da Mogor* (Irvine's Trans.), II, 167-8.

Munda, an agricultural clan found in Sháhpur.

Mundtoṛ.—A sept of Jáṭs. They live in and round Farmána in Rohtak, and are really Gallat Jáṭs, who received this nickname from breaking the heads of some Brahmans. From such an incident a new clan may be formed, as was also the case of the Siroha Jáṭs in Gohána, who are styled Maliks, and the Gothia? (Golia) in Jhajjar, who, like the Mundtoṛ, are Gallat Jáṭs.

Muṇhín, a minor caste of Muhammadans.

Muní, a devotee.

Munís, Munísar, a recluse, an ascetic.

Muniár, -árá, fem. -í. A worker in glass, a maker of glass bangles: see under Maniár.

Munshiál, an enterprising family of Talwár Khatrís, settled at Bhaun in Jhelum.

Murdáná, a principal clan of the Baloch which possesses much land on the main road from Multán to Lahore, between Gugera and Harappa. Also said to be a clan of the Siáls.†

Musa, see under Hatikhel.

Músá Khel, (1) a Paṭhán clan (agricultural) found in Amritsar: (2) a branch of the Niázi Paṭháns, found on the banks of the Indus in Miánwáli: (3) a section of the Marwat Paṭháns: (4) one of the branches of the Panni Paṭháns: it has two sub-divisions, the Balílzai, with several sections, and the Lahrzai: (5) one of the five main sections of the Plain Mohmand: (6) see under Mían Khel.

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* *Literary Hist. of Persia*, II, p. 460.
† Chenáb Colony *Gazetteer*, p. 16.

Musaddi, see Mutsaddi.

Musallá-nashín, one who is seated on a *musallá*, 'a carpet or mat to pray on, a place of prayer.' Especially applied to a female who does not marry, but leads a religious life in her parental home.

Musalli, the Muhammadan Chuhṛá of the Western Punjab. The term is commonly used west of Lahore as a synonym of Kutána, but Musalli is chiefly used in the north-west and Kutána in the south-west. As long, however, as a Chuhṛá convert continues to eat carrion or remove night-soil he is often called a Chuhṛá and only promoted to the title of Musalli when he abandons those habits, the Musalli ranking distinctly above the Chuhṛá. In the frontier towns, however, he removes night-soil, and on the Pesháwar border he is the grave-digger as well as sweeper, and also called Shahi Khel. The term means literally 'one who prays.' If at all literate a Mihtar converted to Islám calls himself a Nau-Musallim. He is initiated by the usual rite, *i.e.* he is made to repeat the Muhammadan creed (*kalima*) 5 times, after bathing and dressing in new clothes. He must then say *toba* (repentance) in a clear firm voice and vow never to return to his old faith thrice before a Maulavi and other witnesses. After this the Maulavi drinks from a vessel, out of which the convert drinks also, and is then pronounced a Musalmán.*

Musazai, or Músá Khel: see under Mían Khel.

Mushání, a clan of the Kháku branch of the Niázi Paṭháns, settled to the south of the Isá Khel in the country between the Kohát Salt-range and the Indus. They and the Sarhangs have overshadowed the other clans of the Kháku.

Musiáni, a branch of the Niázi Paṭháns, descended from Kháko.

Muslá, fem. -í, a person of the Musalman connection; used contemptuously and disrespectfully by Sikhs. *Panjábi Dicty.*, p. 781. From it are derived the adjectives Muslakká, Muslakkaṛ and Muslaṭṭá.

Musrera, a Kharral clan (agricultural) found in Montgomery.

Mutrab, Mutrib,† a musician, a class of Mírásis or a synonym for that name. The Mutrib was the principal of the castes which the Thags would not kill.‡ In Saháranpur (United Provinces) the Mutrib is described as the highest class of Mirási-Ḍums; it can only take alms from Sayyids and Shaikhs. They sing at weddings and other festivities, recounting the deeds of Hasan, Husain and Ali.§

Mutsaddi, Musaddi, an accountant.

Mutti, a Hindu Kamboh clan (agricultural) found in Montgomery.

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* P. N. Q. III, § 610.

† The term *mutrib* appears to be of Arabic origin: *cf. mutarabbi*, 'skilled, educated, trained.' Catafago's *Arabic Dicty.*, p. 332.

‡ The others were the Kanjari, prostitute, Dom, Bhat, Dhobi and Nai.

§ N. I. N. Q., IV, § 259.

N

Náchang, a Ját clan (agricultural) found in Multán.

Náchi, a class of women procured by the Kanjars from their parents or otherwise for purposes of prostitution. They have a much lower position than the Kanjaris or women of the Kanjar caste.

Nadhál, an Aráín clan (agricultural) found in Amritsar.

Nadhe, (1) a Muhammadan Kamboh clan (agricultural) found in Montgomery; (2) an Aráín clan (agricultural) found in Montgomery.

Nadho, a Ját clan (agricultural) found in Multán.

Nága, a religious mendicant, often a militant member of an order, see, *e. g.*, under Dádupanthi, Bairági and Saniási.

Nagalu, Naglu, see Sapela.

Nagára, one of the principal clans of the Chímas, found chiefly in the Pasrúr tahsil of Siálkot, whither they migrated from Delhi *viâ* Jullundur. Nagára was their eponym and their Brahmans are said to be Madæars. Nagára appears to be a misprint for Nágra in the *Hist. of Siálkot*, pp. 30, 41 and 68.

Nághar (*vide* Náhar).

Nagiána, a holy clan, small in numbers, but owning upwards of 10,000 acres in the Sháhpur Bár. It lies south-west of the Gondals.

Nágpál, an Aráín clan (agricultural) found in Amritsar.

Nágri (? Nagárá), a clan of Játs which is found in Gurdáspur and also in Siálkot. It holds 17 villages in the latter District. It claims to be Chauhán Rájput by origin and to have migrated from Delhi in the time of Alá-ud-Dín Ghori. See also under Nagára.*

Náhar, 'lion,' a section of the Bhábras.

Nahar, (1) A branch of the Lodi Pathán dynasty whose name is said to have been given them on account of their rapacity, *nahar* meaning 'tiger' in Sanskrit. Raverty calls them Nághars and says they are Ghorgasht Paṭháns, being descended from Nághar, one of the four sons of Dánai, son of Ismáil the Ghorgasht, and so akin to the Kákar, Dáwai and Parnai. Nághar had two sons, Yúnas and Dumas or Dumash.† Little is known of this Afghán tribe. Never very numerous they once held all the hill country from near Nigáhá or Sakhi Sarwar Pass to the south,

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* For Nágarás among the Wániás of Guzerat, the Gujars of Bulandshahr and the Nágar Brahmans, and the theory that these tribes all originated at Nagarkot in Kángra, see Bhandarkar's *Foreign Elements in the Hindu Population*, Indian Ant., XL, pp. 32—35.

† Yúnas had six sons:—Palkat, Mían Kházo the saint, Matro or Mataro, Chandran and Chandro, and two others whose names are forgotten. Dumas had six also, *viz.*, Bihzad or Bihrand, Trak, Randak, Salín, or Salatai, Sílánch and Abd-ur-Rahmán. Mían Kházo was a contemporary of Dzár, son of Sheránai. Another Nághar saint was Mona, who was also widely venerated among the Afgháns.

comprising the southern parts of the Koh-i-Siyáh or Sulaimán Range, where it trends to the west and is much mixed up with the lower ranges of the Koh-i-Surkh or 'red range.' At the height of their prosperity the Nághars spread east and south into the plains of the Indus Valley, and they are said to have once held the tracts round Harrand, Siw Sítpur and Kinkoṭ near that river. As a tribe they were gradually dispossessed by the Baloch, but some of them are still found as *hamsáyas* of the Kási Khetráns, and a few among the Dumaṛ Kákaṛs. Of all their tribe, the Silánchis alone appear to have preserved their name.

As a dynasty the Nahars rose to power under Islám Kháu, a kinsman of Bahlol Lodi, who had charge of the southern part of the Multán province, including Sítpur, now in Muzaffargarh, Kín in Dera Gházi Khan and Kashmor in Sind, all then on the right bank of the Indus. He cut himself adrift from the Langáh at Multán and set up an indipendent government at Sítpur. But the Mirráni Baloch soon came into conflict with the Nahars who had extended their dominion northward from Sítpur over Harrand and Dajal, but were expelled from those tracts by Gházi Khán in 1482 A. D. The Nahar territory thus diminished was soon divided between Kásim Khán, a grandson of the first Islám Khán, who held the southern part, and Islám Khán his brother who held the northern, with Sítpur. The Mazári Baloch expelled the Nahars from Kín in the 16th century,* and the Nahars of Sítpur fell into decay about the same time as the Mirránis, *i.e.*, about 1739. Makhdúm Shaikh Rájant usurped part of their territories and expelled them from Sítpur. The Nhaar also appear to have been called Bábar which means 'lion.' (2) A Jáṭ clan (agricultural) found in Multán.

NAHERNÁ SINGH, a Sikh barber. *Panjábi Dicty.*, p. 790.

Náí, fem. **NÁIN.**—The Náís form a very highly organised occupational caste, which performs several distinct functions, and which, as a rule, jealously protects itself against the admission of strangers in blood into its fold.

The word *náí* is unquestionably derived from the Sanskrit *nápika*, 'one who cleans nails.' Folk-etymology, however, derives *náí* from *nahná*, a word not given in the dictionaries, and declares it to mean 'one who never refuses'—because once upon a time Akbar bade Bír Bal bring him an *an-mulla* slave, one, that is, who worked without wages. Bír Bal produced a Náí, whom the emperor sent with a message to Kábul. The Náí set out at once without asking for reward, wages or even provision for his journey, and thus earned the title of *an-mulla*.

The Náí boasts many titles, honorific and the reverse. Among Hindus he is styled Ṭhákur or even Rájá, his wife being called Rání, and the two latter titles are especially used on ceremonial occasions. Thus in Kapúrthalá on a patron's death, the women mourners address the family Náí as Rájá and his wife as Ráni, and lament bitterly. So too at betrothals and weddings the Náí exercises authority and is entitled to a seat in the presence of the brotherhood.

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* Qáim Khán Nahar resided at Kín. He quarrelled with his kinsman, Islám Khán, governor of Bhágsar and allowed the Mazáris to settle in his country in return for an alliance with them against Islám Khán. According to Hetu Rám the Náhars still hold Bhágsar: Trans. of the *Bilochináma*, p. 83.

† The founder of Rájanpur.

Another title is Khás in Nábha or in the Bágaṛ Khwás, which has much the same meaning as Lágí. The latter term, which means 'recipient of dues,' is applied especially to the Náís as they are the chief recipients of *lágs* at all social ceremonies. Another similar term is *neogi*, from *neg*, a rite, in Hissár. Khwás is also the professional title of the Nái in the Deraját.

Seeing that the strict Sikhs do not cut the hair or beard, it might be assumed that they possess no barbers, but this is not the case. The Sikhs retain their barber dependents, who are styled Naherná, lit. an instrument for cutting the nails.*

In Sháhpur the Hindu Náís are locally termed Jájak, from the Sanskrit *yáchak*, 'beggar,' and comprise three *gots* (i) Manchadda, (ii) Brahmí (Bashist *gotra*), (iii) Dháin (Bhardwáj *gotra*), which intermarry with one another and with the Mithrá and Sidh-bel *gots* in Pesháwar.

In Kohát the same caste performs the functions of the barber and those of the Ḍúm or drummer of the Punjab. It is known as the Dam, and its members are also cooks at weddings, messengers, circumcisors, etc. Every Paṭhán village has its Dam, but as the proverb says *Rego chile nishta, Damo kile nishta*, 'grains of sand do not make a pillar or Dams a village.' Dancing boys, *gadidún* or *lakhti*, are also drawn from this class to perform at Paṭhán weddings. Dams intermarry and also marry with Paṭháns, apparently on equal terms. They are not a servile class, but hold their own, receiving grain at each harvest as well as special fees at births, circumcisions, and weddings. Some of them are skilfull *chefs*, employed by wealthy families and those of Togh in Hangu tahsil are described as affluent. The Dam in this District show some regard for the olive tree, but do not hesitate to use it for domestic purposes. Otherwise they are as good Muhammadans as the Paṭháns.

In Bannú the Nái is said to be called Ḍúm, which probably means that the Ḍúm is also a barber.

The Nái is also called Usta, or 'barber,' at any rate in Jínd.†

Among Muhammadans the barber is termed Hajjám, lit. 'one who sacrifices.' Honorifically he is styled Khalífa.

Territorial groups.—The Náís have few territorial groups. In Hissár are two—the Desi and Márwárí, which intermarry, though very rarely. The former keep the *madhpurakh*‡ rite at weddings: the latter do not.

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* The *Panjábi Dicty.* gives *naherná singh* as 'a Sikh barber.'

† Cf. *Panjábi Dicty.*, p. 1176.

‡ *Madh -purakh* or *-barg*: when Rám Chandra married Síta, he wanted a Nái to carry the *madhúbarg*, or cup containing honey and milk offered to the bridegroom, on his arrival at his father-in-law's gate, in front of the bride. So he made a Nái out of the *baṭna* which had been washed off his body and thus the Nái was called Gola. In Sirmúr, the Hindu Náis are divided into four *záts*—Banbherú, Siríbástú, Gola and Bári. All four practise *kareiva*. The Banbheru alone are found in Náhan tahsil, and their *gots* are: Samela, Keli, Síhpál and Gokar. They avoid four *gots* in marriage. They have *panchávats* and their *chauntra* is at Biláspur in Ambála.

In T. Paonta there are two *kháps*, Banbheru and Gola, who used to smoke together until 50 years ago, and they still eat and drink together. Rám Chandra wanted a Nái and so he made one out of *kúsha* grass when he was *banwás* (living in exile in the forest) whence the

Caste organisation.—Socially the Náís have a complex and interesting system of social groups, which vary in different parts of the Province, and the clue to their intricacies is to be looked for in the social organisation of their dominant patron caste in the locality.

The Hindu Náis.

Thus in the south-eastern Districts of the Punjab the Náís are divided into two main *kháps*, which are sub-castes, the Bhanbheru and the Gola. In this part the Náís' organisation reflects that of the Brahmans. Elsewhere they follow those of the Khatrís.

Advancing towards the north and west the Gola sub-caste gradually disappears, but it is known to exist in Jínd, where the groups are three in number :—

I.—Bhanbheru *kháp*	...	...	} forming Dhái, *i.e.*, 2½ *kháps*.
II.—Gola* *kháp*	...	...	
III.—Bárí,† a half *kháp*	...	...	

The Bhanbheru *kháp* is again divided into 5 hypergamous groups :—

1. Dhái (2½)	...	...	...	} Ath, or group of 8 *gots*.
2. Chhái‡ (6)	...	...	...	
3. Bárhí (? 12).				
4. Bunjáhí (52).				

To the above groups, I to III, the Lahore account adds a fourth half *kháp*, *viz.* :—

IV.—The Sribás,§ which is said to comprise the Purbia Náís.

In Máler Koṭla, however, the Sribás are said to be the same as the Bunjáhí, who are not found in that State.

These groups in Lahore comprise the following *gots* :—

1. Dháis ...	..	(*i*) Kapúr‖	...	} Three in all.
		(*ii*) Jasdhol	...	
		(*iii*) Narmán¶	...	

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name Banbheru. When he married Síta he made a *náí* as already described—whence the term Gola. The Gola and Banbheru groups are endogamous.

Pandhír is a Banbheru *got*. It was a Rájput *got* and a Pandhír married a Chauhán girl who had a mare as her dowry and the Pandhír, in jest, named the mare Chauháni. Her brother heard of it and the bride in her shame threatened to destroy herself. The Chauháns attacked the Pandhírs. A Náin saved a Pandhír boy from the massacre, saying he was a Náí, and brought him up. He founded the Pandhír *got* of the Náis. The *chaudhri*, who is also called *chauntrú*, has power to fine or outcaste, and his house is distinguished by a *chauntra* in which the *panchávats* are held. He has two *chobdárs* who at every wedding or funeral get a rupee as their due. At weddings they also get clothes from the boy's parents. The *Chaudhri* also gets a rupee at each wedding and the fines (*chaṭṭi*) are deposited with him, and spent on the general purposes of the brotherhood. He is like a *rájá* and on his death one of his sons succeeds him. His office is hereditary and can only be transferred to another family under special circumstances. The Náis are worshippers of Sain Bhagat whose name they utter when using a razor.

* Found only in Dádrí, *i.e.*, in the extreme south-east.

† The Bárí are very rare.

‡ In Patiála there is no Chhái or 'group of six (*gots*)' but one of four, called Chár.

§ Possibly the same as the Siribástu in Sirmúr.

‖ The Kapúr claim to be Khatris.

¶ The Narmán were by origin Deot Rájputs.

2. Chhái ...	...	(*i*) Jasse ...	...	Six in all.
		(*ii*) Majjhú* ...	...	
		(*iii*) Kankarián† ...	...	
		(*iv*) Chandal‡ ...	...	
		(*v*) Lakkhí§ ...	...	
		(*vi*) Písi‖ ...	...	
3. Bárhí ...	...	(*i*) Sarota ...	...	Twelve in all.
		(*ii*) Siddhu¶ ...	...	
		(*iii*) Rihán** ...	...	
		(*iv*) Bhutta ...	...	
		(*v*) Lakkhanpál†† ...	...	
		(*vi*) Salopál†† ...	...	
		(*vii*) Sandhará†† ...	...	
		(*viii*) Bis ...	...	
		(*ix*) Goyál ...	...	
		(*x*) Pagarhat ...	...	
		(*xi*) Kále ...	...	
		(*xii*) Cháwali‡‡ ...	...	

4. The Bunjáhí *gots* are very numerous.

In Lahore the Golas re-appear and, moreover, are now found with an organisation similar to that among the Banbherus.

Hypergamous group.		*Gots.*		
1. Dhái	...	(*i*) Thúthí Chapní ...	...	Together forming an Ath, or group of 8 *gots*.
		(*ii*) Menhdhe ...	...	
		(*iii*) Gándhí ...	...	
2. Chhái	...	(*i*) Sálaf ...	...	
		(*ii*) Joia ...	...	
		(*iii*) Lakkhí ...	...	
		(*iv*) Kalle ...	..	
		(*v*) Dáin ...	...	
		(*vi*) Panní ...	...	

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* Majjhú is a corruption of Machhre and claims Sindhu Jáṭ descent.

† Kankarián is a corruption of Kakkar and are an offshoot of the Bhaṭṭi.

‡ Chandal say their real name was Dal and that they are Bhaṭṭi Rájputs. Jandi sprang from the Chhina Jáṭs.

§ Lakhi are Bhaṭṭi

‖ Písí also claim Bhaṭṭi origin.

¶ Sarai sprang from the Goráya Jáṭs and the Sidhu were also originally Jáṭs of the Sidhu tribe.

** The Rihán are said to be neither Hindu nor Musalman and not to be found in the Punjab.

†† The Bhaṭṭi Náis are of course Bhaṭṭi by origin as are the Lakhanpál, Salopál, Sangra and Sanohara.

‡‡ In Amritsar the Báris are described as those who only marry into 12 sections. The group is also called Cháwali, from its ancester Cháwal who was thus descended—

Mahá Dev.
|
Ishar.
|
Dasand.
|
Harditta.
|
Bhullar.
|
Anb.
|
Dehat.
|
Cháwal.

Some people say that there is no such *kháp* as Gola. It is really Gohlan as shown below —

Mahádar.
|
Lor.
|
Sikhon.
|
Silach.
|
Gohlan.

3. Bárhí ... ...
   - (*i*) Sanpone.
   - (*ii*) Khauli.
   - (*iii*) *Lakkhí.*
   - (*iv*) Kanakwál.
   - (*v*) Nágí.
   - (*vi*) Kapúr.
   - (*vii*) Ghamyáre.
   - (*viii*) *Panní.*
   - (*ix*) Kukkaṛ.
   - (*x*) *Lakkhanpál.*
   - (*xi*) Chandel.
   - (*xii*) Bhangú.

4. Bunjáhí, which comprises numerous *gots.*

In Lahore the Bárís also are said to have a precisely similar organisation, but they are very few in numbers and no *gots* are specified.

The Banbheru in Hissár almost always avoid four *gots* in marriage, but in Gurgáon the number avoided depends on local custom.

The Banbheru in Hissár permit widow remarriage, but do not allow an elder brother to marry his younger brother's widow. In Máler Koṭla all Hindu Náís, except the Golás, abominate *karewa*; the Golás comprising those who, having married women of other castes or been guilty of *karewa*, have lost status. In Paṭiála the Banbherus do not permit *karewa*, but the Kacha Bunjáhís practise it, and this also appears to be the case in Nábha.

In Gurdáspur the local group of the Náís is called Dogṛa, and comprises the following *gots* which have, as in Kángṛa, preserved their *gotras* :—

Got.	*Gotra.*
Bhuta	Bhardwáji of Rájput origin.
Budhin	Uttar.
Gaur	Kundal, in Kángṛa.
Gujárú	Káshab, in „
Kanian	„ „
Kekri	„ in Gurdáspur.
Khatolar	„ in Kángṛa.
Kholti	„ „
Madhwán	„ „
Mutlaoni*	Bhardwáji, Gurdáspur, Kángṛa.
Nihan	
Sardhúl	Kángṛa.
Sarwáni	Káshab, Kángṛa.
Sombhra†	Uttar, Gurdáspur.

The Muhammadan Náis.

The Muhammadan Náís in Hissár have four sections, which are, however, not exogamous. These are the Bhallam, Chauhán and Kharal. In Gurgáon they form two classes (*i*) the Shaikh or Turkmán who came into India with the Muhammadan invaders, and (*ii*) the Hindu Náís who were converted to Islám. The latter comprise Bhaṭṭis, Chauháns, Nirbáns, Tanúrs, and Ghorias—the latter dating their conversion back to Muhammad of Ghor's time.

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* Muthra, a famous Rájput, it is said, married a woman of a different caste and became a barber. He founded this *got*.

† Sombhrá is a Rájput tribe and one of its members married beneath him, turned barber and so founded this *got* of the Náís.

Most of the Muhammadan Náís in Máler Koṭla affect various saints, such as Hazrat Bandagí of Sirhind, Sharf Álam in Máler Koṭla, Bhikhe Sháh of Jagráon, and Ghulám Rasúl at Baina in Ludhiána.

Regarding Hazrat Bandagí of Sirhind it is said that once a pilgrim visited him from afar, but the saint knew that the man had come to test him and so he bade his disciples have a dish of *paláo* in readiness as the pilgrim would demand *paláo* to eat and a sight of God. When the stranger arrived he said: *paláo khiláu, Khudá miláu, i.e.*, "Give me to eat *paláo* and show me God." After he had eaten of the *paláo* the saint bade him close his eyes, and on re-opening them he found himself in an ecstasy.

Pír Ghulám Rasúl lived at Baina, and his brother at Baini close by. In Rája Bhagwán Singh's time the brothers quarrelled about some land and the case was adjudicated on by the Rájá. Neither party being satisfied, it was decided that the land itself should proclaim its owner, and it declared audibly, in the presence of the Rájá and all his folk, that the *pír* was its master.

The Muhammadan Náís place great faith in the traditions and commandments preserved in the *Kisbatnáma*, a kind of barbers' manual. In this it is related that God first ordered Gabriel to shave Adam, whose hirsute appearance displeased Eve after the expulsion from Eden, with a flint. Thus Adam learned to shave, and handed down the art to Sulaimán Páras, through Alí and his predecessors. The behests of this Sulaimán are binding on the Náís and comprise such instructions as these:—If the barber sit facing southward to shave a patron he should recite a certain verse, but if he face north another is prescribed on taking up the razor, and before using it; and when using it or its hone; when using the scissors or *naherná*; before extracting a tooth, or after shaving a man; and when he wraps up his implements, a Náí must recite various texts. A novice, too, must shave five persons gratis in God's name before he is authorised to keep a *kisbat* (as a case of shaving implements is termed, though *kisbat* simply means 'earning' in Arabic).

In Máler Koṭla the Muhammadan *gots* are:—

Banbherú.	Chandel.	Khallar.*
Bhaṭṭi.	Goria.	

The Banbherú, which here claims descent from a foundling, abandoned under a *ban* or oak,† and adopted by a Náí, has a saint of its own, Shaikhá Dád (probably Alláh Dád) whose shrine is at Budínpur in the Nábha State. At weddings Náís offer Re. 1-4 with some *chúri* to this shrine.

In Paṭiála the Banbheru Náís converted to Islám have retained their original caste system. They include the Turkmáns or Turks, the Gorias (by origin Rájputs), the Bhaṭṭi, Goráya, and Bárah Hajjáms, all claiming Râjput descent, and the Husainis, who were Brahmans.

In Báwal the Muhammadan Náís have *gots*, but no groups.

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* *Khallar*, a bag made of skin, used by Bharáis as a wallet in which to place offerings of food.

† As to other etymologies of Banbheru see *infra*.

In Nábha the Muhammadan Náís of Phul and Amloh* have three groups, Banbheru, Ghaghrel, whose women dress differently, and Turkmán. Thus the Banbheru women wear trousers and the Ghaghrel the *ghagra* or skirt. The latter come from Bhaṭinda,† and the Turkmán from Amritsar. Each group is said to be endogamous and the two first-named to have the following sections :—

Bhanbheru.	Goria.	Rora.
Aṛklá (from Sáraut Brahmans).	Híra.	Chit.
Ghaghrel.	Kale (from Hussaini Brahmans).	Náti.
Bhangu.	Khokhar.	Paeli.
	Piste.	

In Lahore the Banbheru include four so-called *gots* : Bhanbi, Goria, Panni and Khokhar. The Ghaghrel and Turkmán are also found.

The Panithe *got* claim Rájput origin and changed its (caste?) religion during a siege of Bhaṭinda. These *gots* are only proclaimed when the Mírásís are paid their fees at weddings.

The Muhammadan Náís in Siálkoṭ are either Kashmíri (with only one *got*, Thukar) or Panjábi. The former are clients of the Kashmíri immigrants from Jammu territory.

The Muhammadan Náís in Sháhpur profess to have four groups, the Arúbi, whose avocation is surgery (*jarráhi* or blood-letting), the Bhutta, who are barbers, the Manhás and the Bíbra whose special callings are not stated.

The Suín,‡ a class of Muhammadan Náís found in Multán, state that they derive their name from an eponym who belonged to Sapál and who was given scissors by Bábá Farid to shave his moustaches. The Suín and Chauhán affect Pír Ghaus Bahá-ul-Haqq of Multán. The Rolis worship Pir Jíwana who lived in Jhang. The Najárí Sayyads of Baháwalpur are Pírs of the Joís. The Rolis and Jois (? Joiya) appear to be confined to Multán.

Jalál Umráni is worshipped, or at any rate reverenced, by Muhammadan Náís in Dera Ismáíl. His name suggests some connection with the long-lived saint—he lived for 275 years—whose shrine is at Mosul. The Muhammadans of Persia are said to have been the first to shave—and they, it is said, shaved the saint in question.

The Banbheru and Gola groups.

Various accounts are given of the origin of the Banbherus and Golas. The Golas in Hissár trace their origin to Ajmer, the Banbherus§ to Bhaṭner, Jaisalmir and Sámbhar. In Gurgáon it is said that a

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* The Muhammadan Náís of Phul and Amloh have a special custom of effecting betrothal: the girl's father places four copper coins in the boy's hand, and this act makes the contract binding.

† "Ghaghrel is *not* a *got* but it is Gakhar. They connect their line with the Jáṭs of the Kahlon *got*. Turkmán is *not* a *got*," says a note from Amritsar.

‡ The Súi or Soi is a tailor, *e g.*, in Chamba.

§ Folk-etymology has been very busy with Banbheru. It is not agreed as to its meaning. One theory is that at Krishna's marriage a man was required to plait hair, so a wanderer in the forests was engaged for the work and as he was called Banpheru so were his descendants. Another is that there was no barber at the marriage of Bhagwánji's daughter and as his presence was indispensable to its celebration, Bhagwán produced a human being from a *wan* tree. The man was called Wan Bharu or 'born of the *wan*.'

Banbheru Jáṭ married a slave girl by *karewa*, and being excommunicated took to barber's work as his trade.

That the Gola Náís look to the south-east as their original seat is confirmed by the fact that they cause the first tonsure of their children to be performed at Dhimhi in the Alwar State.

The word *gola* is derived usually from *gola*, slave, or *gola*, a ball, and the legends which describe the origin of the Gola sub-caste are based on these two meanings. They were slaves of the Khatris, says the Gurgáon account; but usually they claim a loftier origin. In Hoshiárpur the story is that Sri Krishn Chandra's parents needed a barber to perform his tonsure, but could not find one, so the child, seeing their dilemma, made a ball of his own flesh and gave it life as the first of the Gola Náís. In Amritsar legend has it that at Sri Krishna's wedding his barber of the Banbheru *kháp* had been sent on some business to Kajli Ban and could not get back in time. The Brahman then said that the marriage rites could not be performed without a barber's presence so Krishna rubbed his hands on his body and made a doll of the dirt upon it. Into this doll he put life and gave it the name of Melú or Gola.

Although the Gola and Banbheru sub-castes in Hissár cannot intermarry,* they may smoke together. But in Sirmúr they cannot now do so, though until 50 years ago they could smoke together, and may still eat and drink together.

In Nábha the Gola Náís eschew the use of clothes dyed with *kasumbha*.

Caste administration.

South of the Sutlej the Náís appear to have a well-established system of caste government. Disputes are never taken into court, but are decided by *pancháyats* under *chaudhris*. Thus in Gurgáon the Náís of each group are said to have a *chaudhri* of their own in each *pargana*, and the chief of these *chaudhris* who is called king, lives at Delhi. Reference is made to him if the local *chaudhris* are unable to decide a dispute or not in accord among themselves. Heavy expense is involved in calling him in to decide a case and he is reluctant to attend meetings for trivial causes. There are *chaudhris* at Palwal, Hodal, Sohna, Firozpur, Pangwan, Sakras, Nuh and Rewári. They get fees at marriages and from litigants. At a *pancháyat*, which is attended by all the leading Náís of a *pargana*, the *chaudhri* is seated above everybody else and after the matter in hand has been investigated his decision has to be accepted. Similarly the 'king' presides over a meeting of *chaudhris*.

North of Delhi the organization is even more elaborate. Under the 'king' at Delhi are groups of *chaudhris* each controlling a *chauntra* which comprises several *tappas*. Thus Pánipat and Sonepat are *chaun-*

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* In Gurgáon it is said that these two *kháps* used to intermarry till quite recently, but a Gola abducted a Banbheru's wife and thus started a feud between them.

tras with 12 *tappas* and 360 villages in each. Kaláyat has 9 *tappas* with 360 villages, and so on.*

The *chaudhri* has a *chobdár* or deputy in each village. The head of each *chauntra* looks after the Náis of the villages and *tappas* attached to it to see if they are obeying the behests of religion. If he finds anybody violating these laws he informs all the *chaudhris* of the *chauntra*. If the accused person has any objection to their decision he can call upon them to reconsider the case, but if he does so he has to bear all the cost of their food, etc., himself. *Chaudhris* invited to a *káj* get Rs. 2, but at a marriage they get Re. 1 only. The Karnál account is that every district was divided into *tahsils* (*sic*) in the times of the ancient kings. Each *tahsil* was again divided into *taxpas* which were called *parganas*, and each *tappa* included 10 or 12 villages called *thappis*. Every *thappi* was under a *tappadár* who was under the control of the *chaudhri* of *tahsil*. The *chaudhris* used to decide cases in consultation with the *tappadárs*. Their decisions are not now treated with much respect, but cases which cannot be instituted in the regular courts are still adjudicated upon by them. In times past there was great unity among the Náis. No dispute was ever taken to the courts for decision, but all were decided by the caste. Its unity has been much impaired of recent years.

Relations with other castes.

The Náis do not serve the low castes, such as the Chuhṛás and Chamárs.

The Náis also rejoin in Sánsis of their own and these client genealogists profess to divide themselves into the same *kháps* as their barber patrons.

In Gurgáon the Báris, who are not found in the District, are said to be the barbers of the Náis. They are found in Bharatpur in the United Provinces, where they fulfil all the Nái's functions at Nái weddings, receiving dues from them. The Banbheru will not eat at their hands.

In one of the tahsils of Gurgáon the Báris' functions are performed by the Balahar, or by a tribe even lower than the Balahar, called the Bargi. Like the Báris these two castes make *pattals*. The Balahars, like the Báris, are said to have their own *chaudhris*.

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* As these *tappas* and *chauntras* are probably very ancient the rest of them are given here:—

Name of Chauntra.	*Number of Villages and Tappas attached.*	
Rohtak	84	9
Maham	24	5
Gohánáa	52	5
Jaif	72	5
Khiwan	8	1
Hánsi	84	9
Hissár	150	7
Toshám	112	7
Safidon	12	1

These are all Banbheru *chauntras*. The Golas have a *chauntra* of 50 villages in Dádri.

The Balahar *gots* are :—

Báwalna.	Indauria.	Kakarni.
Dabla.	Khariri.	Mahur.
Goudla.	Kharkte.	Nadania.
		Pharband, etc.

The Bargis make *dona* and card cotton.

Hospitality to any stranger is incumbent on the Náís.

The cult of Sáin Bhagat.

The cults of the Náís are in essentials much like those of the other artisan castes. In Hissár the Hindu Náís both of the Banbheru and Gola sub-castes worship Sáin Bhagat, who has a great temple at Bhawáni. Originally a Banbheru, Sáin used to wait daily on the ruler of the state,* but one day he was busy in entertaining *faqírs* and could not go to the palace, so Bhagwán assumed his form† and attended to the king, whose leprosy was cured by his touch. Since then Sáin has been the *bhagat* or saint of the barbers. One of the *faqírs*, his guests, further bade him ask for anything he desired, so Sáin begged that a refectory might be opened among his caste-fellows in his name, whence the proverb : *Sáin bhagat ki hárí, Bhúkí rahe na aghárí.*

Another temple of Sáin Bhagat is said to exist at Lahore. It contains his tomb and pilgrimages are made to it in Jeth.

Sáin also has a *dera* at Partábpura in the Phillaur tahsil of Jullundur,‡ where the Diwáli is the day specially set apart to him. Once, it is said, boys in play put some bricks in a field and asked what they were. 'It is the *dera*,' came the reply, and in answer to their question 'whose *dera* ?' came the response, 'Bábá Sáin Bhagat's.' The villagers removed the bricks, but the Bhagat constrained the offenders to construct his *dera* on the very spot where the boys had placed the

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* Of Bandhugarh near Benares, according to the Jínd account, which adds that Sáin was a devotee of Vishnu.

† As the verse says :—*Sáin Bhagat ke sanse mete, áp bhaye Har Náí*, 'Har became himself a Náí to allay Sáin Bhagat's anxieties.'

‡ And at Partábgarh in Ludhiána, according to the Nábha account, which says that once a number of boys of different castes were playing with flags which bore their ancestral deities' emblems, one that of the goddess, another that of the Gurú, while the Náí boy's flag bore the image of Sáin Bhagat. In the evening all the boys went to their homes, but the Náí boy found himself rooted to the spot where he had to spend the whole night. Next morning the villagers assembled and the lad declaring he was Sáin Bhagat's incarnation bade them build him a shrine on the spot. From his descendants its *pujáris* are chosen to this day. They only marry among themselves (?). Another account places Partábpur near Nur Mahal in Jullundur and says that a grand fair is held there on the Bhái Dúj day. The *pujáris* of this temple are barbers. It contains an image of Sáin Bhagat as well as a Granth (the religious book of the Sikhs). Sáin Bhagat is worshipped both by Hindus and Muhammadans. Many tales are told of this shrine. Once some boys were playing in a field and placed some bricks in it. Their playmates asked who they were and were told 'the *dera* of Sáin Bhagat.' Some villagers removed the bricks, but the saintly Bábá came upon them and forced them to erect his *dera* on that very spot. He is specially worshipped on the Díwáli. Food is daily distributed at his shrine by the *mahant*, who is elected by the Náís, must remain celibate and gets Rs. 10 a month out of the income of the *dera*. Sometimes a woman will vow that if she has sons, who live to grow up, she will dedicate one to the *dera*. The first-born is usually offered and he has the first claim on the Mahantship. Such a boy is at present the successor designate of the *mahant*. The office is not hereditary and apparently it is elective, in spite of the claims of a dedicated boy, for no Gola can be appointed and the candidate must be of good temper and character and polite manners.

bricks. The *mahant*, who must not be a Gola, is elected, and must remain celibate. Women sometimes vow to dedicate their sons to the *dera*, and a boy so dedicated has the first claim on the office of *mahant*.

In Jínd two sons are ascribed to Sáin Bhagat. These were Bháná, forebear of the Banbheru, and Gokal, progenitor of the Gola.

Náí, an Aráín clan (agricultural) found in Amritsar.

Naich, Nech, a Ját clan (agricultural) found in Sháhpur, Multán and Baháwalpur. Their septs are :—

Dandra.	Malhni.
Náwal.	Muráni.
Tarápa.	Budháni.
Ladhráni.	Hajáni.

The Naich of Baháwalpur were converted to Islám by Sayyid Jalál, at the same time as their hereditary foes the Bohar, but as they continued their inter-tribal warfare the Sayyid arranged that they should intermarry. The Bohars obeyed, but when it came to their turn to give a daughter to the Bohars they not only refused to do so but killed their Bohar son-in-law.

Náik, *lit.* a leader, chief. A title assumed by leading men among the Aheris or Herís, Thoris and Banjáras.

Crooke states that in the United Provinces the tribe is "said to consist of cultivators, traders and prostitutes," and also that "Náik is a term for some Banjáras." In Rohtak they are said to be a branch of Hindu Dhánaks who come from Jaipur. They are also represented, though quite incorrectly, as an agricultural 'tribe' of Rájputs, but Mr. P. J. Fagan says they may be taken to be Aherís; that they state that they were originally Rájputs and have the same *gots* as Rájputs; and that they generally act as *chaukidárs* in villages. Those returned from Ferozepur in 1891 were labourers on the Sirhind Canal. The Náiks cannot be said to form anywhere a separate caste. They have, however, in Loháru a *got*, called Bhagela, which is apparently not returned as an Aheri section and regarding which tradition says that Papúji Ráthor was a Rájá who had two trusted Bhagela Rájputs as his advisers, Damán and Chanda by name. They once ate a buffalo's flesh by accident and so Papúji outcasted them. They thus became Náiks and eat buffalo's flesh. Other Náik *gots* are Bhaṭṭi and Chauhán. Náiks worship Damán and Chanda as well as Papúji and rank them above the gods of the Hindu pantheon. Indeed some of them appear to regard Papúji as one of their ancestors, though he is considered of higher rank than Damán or Chanda. All three were killed in battle. They are worshipped at the Dasahra, when *málída* (porridge) is distributed among the brotherhood. Days of worship also fall in the dark half of a month. The Náiks have Brahmans 'from their own caste,' and employ them in religious rites; but sometimes a son-in-law is called in to perform them, as he can be employed to do the duties of a Brahman or a barber. In the absence of a son-in-law members of a family shave one another. They also worship a sword and a gun.

Náiks burn their dead and throw the ashes into the Ganges.

Their chief occupation is military service. They are not landowners though they cultivate land and work as day labourers on farm. They are not artizans, but many are *shikáris*, with the gun. All their women, married or not, do agricultural work.

NAIN, (1) a tribe of Jáṭs, who are chiefly found in the detached portions of Paṭiála, but have also spread into Hissár and Delhi. They claim Tunwar Rájput origin and so came probably from the south-east. They are said to pay especial reverence to Bairágís, and have a *sati* at Kalwan where they dig earth in the Diwáli. The Nain are also found in Multán as a Jáṭ (agricultural) clan. (2) An Aráín clan (agricultural) found in Montgomery.

NAIPÁL,* NEPÁL.—A clan called after Naipál, son of Bhúni, of the great Bhaṭṭi tribe, who are found on the Sutlej above Ferozepur. They came from Sirsa in the reign of Muhammad Sháh, and once held the river valley as far down as that town, but were driven higher up by the Ḍogars, and in their turn expelled the Gújars. About 150 years ago the Naipáls occupied the Makhu *iláqa*, then probably a complete waste. It is said to have been named Mecca by a *faqír*, one Muhammad, who had been there, but its name was corrupted into Makhu. Originally subjects of the Mughal empire, the Naipáls became independent until Jassa Singh, the Ahlúwália chief of Kapúrthala, took possession of their territory, established a *thána* at Makhu and created the *iláqa* of that name. In Kapúrthala their settlement only dates from 1857. Mr. Brandreth said of them:—"They resemble very much in their habits the Ḍogars and Gújars, and are probably greater thieves than either. They appear almost independent under the Ahlúwália rulers, and to have paid a small rent in kind only when the *kárdár* was strong enough to compel them to it, which was not often the case. They have lost more of their Hindu origin than either the Ḍogars or Gújars, and in their marriage connections they follow the Muhammadan law, near blood relations being permitted to enter into the marriage compact."

The Naipál in Ferozepur take wives from Muhammadan Jáṭs, practise *karewa*, and are said to have the institution of the *got kunála*, whereby a bride is admitted into the husband's tribe, a rite which is very rare, if not unique among Muhammadans. Their tenures resembled those of the Ḍogars. Prior to Sikh rule they were mainly pastoral, but under that rule took to cultivation. Like the Ḍogars the land of a village was seldom divided, but was held in common. Unlike the Ḍogars however few Naipáls are without proprietary rights in the lands they cultivate, almost every member of the tribe holding land in ownership, and not cultivating it under a few tribal chiefs as tenants, like the Ḍogars.†

NAJAR, a Jáṭ clan (agricultural) found in Amritsar.

NAJÁRÍ, a Sayyid clan (agricultural) found in Amritsar.

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* The full name is said to be "Rájput Patti Naipál" in Ferozepur. The *Panjábi Dicty.* describes them as 'a tribe of Jáṭs,' but they are on the borderland between Jáṭ and Rájput.

† Brandreth, Ferozepur *Sett. Rep.*, 1859, § 200.

NAJJÁR, Pers. a carpenter, a translation of Tarkhán, etc.

NAJÚMÍ, fem. -AṆ, an astrologer. *Panjábi Dicty.* p. 794.

NAKÁÍ, NAKKÁI, fem. -IṆ, an inhabitant of the south-west part of the Lahore District, Singh, a Sikh of that tract : *Panjábi Dicty.*, p. 794.

Sometimes called, quite erroneously, Nagaria.

NALOKĂ, a Jáṭ clan (agricultural) found in Multán.

NAMDA-SÁZ, a felt-worker : see Teli.

NÁMDEO-PANTHI.—A *bhagat* of fame, said to have been one of the disciples of Rámánand, was Bábá Námdeo, the *chhímba* or cotton-carder. He is said to have been born in Márwár in Samvat 1500 (A.D. 1443), and to have flourished in the days of Sikandar Lodi (1488-1512). According to one account he was a Maráthí, and was born at Pandharpur in the Deccan. He is said to have been persecuted by the Musalmáns, who tried to persuade him to repeat the words "Alláh, Alláh," instead of his favourite "Rám, Rám," but by a variety of astonishing miracles he escaped from their hands. After a considerable amount of travelling to and fro, he at last settled in the village of Ghumán, in the Batála tahsil of the Gurdáspur District, where he died. A shrine, known as the "Darbár," was erected in his honour in Ghumán, and on the Sankránt day of every Mágh a crowded fair is held there in his honour.* His followers can scarcely be said to constitute a sect. They are almost entirely, if not entirely, Chhímbas or Dhobís by caste. Their founder appears to have resisted stoutly the pretensions of Muhammadanism, and was looked on as a follower of Rámchandar, but his Hinduism was by no means of the ordinary type. He taught emphatically the unity of God and the uselessness of ceremonial ; and his doctrines would appear to have approached fairly closely to those of Nának and the earlier Sikhs ; and several of his poems are incorporated in the Sikh *Adi-Granth.* At any rate the followers of Bábá Námdeo are very largely Sikhs by religion, and they are said, whether Hindus or Sikhs, to hold the *Granth* in reverence and to follow many Sikh customs. They have no distinctive worship of their own. The Hindu Námdeo-panthís are found mainly in Jullundur, Gurdáspur and Hissár, and the Sikhs mainly in Gurdáspur. The saint's name is pronounced, and often spelt, Námde ; and his followers call themselves Sikh Námde Námabansí, Bábá Nám ke Sewak, and the like.

NÁMDHÁRI, a synonym for KÚKU, said to be used in Siálkoṭ.

NAMTAS, an agricultural clan found in Sháhpur.

NANAD, a Jáṭ clan (agricultural) found in Multán.

NÁNAK-PANTHI.—The Sikh sect founded by Nának, a Khatri of Talwandi, in Lahore. 'Nának,' wrote Mr. Maclagan in 1892, was born in 1469 A. D. and died in 1538 or 1539, and of his life and miracles many wonderful stories are told. There is nothing in his doctrine

* At Ghumán, the whole body of Chhímbas descended from Námdeo call themselves Báwás and are priests of the shrine, which is a fine domed building. Similar dome constructions, erected in honour of Námdeo's leading disciples, exist at Dháriwál and Sukhowál, near Ghumán.

to distinguish it in any marked way from that of the other saints, who taught the higher forms of Hinduism in Northern India. The unity of God, the absence of any real distinction between Hindus and Musalmáns, the uselessness of ceremonial, the vanity of earthly wishes, even the equality of castes, are topics common to Nának and the Bhagats; and the *Adi-Granth*, or sacred book, compiled by Nának, is full of quotations from elder or contemporary teachers, who taught essentially the same doctrine as Nának himself. Nor, in spite of the legends relating to him, does he appear to have had any very remarkable following during his lifetime. And yet the persons now returning themselves as his special adherents very largely outnumber the followers of any of the Bhagats or reformers of the same period. The particular success of Nának's teaching, as compared with that of the other reforming preachers, had its foundation in a variety of circumstances, of which not the least important were the character of his successors and the nature of the people who listened to him. Most of the other Bhagats were men of the south-east, teachers from Benares, Rájpútána, or Delhi. Nának alone had his origin in the Punjab Proper, removed equally from the centre of the empire and of Hinduism, and found his following among castes who possessed such sterling qualities as the Punjábi Khatrís and Jáṭs. But if Nának had had no successors, or successors of no moment, his following would doubtless have remained a trifling one; and it must not be supposed that the large number of Nának-panthis shown in our tables would have been so returned if Sikhism had not a subsequent political history.

The Nának-panthís of the 16th and 17th centuries were a sect much as the Kabír-panthís and the Dádú-panthís are sects—a sect with certain wide opinions differing from ordinary Hindu orthodoxy and distinguished from other sects more by the character of its Gurus and the organisation of their adherents than by any remarkable differences of doctrine. The Nának-panthís of to-day are known roughly as Sikhs who are not Singhs, followers of the earlier *gurus*, who do not think it necessary to follow the ceremonial and social observances inculcated by Guru Gobind Singh. Their characteristics are, therefore, mainly negative; they do *not* forbid smoking; they do *not* insist on long hair, or the other four *kakkas*; they are *not* baptized with the *pahul*; they do *not* look on the Brahman as a superfluity, and so forth. The chief external difference between the Nának-panthi Sikh and the followers of Guru Gobind Singh is the disposal of the hair; the former, like the Hindu, shaves all but the scalp-lock (*bodi* or *choti*), and hence is often known as a Múna (shaven) or Bodiwála Sikh, while the Sikh proper wears long hair. They are also known as Sahjdhári. The only form of baptism known among the Nának-panthís is the ordinary Hindu practice of drinking the foot-nectar of the *Guru*,* and even this is not very common. It will thus be seen that from one point of view there is very little difference between a Nának-panthi and an ordinary lax Hindu.

On the other hand, all Sikhs are followers of Nának, and hence in a sense Nának-panthís; and a very large number of the Sikhs of the

*This is known as the *charan ká pahul* or foot-baptism, as opposed to the *kande ká pahul* or sword baptism of the Gobindi Sikhs.

Province have at the present Census returned themselves as Nának-panthís by sect. This may mean nothing more than that the men were Sikhs, who being Sikhs reverenced Bábá Nának, and having no other definite sect returned themselves in the sect column as followers of Nának. Or it may mean that many Mona Sikhs—men who smoke and cut their hair—have, in spite of the instructions issued to the supervising agency before the Census, returned themselves as Sikhs by religion, but modified this by giving their sect as Nának-panthí. The extreme uncertainty prevalent in the use of the term is well illustrated by Mr. (now Sir James) Wilson's remarks on the returns of the Sháhpur district. "Of the Hindus," he writes, "12,539, or 20 per cent., and of the Sikhs 9,016, or 22 per cent., have returned themselves as belonging to the Nának-panthi sect, *i.e.*, as followers of Bábá Nănak, the first Sikh Guru. (With this may be taken the 405 returned as Hindu Sikh.) There is no clear distinction between these two classes; nor, indeed, is the distinction between Nának-panthi Hindus and orthodox Hindus at all clear. The fact is that the Aroṛas and Khatris of this neighbourhood are, as a rule, very lax in their religious ceremonies and doctrines, and have been very much influenced by the liberal teachings of Guru Nának and his followers. Those who are most under the influence of the Brahmans and most particular about carrying out the ceremonial observances of the *Furáns* call themselves Vaishnav Hindus. Those who have been most influenced by the teaching of the Sikh Gurus and of their sacred book, the Granth, and especially those who have adopted the Sikh religion as taught by Guru Gobind Singh, call themselves Nának-panthis, or pure Sikhs. But these latter are few in number. There are few men who maintain all the outward forms and rules of conduct of the recognized Sikh religion (Census Report, 1881, §§ 264, 265) and who can be considered true Sikhs of that type. But many keep the hair unshorn, abstain from tobacco, do not worship idols or revere Brahmans to any great extent, and follow the teachings of the Granth. These also call themselves Nának-panthi Sikhs. Others, again, while they revere the Granth, yet revere Brahmans also, worship idols now and then, do not abstain from tobacco, and shave their heads. Some of these call themselves Nának-panthi Sikhs, and others Nának-panthi Hindus; so that there is no clear line of distinction between them. Thus Nának-panthi in this district means little more than a lax Hindu. Sikhism of this type is said to be spreading at the cost of orthodox Hinduism; and it is probable that the spread of education, commerce and knowledge is tending to loosen the bands of caste, and encourage a laxity of opinion and of ceremonial observance, such as was taught by the Guru Nának."

The term being so uncertain in its application, there is little to be learnt from the figures which our tables supply as to the respective strength of the Nának-panthís in various parts of the Province. These figures do not bear out the view generally held that this sect is especially prevalent on the frontier; at the same time there is no doubt that the Hindus on the frontier were, and probably still are, to some considerable extent, Nának-panthís. There are well-known colonies of them in Tiráh and its neighbourhood beyond the Kohát border, and they are found in all the frontier districts. The Aroṛas of Kohát are commonly divided into two classes—the Bhúmi or autochthones, who

are mostly Hindus and worshippers at the Jogi shrine at Kohát, and the Lamochars, or immigrants from the south and west, who are mainly Nának-panthís. The former are known as Sewaks, and the latter as Sikhs. These Nának-panthi Aroṛas keep their hair uncut, and though they touch and sell tobacco, will not smoke it. They do not, however, as a rule, take the *pahul* or observe the four remaining *kakkas* of Gobind Singh's ordinances. They eat the meat of animals whose throats have been cut after the Muhammadan fashion (*kuṭhá*) and not that of animals whose necks have been cut by the Sikh method of *jhaṭka*. Except that they will go every morning to the *dharmsála*, or Sikh place of worship, to listen to recitations from the *Adi-Granth*, and that they use the Sikh forms of morning and evening prayers (*Japji* and *Rahrás*), they are in all respects as other Hindus are on the frontier. It is not improbable that followers of Nának are diminishing on the frontier as the fanaticism of their Muhammadan neighbours cools down; for it is now possible for Hindus to worship idols openly in the towns, whereas in former days the Hindus of those parts were obliged for fear of their lives to profess some form of their faith which, like the doctrines of Nának, dispensed with the worship of idols.

The term Nának-panthi, as well as those of Sikh and Hindu, are applied in common parlance in a very loose and confused way. The followers of Nának returned themselves under various appellations, such as Nának Sháhi, Nának-dási, Sikh Nának-dási, Sewak Guru Nának, Nának-math, Nának-padri, Bábá-panthi, etc. Possibly some of those returned as Adpanthís may really belong to the same sect; the term implying an adherence to the 'original' faith.

NÁNAKPUTRA, (1) a synonym for *Udási*: (2) A 'descendant of Nának.' This is the literal meaning of the term. The Nánakputra were employed in the later Sikh period as escorts of caravans, their sacred character as descendants of Gurú Nának, ensuring their safety from attack.

NÁNAK-SHÁHI, a class of *faqírs*, said to be both Hindus and Sarbhangis who officiate at Chuhṛa weddings, when solemnised by the Hindu *phera*. These are said to have 12 *gaddis* or sees in Amritsar.

NANDAL, a Jáṭ tribe found in Karnál: immigrant from Rohtak.

NANDAN, a Kamboh clan (agricultural) found in Amritsar, and, as Muhammadans, in Montgomery.

NANDAR, a cotton-cleaner.

NÁNḌLAH, a Jáṭ clan (agricultural) found in Multán.

NANDUÁNA, a Baloch clan (agricultural) found in Montgomery.

NANGA or Sarbhangi. A sect or sub-order of the JOGIS, founded by two Rájput disciples of Mast Náth. They wear no clothes except a loin cloth and waist rope. Two of their *sádhús* still stand in turn on one leg by the fire originally lighted by their founders and never since extinguished. They indulge in meat and liquor and admit men of all castes into their fold, but do not spilt the ears of Dhánaks or Chamárs. They will eat from any body's hand, but are celibate. Their head-quarters are at Bohar in Rohtak and they claim a share in the temporalities of the Jogi monastery there.

NANGLÚ, a sept of Rájputs, descended from Chuhá Míán, son of Sangar Chand, 16th Rájá of Kahlúr.

NÁNKÍ-, or NĀNGÍ-KÁ-PANTH.—A sect which in 1865 appears to have attracted a considerable number of converts, principally in the Districts of Gurgáon, Rohtak and Hissár. It derived its origin from a woman, named Nánki, the wife of one Dharm Dás, of Nárnaul, who eloped with a Brahman named Dedh Ráj. Dedh Ráj and Nánki travelled to Bengal, where, it is said, they learnt the doctrines now observed by their followers. They returned to Kanaund about 1850 and commenced proselytising. The village of Chúsena in Khetri was the head-quarters of the *panth*, and there they built a temple containing a metal image of Neh Kulunk, whose incarnation Dedh Ráj pretended to be. The Hindu *Shástras* foretell the advent of Neh Kulunk towards the close of the world's history, when mankind shall have become exceedingly corrupt, a belief almost identical with that of the Muhammadans in their expected Imám Mahdi. Dedh Ráj is said to have written three works explanatory of his doctrines. He appears to have inculcated the abolition of caste; intermarriage irrespective of class or position in life; and a more unrestrained intercourse between the sexes. Converts were initiated by Dedh Ráj, who used to give them a sweetmeat to eat, which was supposed to awaken a religious frenzy. Afterwards, like the Kúkas, they received a cotton or woollen rosary. At prayer meetings the Nánki-ká-panth is assembled in a line, chanted verses moving their bodies to and fro till they worked themselves into great excitement, when they danced and ranted. Truth was a virtue strongly inculcated by Dedh Ráj and his followers. The parents of this sect died about 1865 and Bhagarith Dás, a brother of Dedh Ráj, became its recognized head. The Nánki-ká-panth observed many of the Hindu festivals; and except in matters of caste, held no very new ideas.

NANWÁ, a Ját clan (agricultural) found in Multán.

NAQQÁL, a mimic, the Arabic translation of the Hindi BHÁNḌ. The Naqqál are also called Báshai in Lahore and have no relation with the real Mírási, though they will accost any man of good position whom they chance to meet and refuse to let him go unless he gives them what they demand. The Naqqál Mírási are found in Ludhiána. With a *chamoṭá* (a piece of leather) in their hands they mimic Juláhas (weavers), etc., but they are a separate caste and do not marry with Mírásis. In Rohtak the Naqqál in former times had no connection with the Mírásis, but in the time of Rájá Bhoj a Hindú, one Manwa, used to amuse the Rájá with his jokes and receive rewards in return. At privy councils he often mimicked even the Rájá's ministers to their faces. As he was a royal favourite no one could gainsay him and his victims at last called him a Bhánḍ (jester). The Rájá, who also called Manwa by that name, was once coming down from his balcony with him and bade him make him laugh till he reached the very last step or he would be displeased. Manwa tried many jests, but to no purpose. At last in despair he knocked off the Rájá's turban and slapped his face saying that such a gloomy countenance would never smile. At this the Rájá laughed and pardoned him. His descendants also followed the profession of jesting. In the time of the Muhammadan kings they were

forced to embrace Islám, and by degrees they learned to play musical instruments. As they adopted singing they had to mix with the Mírásís and learn the art of singing and playing. Since then they are called Naqqál or Bhánd, but they do not marry with the Mírásis.

In former times the Naqqál in Gurgáon used to keep bulls and horse stallions, visiting each village in their beat once a month, but they have abandoned this calling and now only keep the large drum (*naqára*) which is beaten on receipt of their fees at festivities.

NAQQÁSH, a painter in *papier maché*. The Naqqásh in the Punjab and Kashmir have a distinct *argot*, described as a true dialect.*

NAQSHBANDI, NAQSHBANDIA, a follower of Khwája Pír Muhammad Naqshband or Khwája Bahá'uddín Naqshband. *Naqshband* means a painter, and it is said that the Khwája and his father used to paint cloth. The Naqshbandis are a Súfi order. Khwája Ahmad Naqshband of this order is buried at Sirhind in the Paṭiála territory. He was called Majaddid-alf-sáni (a reformer of the second thousand, meaning a reformer a thousand years after the Prophet). All Afgháns from the trans-Frontier border have a special reverence for this saint. There are many shrines of this order throughout India and it comes next in importance to the Qádria order. The Naqshbandis worship by sitting perfectly silent and motionless, with bowed head and eyes fixed on the ground.

NÁR, a synonym for Dági or Kolí in Kullú, according to Maclagan.† But, according to the late Mr. Alexander Anderson, the Nár form a distinct caste, equal in status to the Náth, but not to be confused with them. Their duties resemble those of an Achárj Brahman, and they also consecrate and purify houses. They also play a prominent part in the Káhi ká Mela as the following account of that festival shows:—An expiatory festival called Káhiṭ ká Mela is held in many Kullu villages generally in Bhádon or Sáwan (or at Shil village in Jeṭh), at which a Nár chosen by the *deota* is reverenced as Mahádeo and his wife as Síta or Shakti. He first visits any house whose owner is afraid that he has been bewitched and generally by the ceremony of pounding *bhang* (hemp) and *bekar* (a kind of thorn) together in front of a *deota* with prayers for his destruction (*deopane*). The man sits inside his house and the Nár outside, and a young he-goat is killed. *Chidra* is then performed, the man and the Nár both holding one of the goat's shoulders, which the Nár cuts with a knife, uttering prayers to avert the spells. After this the Nár and his wife go to the temple, and a cloth is spread on four sticks placed in the ground (*kunda*): four rams are then killed, one at each corner, and then the Nár is given as a *wali* or sacrifice to Shakti. He becomes insensible, is placed in the *kunda*, a rupee put in his mouth, as is done to a corpse, and he is covered with cloths. A sheep is sacrificed on his head so that the *bhúts* or evil spirits may seize on that instead of the Nár, and then by the power of Shakti the man comes to life again. It is said that in former times the Nár often died, *e. g.*, three died at Mashára temple near Nagar. The Nár and his wife are given numerous presents by

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* *Trade Dialect of the Naqqásh*, by Capt. (now Sir) R. C. Temple (Bart.), in *J. A. S. B.* 1884, p. 1.

† *Káhi* is said to mean bodily sin: ? fr. Sanskr. *Káya*, body.

the people present. The idea is that the Mahádeo will save any one bewitched whom the Nár visits in this way, and he is honoured accordingly as a *parohit* or priest. Before the Nár is called, men of any caste, however low, take pieces of wood (called *lánd*, *membrum virile*) and throw them into the women's laps with indecent words and gestures. The popular explanation of this is that the evil spirits will be frightened at the exhibition, but the one given by a more educated man is that the ceremony is survival of the old worship of Siva and Shakti when there was a promiscuous intermingling of high and low castes.

The Nárs are said to have been chosen by the *deotas* from the Dágis, the lowest caste of all, to perform in the Káhi festival. The *nárs* (fr. *natu*,* shameless) are now a little higher than the Dágis, and Kanets will smoke with them.

NARA, a Muhammadan Ját clan (agricultural) found in Montgomery.

NARAINÍ, a worshipper of Narain, one who depends solely on what Providence sends him day by day. *Panjábi Dicty.*, p. 803.

NARANGKARIA, see Narangkar and Nakalsaini.

NÁRATH, a Ját clan (agricultural) found in Multán.

NARKAT, a sept of the Bhatti Rájputs, said to be so called from the violent temper of its founder Jám, 7th in descent from Sumra. *Cf.* Hattiári.

NÁRMA, NÁRWÁ, a sept of Rájputs found in Gujrát on the Jhelum river. The Nárwá and their Mírásis trace their descent to Rájá Karn who founded Ujjain and extended his dominions to Patna. The tribe is named after Nárú Khán, a contemporary of Akbar and 8th in descent from Karn. In the disorganization that prevailed at that time the offspring of Nárú Khán were scattered all over the country and settled in different places. Pahár Khán in the seventh generation from Nárú Khán, who was a hero and a great highwayman, came to Gujrát and founded two villages, Púrán and Fatehpur. Tradition says that Púrán was so named because Pahár Khán used to order his followers to seize people by saying Paurán, *i. e.*, "seize and bring."

The Nárwás in Gujrát say that they have the following nine sub-divisions :—

1. Sadryál.	4. Haudál.	7. Joyál.
2. Adryál.	5. Jalálie.	8. Umrál.
3. Sambharyál.	6. Alimyána.	9. Hassanabdáliá.

Intermarriages between the sub-divisions are common, but sometimes families descended from an elder branch will not give daughters to descendants of a younger branch though they have no objection to taking girls from it. They also take wives from Mughals but never give them in return. Chibhs used to take girls from the Nárwás but never gave them in return. It is now said that Chibhs sometimes give them daughters but the leading Nárwás cannot point to any instance of this usage.

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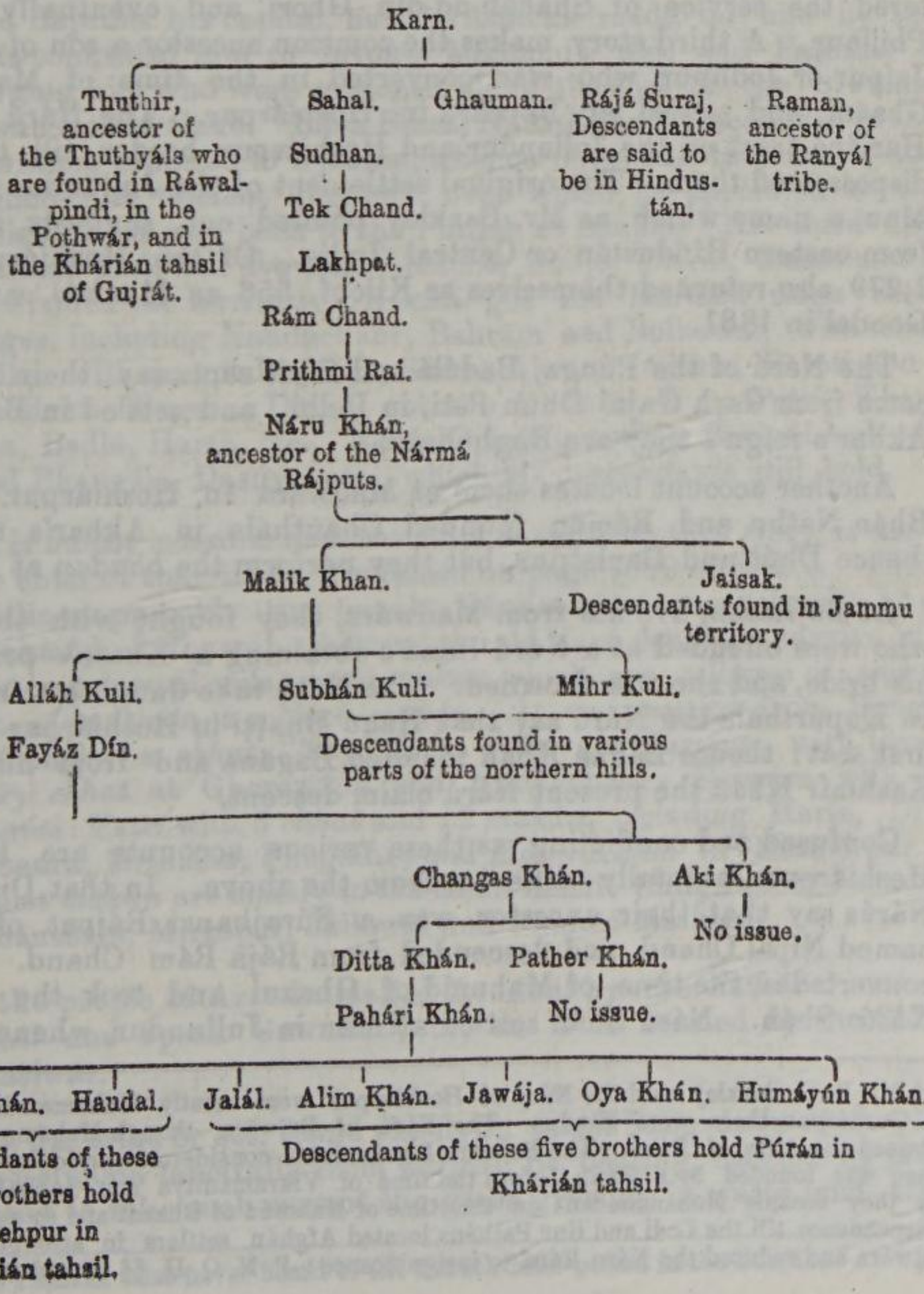
* This points to some connection with the Nat or prostitute caste of the plains. Diack's *Kulu Dialect* of Hindi does not give *natu* or Nár.

After confinement the mother must remain in her room for seven days. Some iron implement is placed towards her head. On the seventh day she is brought out with the child, and the Mírási gets on top of the house and repeats the pedigree of the child's father.

The tonsure ceremony must be performed at the tomb of Pír Haibat, Kandahári, near Púrán, where a yard of cloth and some cash are offered. The tonsure must be done within 15 days after birth.

At marriage the ceremonials described for the Chibhs are observed. The only difference is that the Nárwás do not make the bride sit on a basket before the bridegroom when he reaches his father-in-law's house.

The Mírásis give the following genealogical tree of the Nárwás :—



It will be observed that the Nárwá or Nármá claim no connection with the Nárú Rájputs of Hoshiárpur although the word appears to be formed in almost the same way as Bájwá (Ját) from Bajju or Bájú Rájput. Possibly *-wa* is a patronymic.

NARMI, see under Utmánzai.

NÁRÚ, a Rájput clan (agricultural) found in Amritsar and Multán.

NÁRÚ.—With the exception perhaps of the Manj, the Nárú are the most widespread of the Hill Rájputs; but their head-quarters are the districts of Jullundur and Hoshiárpur. They differ in their accounts of their own origin. Those of Hoshiárpur, many or most of whom are still Hindu,* and those of the adjoining northern portions of Jullundur say that they are Chandrabansi and came from the hills; while those of the east of Jullundur about Phillaur, who are all Musalmáns, say their ancestor was a Raghobansi Rájput who came from Ajudhia, entered the service of Shaháb-ud-dín Ghori, and eventually founded Phillaur. A third story makes the common ancestor a son of a Rája of Jaipur or Jodhpur, who was converted in the time of Mahmúd of Ghazni, and settled at Bajwára in Hoshiárpur. The Nárú held the Hariána tract on the Jullundur and Hoshiárpur border till the Sikhs dispossessed them. The original settlement of the Jullundur Nárú was Mau, a name which, as Mr. Barkley pointed out, suggests an origin from eastern Hindustán or Central India. Of the Hoshiárpur Nárú 1,279 also returned themselves as Kilchí, 556 as Manhás, and 903 as Gondal in 1881.

The Nárú of the Púnga, Badálá and Dhút septs say their ancestors came from Garh Gajni Dhun Peti, in Delhi, and settled in Bajwára in Akbar's reign: they are Raghobansi.

Another account locates them at Madwára in Hoshiárpur. Thence Bhán Nathu and Rámán founded Chauthála in Akbar's time, and thence Dhút and Daulatpur, but they perform the *bhadan* at Madwára.

At Bujhásan, five *kos* from Madwára, they fought with the Katoch who were offended at a Nárú Ráná's obtaining a Katoch princess as his bride, and she was drowned. The Nárú take daughters from them. In Kapúrthala the Nárú say that Haun Bhatti in Hoshiárpur was their first seat: thence Bágbe Khán founded Bagána and from his brother Kashmír Khán the present Nárú claim descent.

Confused and conflicting as these various accounts are, that from Hoshiárpur is totally different from the above. In that District the Nárús say that their ancestor was a Súrajbansi Rájput of Muttra, named Nipál Chand, and descended from Rája Rám Chand. He was converted in the time of Mahmúd of Ghazni and took the name of Nárú Sháh. Nárú Sháh settled at Mau in Jullundur, whence his son,

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* Mr. D. G. Barkley said the Nárú of Hoshiárpur were mostly Muhammadans, though in Gurdáspur there were Hindus. The Nárú of Bajwára, though Muhammadan, have retained the title of Ráná. The Bajwára Ránás claim considerable antiquity and say the place was founded by a Ráná before the time of Vikramáditya and Sáliváhana. They say they became Muhammadans in the time of Mahmúd of Ghazni and so retained their independence till the Lodi and Sur Pathán's located Afghán settlers in strongholds round Bajwára and reduced the Náru Ráná to insignificance: P. N. Q. II, §§ 96 and 104.

Ratan Pál, founded Phillaur. Thence were founded the four Nárú *parganás* of Hariána, Bajwára, Shám Chaurási and Ghorewáha in Hoshiárpur, and that of Bahrám in Jullundur. The chief men of these *parganás* are still called Rái or Rána. The Nárús are all Muhammadans, but keep Brahmans of the Básdeo *got*.

The Nárú pedigree is thus given :—

Rájá Jasrath
|
Rájá Rám Chandr.
|
Rájá Talochar.
|
Nipál Chand (Náru Khán).

Mahmúd of Ghazni conquered the country on both sides of the Sutlej, and placed Talochar in charge of it. After leaving Mau he made Bajwára his capital, but the attacks made on him by the hill chiefs compelled him to invoke Mahmúd's aid, and Paṭhán* troops were sent him who were cantoned along the foot of the Siwáliks and are still settled there. Rána Sihra, Nárú Khán's descendant in the fifth generation, returned to Ajudhia, whence Talochar had come, and reconquered his ancient kingdom, over which he appointed a viceroy. He died on his way back to the Punjab at Sunám. His third descendant, Rána Mal, had five sons—Kilcha, Bhojo, Dhuni, Massa and Jassa, who divided the territory. Kilcha got the Hariána *iláqa* with 750 villages, including Nandachaur, Bahrám and Bulhowál, with the title of Tika. Bhoju got Bajwára, Shám, Ahrána, Ajram, Baroti and their dependent villages. Dhuni got the Dhuniát, *i. e.*, Patti, Khanaura, Muna, Badla, Harta, etc. Nárú Khán's grandson Baripál had already seized Bhangála, Dasúya, etc., which his descendants still hold.

It is hardly possible that the Rájá Jasrath of this story is the Khokhar chief of that name mentioned on page 1000 of Vol. I. The story in outline is probably true, but the Nárú settlement can hardly be as old as Mahmúd of Ghazni. Relics of the old Nárú dominion survive in their *chhat* or principal village and *makán* which are villages of secondary rank. Chauthála is a Nárú *makán*. It was settled from Bunga (in Kapúrthala), a *chhat*. The Nárú *chhat* are Hariána, with two subsidiary *chhat* at Ghorewáha and Nandachaur: Bajwára with Shám Chaurási: Patti with 8 *chhat* and 12 *makán*, including Harta, Dihána, Khanaura, Mithiána, Phuglána, and Muna Kalán in Hoshiárpur: the Dhúniát *makán* are mainly in the same tahsil: Bunga *chhat* has *makáns* at Chauthála, Mirzapur, Jallowál and Pindori Malhian.

Narsati, the people of Arandu (called Arnáwai by the Paṭháns) are called Narsati and speak Gawarlati, or, as it is termed by the Chitrális Narsatiwar.

Narwal, a Jáṭ tribe or *got*, found chiefly in tahsil Sangrúr in Jínd. It derives its name fancifully from *narwal*, lit. beating, because its progenitor used to take such care of the grass growing in waste land that he

* The Paṭháns were never heard of till a much later period in the Punjab.

used to beat the dust out of it. The word is also said to mean 'clearing fields.' Also found in Karnál.

Narwán, a tribe of Jáṭs found in Jínd. Its *sidh* is Bábá Mannan, whose *samádh* is at Bhedpura in Paṭiála. Virgins are fed at this cenotaph and milk is offered there on the 5th of the light half of every month.

Násar, Násiri, a Paṭhán tribe, found on the Dera Ismail Khán border. The Násars are the least settled of all the tribes. They have no country of their own. They winter in the Deraját and summer in the Ghilzai country, paying tribute, Rs. 3,000 *Nandrámi*, to the Turán Ghilzais for the right of grazing in their country. Their wealth consists mainly in their herds and flocks. Their *kirris* or encampments are scattered along the skirts of the hills from the Zarwanni Pass in the Gúmal valley to Kot Tagga below Chándwan. They probably number, with their women and children, 20,000. They are divided into a number of important sections, but the more popular division of the Násars is into camel folk, ox and ass folk, and sheep folk. Of the camel folk or *ushwâls*, the poor ones come down first. They engage principally as carriers, taking goods to and from Bannú. They bring salt from the Kohát mines, *Multáni maṭṭi* from the hills and gram from Marwat. They are also much employed in cutting and selling fuel. The well-to-do men come later, and generally bring merchandise, grapes, almonds and madder. The *kirris* of the camel-folk are usually situated away from the hills, at Saggu Iriniman, Panniála, Potah, and in the Káhiri *iláqa*. The ox and ass folk (*ghwayewáls* and *kharwáls*) own only oxen and donkeys. They are generally engaged in doing jobs, carrying earth, bricks, etc., in the towns. They have no *kirris* of their own. They arrive at the end of September, and return about the beginning of April. The sheep folk (*goshfandwáls*) arrive during October, and return about the end of April. They occupy the country along the foot of the hills. Some of them encamp at Panniála, but these generally take their flocks for part of the season into the Bhakkar Thal. The Násars are for the most part short, sturdy men. On the whole they are a well behaved tribe, though a little inclined to be overbearing in their treatment of the villagers in whose neighbourhood they encamp. Their cattle not unfrequently trespass on to the cultivated fields, and attempts on the part of the proprietors to seize and impound them are sometimes opposed by force. They are a rough and ready lot, who would probably, but for the advent of British rule, have treated the Mián Khels and other tribes, who have been enervated by long residence in the plains, much as the forefathers of these latter treated the Súris and the Pabbis, driving them out and appropriating their lands.

According to Ibbetson the Násar claim descent from Hotak, a grandson of Ghilzai, but as he pointed out the Hotak say they are a Baloch clan and merely dependent on them. The story makes them descendants of a gang of blacksmiths who in the 14th century accompanied the Mían Khel Paṭháns on one of their return journeys to Khorásán and settled there. They speak Pashto. According to Raverty the Tokhi division of the Ghilzai claim that the Násar were in ancient times

their *hamsáyas*.* He gives the following as their pedigree† :—

Ghalzoe.
|
Ibrahím.
|
Sahák.
|
Tarakki.
|
Mamai.
|
Násir (Nasu).

(Spín) Malizai. (Súr) Nasu Khel. (Tor) Umarzai. Mandai (few, and now almost unknown).

The descendants of Násir (Nasu) had a feud with another clan of their own division of Saháks (*sic*) and so went over to the Tokhi division whose *hamsáyas* they became for a time. But, he adds, the Násir was probably only an adopted son of Mamái, and their appearance indicates the foreign descent of their immediate predecessor. He would regard them as being descended from one of the Turk tribes located on the western frontiers of the Ghazni kingdom towards the Afghánistán, by the Turk feudatories under the Samánís and the Turk Sultáns of Ghazni, like the Kharoṭi branch of the Ghilzais and the Jáji and Túri tribes of Upper Bangash (Kurram).

The Násirs took part with the Ghilzais in the conquest of Persia and were subsequently incorporated with the Hotaki section of the Ghilzai which is considered the chief branch of that tribe. The Ghilzai leader Sedál Khán who opposed Nádir during their expulsion was a Násir.

Naṭ, fem. **Naṭni**, fr. Sanskr. *naṭa*, a dancer. The Naṭ is the typical gipsy caste of the Punjab. It is possible that there may be properly some distinction between the Naṭ and the Bázígar; but the two words are synonymous in general parlance. Some say that the Bázígar is a tumbler and the Naṭ a rope-dancer; others that the Bázígar is a juggler as well as an acrobat, while the Naṭ is only the latter, and it is possible that those who reach the higher ranks of the profession may call themselves by the Persian name; others again say that among the Naṭs the males only, but among the Bázígars both sexes perform; and this latter distinction is reported from several Districts. On the whole

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* Raverty points out that *násir* = assistant or keeper. *Cf.* Awán.

† Dames gives the following table:—

Násir.
|
Mallizai. Spínkai (Spín).
|
Umar (Umarzais). Násir (Násirzais).
|
Jalal. Bar. Azghar. Sálak. Zangi. Yahya. Washai Kamal. Bori. Niámat. Musazai. Shádizai.
(Ashi Khels).

Of one mother. Of one mother.

it is perhaps more probable that the Naṭ is the caste to which both classes belong, and Bázígar an occupational term. But even Muhammadan women who dance and posture are called Naṭnís—or more often Kabútris.

The Naṭs are a gipsy tribe of vagrant habits who wander about with their families, settling for a few days or weeks at a time in the vicinity of large villages or towns, and constructing temporary shelters of grass. In addition to practising acrobatic feats and conjuring of a low class, they make articles of grass, straw, and reeds for sale; and in the centre of the Punjab are said to act as mimics, like the Bhánd, and as Mirásis, though this is perhaps doubtful. They often practise surgery and physic in a small way, and are not free from the suspicion of sorcery. Some are herbalists, and others musicians, but the drum is said to be the only instrument they can play. They are said to be divided into two main classes; those whose males only perform as acrobats, and those whose women, called Kabútri,* perform and prostitute themselves. About three-quarters of their number return themselves as Hindus, and most of the rest as Musalmáns. They mostly marry by *phera*, and burn the dead; but they are really outcasts, keeping many dogs with which they hunt and eat the vermin of the jungles. They are said especially to reverence the goddess Devi, Gurú Teg Bahádur, the Gurú of the Sikh scavengers, and Hanúmán or the monkey god, the last because of the acrobatic powers of monkeys. They very generally trace their origin from Márwár; and they are found all over the Punjab, but not in the Frontier Province, where they are apparently almost unknown. The large number returned in Baháwalpur and Montgomery, in the former as Naṭs and in the latter as Bázígars, is very striking. Their different tribes are governed by a Rája and Ráni, or king and queen, like the gipsy tribes of Europe. The Musalmán Naṭs are said to prostitute their unmarried, but not their married women; and when a Naṭ woman marries, the first child is either given to the grandmother as compensation for the loss of the mother's gains as a prostitute, or is redeemed by payment of Rs. 30. But this is perhaps the custom with the Pernas rather than with the Naṭs. Another and more probable account is, that the first wife married is one of the tribe, and is kept secluded; after which the Musalmán Naṭ, who is usually to be found in the towns, will marry as many women as he can procure by purchase from the vagrant tribes or otherwise, and these latter he prostitutes.

The origin of the Naṭ is obscure. According to a tradition current in Amritsar they were originally Brahmans of Márwár whose duty it was to supply fuel for funeral pyres. Once upon a time they had a wedding in their own caste and as they had to attend it they took a supply of fuel to their patrons, lest one of them should die before it was convenient to the Naṭs to attend to their duties. Their patrons naturally regarded this as an ill-omened precaution and dispensed with their priestly services. So the Naṭs went to a *faqir* for aid and he had a monkey Hanúmán who taught them feats of dexterity. Chamga, Bero and Banúr are said to be Naṭ clans, but one account divides them into occupational groups, such as snake-charmers, jugglers and dancers, monkey exhibitors, herbalists, and so on.

* Lit. 'tumbler,' fr. *kabutar*, pigeon.

A curious legend connects the Naṭs with the foundation of the modern State of Sirmúr. Its Rájá had promised a Naṭni half his kingdom if she crossed and recrossed the Giri river on a tight rope. She had crossed and was nearly back again when the Rája had the rope cut to evade his promise. The Giri in order to avenge her death in its waters rose and swept away the Rájá's capital. After her drowning, according to one variant, a *faqír* came to Náhan and cried out against the Rájá's treachery. For this he was expelled the palace and he found a refuge with a poor Brahmani whom he bade bring him food from elsewhere than Náhan. At mid-night he called for milk and her cow though not in milk yielded it. The *faqír* then bade her fly as the town was doomed, so she fled across the Giri with her children. No sooner had she reached the opposite bank than the town was overwhelmed, Rájá and all. After this the bands of the Naṭni's kindred went to Jaisalmir and obtained from him a promise of one of his sons as a successor to the treacherous Rájá who had perished. The ruler of Jaïsalmír had seven *ránis* all then pregnant and of these he gave one to the Naṭs. They took her to Náhan and in solitude near the Sirmúr tank she gave birth to a lion, four monsters and a son. With difficulty she was induced to disclose what had occurred and the Naṭs exercised the lion and the monsters, named Sotan, Chatán, Baiṭhán and Kharán, Bhásu and drove them into the *dhák* jungles near by. The son became the first Rájá of the modern State.

Nat, a Jáṭ clan (agricultural) found in Multán.

Náth, originally a title or possibly a degree, of the Jogi order. The word means 'lord' or 'master.'

In the Simla hills the Náths have become a caste and are described as followers of Gurú Gorakh Náth and Bharthari. They have become a caste in the Simla hills. They wear large rings in their ears, but rank below the Kanphaṭa Náths or regular Jogis. They accept articles given at a *kiria karm* for the dead Brahmans. Kanets and Sunárs do not drink water brought by a Náth or smoke with him. They are in the Simla hills what the Mahábrahman or Achárj is in the lower hills.

The Náths of the higher hills in the Himalayan area, where the worship of Siva is prevalent, correspond very closely with the Jogis of the plains, though they make little pretence to an ascetic character and live chiefly by growing vegetables; but they also perform certain semi-sacerdotal functions, taking the place of the Achárj of the plains in the funeral ceremonies of the Kanets, and receiving like him the clothes of the deceased. They also consecrate new houses, and purify them when they have been defiled. They now form a true caste, and are not recruited from without. One or more in almost every Náth household has his ears pierced in honour of Siva, and is called a Kanphaṭa Náth. They occupy much the same social position as the Jogi-Ráwal of the plains. But they are regarded as so unclean or uncanny that even a Hesi will not eat from their hands.

Nathoka, an agricultural clan found in Sháhpur.

Natrí, a Jáṭ clan (agricultural) found in Multán.

Natt, a tribe of Jáṭs, descended from Natt, son of Jograh, and like the Kang and Wahála claiming to be sprung from the Solar Rájputs of Ajudhia. They are found in Siálkoṭ.

NAUK, a sept of Brahmans, *parohits* of the Gadhioks in Jhelum.

NAUL, a mungoose (Poṭohári). *Cf.* Nol and Neola.

NAURÍÁ, NAUHRÍÁ, a class of merchants trading with the Punjab from down-country. *Panjábi Dicty.*, p. 808.

NAUSHÁHÍ.—A Muhammadan order (regular, but mystical in its tendencies) and an offshoot of the Qádiris (*q.v.*), deriving its origin from Sayyid Abdul Waháb, eldest son of Abdul Qádir Jíláni. Its real founder, however, was Háji Pír Muhammad Sachiár, whose tomb is at Naushahra on the banks of the Chenáb in Gujrát, and who was called Naushá́h or Nausho,* 'bridegroom,' because he became a *faqír* while still a bridegroom. Another story has it that Háji Muhammad Naushá́hí Ganjbaksh, who was a year old when his father Alá-ud-dín, a cattle dealer, died, was brought up in a family of potters and followed Sakhi Sarwar; he left four disciples, namely (1) Sháh Rahmán Pír, who is buried in Gujránwála, (2) Pír Muhammad Sachiár, (3) Khwája Khujail, who is buried at Kábul, and (4) Sháh Fatah, who is buried in the Ganjí Bár. However this may be, the followers of this sect differ from the Qádirís both in allowing the use of instrumental music at divine service and in the extreme religious excitement permitted on such occasions, during which they shake their heads to and fro (*hál khelná*) in a most alarming manner, and are even said to be held up by the back. Their principal shrine in Siálkoṭ is that of Gulu Sháh, near the village of Korake, in the Pasrúr tahsil, where there is a large annual fair. They have a branch, the Pákrahmánís, *q. v.*

NAWADE, a Mahtam clan (agricultural) found in Montgomery.

NAWÁR, a Jáṭ clan (agricultural) found in Amritsar.

NAWHRÍÁ, fem. -AN, see Naurí́á.

NÁYAK, see Náik, fem. Á, ÁN.

NEB, a mace-bearer: also the name of a caste which is sometimes said to be originally KALÁL. Indeed one account divides the latter caste into three groups: (1) the Soukha, who are by origin Bánias; (2) the Ahlúwália, Neb or Karnwál, which claims Khatri descent; and (3) the KAKKEZAI. The Neb again have three sections or groups, Pál, Segand and Rakhi which are said to be hypergamous. They avoid four *gots* in marriage, employ Brahmans at religious as well as on ceremonious occasions and marry at an early age, from 10 to 15. They are said to take water from the hands of a Jhinwar or a Tarkhán, but not from those of a Chhímba or a barber.

NECHARI, the phonetic spelling of Naturi, the modern broad school founded by the late Sir Syad Ahmad Khán of Aligarh. A few free-thinking Hindus have also adopted the term for themselves. 'The term,' writes Mr. Maclagan,' is of course applicable to either religion, but in its special sense it represents a Musalmán school of thought, led by Sir Syad Ahmad Khán and Syad Amir Ali Khán: the object is to adapt the religion of Muhammad to the spirit of the age, to clear away the glosses

* The conception of the devotee as a bride or bridegroom is common to other religions as well as to certain Islámic sects. We may compare the Dulha Deo of Hinduism.

of commentators, to get at the essential teaching of the Prophet, and to show how this teaching has in it nothing inconsistent with the highest non-religious philanthropy of to-day. Slavery, according to this school, is abhorrent to the spirit and teaching of Islám : polygamy is indirectly forbidden by the Qurán ; Muhammadans have never proselytised sword in hand ; and the future life indicated by the Prophet is as noble and pure in aspiration as any prefigured in any religion. This school has returned to the fountain-head of Islám, just as the Aryas among the Hindus have returned to that of Hinduism, and in either case the original scriptures are taxed to produce results compatible with the latest achievements of science and social philosophy. The efforts of the Nature School are, however, if not of a higher order than those of the Aryas, at any rate of a kind more intelligible to European thought and very much in accordance with the similar tendencies among the broader schools of thought in modern European Christianity. The leaders of the school are men of great intellectual power and thoroughly conversant with the points of view adopted by European critics of their religion ; and the foundation of the Aligarh College in the North-West Provinces has done a great deal to establish their authority. The Necharís advocate most social reforms, and in politics they are generally ranged on the side of the constituted authority. They belong, however, to a movement which has had its rise outside the Punjab ; and as they are not an organized society, there is nothing to show how far they are represented in this province. The importance of the movement is not to be measured by figures, and even if we had a full return of professed followers of Sir Syad Ahmad Khán, we should still be far from judging the strength of the principles he represents.'

Nerra, a Ját tribe found in the Báwal *nizámat* of Jínd. They claim to be an offshoot of the Chhatrias who left Gadgajní when it was the scene of conflict. They worship the *devi* and Bandeo, whose shrine is about a mile from Báwal. Bandeo was the son of a Brahman and they do not smoke.

Nekokára, Kukára, lit. 'doers of good.' The Nekokára like the Jhandír are a sacred clan. They are chiefly found in the Jhang district and claim to be Háshami Quraish, who came from Baháwalpur some 480 years ago. They hold land in Gujránwála also, but are not a very important tribe. In Gujránwála many of them are *faqírs*, and they generally bear a semi-religious character. But in Multán they are ranked as a Ját clan (agricultural).

Nen (? Nain), an Aráín clan (agricultural) found in Amritsar.

Neola, a Ját clan (agricultural) found in Multán. The word appears to mean mungoose, *neul* or *neula*. *Panjábi Dicty.*, p. 812. *Cf.* Nol.

Neoru, Neru, a name applied to Kanets claiming descent from the Máwis, and also to the children of Brahmans or Rájputs by Kanet women. In the former sense it appears to be synonymous with Khund, the term applied to Kanets of the first class, tracing descent from the Máwis, in Bashahr.

Nepál (? Naipal), a Rájput clan (agricultural) found in Amritsar.

Ner, a Kamboh clan (agricultural) found in Amritsar.

Niáik, one versed in the *Niâi Shâstra*. *Panjábi Dicty.*, p. 813.

NIÁRÍÁ, -YÁ, fem. -ÁRAṆ, a washer of gold and silver filings, a refiner of precious metals (fr. *niára*, 'separate'). He is called Sodha in the south of the Deraját and Soni in Ámbála and Sirmúr.

In the west of the Punjab he seems to be known as Shodar or Sodar; and as one of the Sunár clans is called Sodari, it may be that the Niária is generally or always a Sunár by caste. The Niária however is, unlike the Sunár, generally a Musalmán; though, curiously enough, he is returned as Hindu only in Pesháwar.

NIÁZI, NIÁZAI, a Paṭhán tribe, descended from Niázai, one of the three sons of Ibráhím, surnamed Lodái. They are thus Lodi Paṭháns and akin to the Dotannis, Prangis, Súrs, etc. Originally chiefly Powindas or nomads, they were expelled from the district of Shilgaṛ, south of Ghazni, by the Andaṛ and occupied the eastern skirts or Dámán of the great Sulaimán range, holding the territory subsequently known as Ták or Tánk. There they continued to lead a nomad life, and gradually spread further north-east towards the Indus, occupying the *thal* or steppe now held by the Marwat, who drove them to the north-west. They are still fairly numerous in Kohát and are found in small numbers in Dera Imail Khán.

The Niázais, now in the eyes of their own people, the most abject of the Afgháns, once played a great part in the history of northern India. One of the most trusted officers of Sher Sháh, Súr, king of Delhi, was Haibat Khán, Niázai, and his brothers, Isá Khán and Saí'd Khán also held high office. The former was *hájib* or royal chamberlain. At the defeat of Humáyún at Chaunsa in 1540 Haibat Khán greatly distinguished himself and Isá Khán carried on the pursuit of the routed Mughals to the banks of the Indus. Haibat Khán and Isá Khán, with other *amírs*, were left by Sher Sháh in charge of the Punjab, and eventually Haibat Khán became sole governor of the province, with instructions to recover Multán from the Baloch invaders. For his services in this charge Haibat Khán received the title of Azam Humáyún, Masnad-i-Alá, "the most august, the occupant of the exalted seat." Islám Sháh, the successor of Sher Sháh, however, distrusted the power of his Afghán nobles and though Haibat Khán remained loyal for a time he was compelled to revolt when Sa'íd Khán fled to him for refuge. With 40,000 horsemen, Niázais, Yúsufzais and Mandarns, of whom no less than 12,000 were Niázais, Haibat Khán marched to join the disaffected nobles who had found an asylum in Kumáon, and encountered the royal army near Ambála. Here the defection of Khwás Khán, one of his allies, led to his complete defeat, and he fled to Dhaukot beyond the Indus, hotly pursued by a large force under the Khwája Wais, the Sarwáni Afghán. The Niázaís found an asylum in the Gakhar country north of Ráwalpindi, but eventually were compelled to seek refuge in Kashmír. Headed off on that road they turned towards Rajauri, only to fall victims to a Kashmíri force which destroyed the tribe, all the four brothers* being killed. Before this event, which occurred in or about 1550, Haibat Khán had all but exterminated the SUMBALS, a branch of his own tribe. Another branch is the Isá KHEL.

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* The fourth brother was Sháhbáz.

In appearance the Niázais of Kohát resemble the Bangash rather than the Khaṭak, but in the matter of shaving the head some take a middle course, only shaving the front.

NIHÁLKE, a Kharral clan (agricultural) found in Montgomery.

NIHANG, 'free from care,' a title of the AKÁLI Sikhs.

NIHÁNÍ, a fem. Nái or barber, *q. v.*

NIJAR, a clan of Jáṭs with whom certain SUNÁR sections claim a common origin.

NIJHAR, a clan of Jaṭs found in Kapúrthala and elsewhere.

NIJJAR, see Najjár.

NIKALSAINI, OR NARANGKÁRIA, a sect of *faqírs* whose origin is thus described*:—

"After the battle of Gujrát and the pursuit of the enemy by Sir Walter Gilbert, the Khálsa (Sikh) army surrendered at Ráwalpindi, and giving up their arms and receiving a gratuity of a rupee each, they were permitted to disperse to their homes. A great panic prevailed among the Sikhs of the District: very many cut off their *kes* or long hair, and were in great dread of being forcibly converted to Christianity. Some months after three men were seen going about the cantonments of Ráwalpindi, dressed up in the cast-off clothes and hats of Europeans, and with shaven heads and faces. The eldest gave himself out to be the *mahant* or chief of a sect, and the others to be his *chelas* or disciples. The *mahant* played upon a two-stringed instrument known as the *dutára*, and he and his *chelas* sang songs in praise of the English in general, and of John Nicholson in particular, whom they declared to be their *guru*. It should be borne in mind that during the Sikh rule it was by no means uncommon for *faqírs* to receive, through the good offices of the *kárdárs* or district officers, assignments of land-revenue from the central government at Lahore, for the maintenance of religious or *quasi*-religious institutions. John Nicholson was well known to the people of Ráwalpindi. He had waged in the neighbourhood a guerrilla warfare during the hot weather of 1848 with Sirdár Chatar Singh and other rebels, and when by the proclamation of the Governor-General, dated the 29th March 1849, the Panjab was annexed, John Nicholson was appointed the first Deputy Commissioner of Ráwalpindi. Therefore these men, by calling themselves Nikalsaini *faqírs*, were under the idea that the Deputy Commissioner of the District would feel flattered at being associated with a new sect, whose *guru* he was acknowledged to be, and would no doubt get them a handsome *jágír* or free grant with which to establish a *dharmsála* or monastery all to themselves! But when they found that they were uncared for by Nicholson (I have been told that he had them flogged once), and got nothing for their pains, their enthusiasm cooled down, and after two or three years they were heard of no more. I often saw them and once or twice spoke to them in 1850, and, as far as I can remember, they had not a particle of an idea concerning any of the

* By J. G. Delmerick in P. N Q., II, § 953.

doctrines of Christianity. They affirmed that the Bible was true, likewise the Qurán and the Granth! Indeed, I fancy that they were the originators of the Narangkárias, NIRANKÁRI, a sect of schismatic Sikhs, which sprang up in the Ráwalpindi District about that time, and which 20 years ago, promised to bring every Hindu in the Sind Ságar Doáb into its fold; but afterwards, for some unknown reason, a considerable number of the converts slid back into orthodoxy, and I believe there are few Narangkárias in the Ráwalpindi District now. The monument to General Nicholson is at the head of the Márgala Pass, about 16 miles from Ráwalpindi, on the Pesháwar road. I never heard of any Nikalsaini *faqírs* there :* indeed, I *never* heard of the existence of any since 1852 or 1853, certainly never since the Mutiny."

NIKKI RÁVI, the 'little Rávi' tribes, as opposed to the 'great Rávi' tribes. The latter are pastoral rather than agricultural, and include the Kharrals, Káthias, and many of the great tribes of Muhammadan Jáṭs. They look down upon the 'little Rávi' tribes who live within their limits, and who are agricultural rather than pastoral, consisting of Aráíṇs, Kambohs, and similar tribes common in the eastern Punjab. The 'great Rávi' tribes are notorious for their propensity to cattle-stealing, and among them a young man is not allowed to wear a turban or to marry a wife till he shows by stealing a buffalo that he is able to support her, while a headman who has not a number of dependents ready to steal for or with him is popularly known as "an orphan."

NÍLÁRÍ, NILÁRÍ, fem. -AN, -NÍ. Níráli, Nilgar, a dyer, see Lílári.

NÍMA-NANDI, one of the four main orders of the Bairágis. See also under Nimbarki.

NÍMBARKI.—A sect or sub-order of the Bairágis.

The orthodox account† of Nímbarká or Nímbaditya, who founded the sect, is that he was so named because he once stopped the motion of the sun on the top of a *nímba* tree. He also promulgated an abstruse theory of the Dualistic Aduality of the soul. But the *popular* idea of the Nímbarkis is that they reverence the *ním* tree because their *deota* is incarnate in it. The Nímbarki would thus seem to be the same as the Níma-nandi or Níma-Khark-Swámi, mentioned by Mr. Maclagan,‡ and it may further be noted that Ním Náth is given as one of the twelve disciples of Gorakh Náth. The facts may point to the existence of a sub-sect, worshippers of the *ním* tree, upon which the philosophical doctrine of 'Nímbarka' was grafted.

NÍMCHA, 'half-breed,' a term applied to the Pashto-speaking people on the left bank of the Indus and in the lateral valleys to the eastward (including the people of the Pakhli and Agror valleys in British territory) by the pure-blooded Afgháns of Yúsufzai who refuse all matrimonial or other alliances with them. The Nímchas in their turn refuse to associate with the tribes in their north. Probably descended from Paṭhán settlers from Swát and aborigines the Nímchas are easily distinguished

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* The sect was supposed to have connected itself with the monument.
† *Psychological Tenets of the Vaishnavas*, J. A. S. B., 1884, p. 108.
‡ Punjab Census Report, 1892, pp. 123 and 114 (footnote).

from pure Paṭháns by their accent: Biddulph, *Tribes of the Hindoo Koosh*, p. 7.

NINGMAPA, 'old one.' The sister order of the Buddhist Drukpa (*q. v.*). Their head is Gsungsprúl (pron. Sungtrül) of Lotraglalung Gonpa between Khams and Lhassa. They hold the monastery of Pín in Spiti. Certain of the *buzhen* families—descended from Ningmapa monks—became *manepas* or wizards. Their witchcraft consists chiefly in breaking stones on their stomachs, swallowing knives, and other more or less common conjuring tricks. They travel widely, but even in Spiti their powers are not greatly believed in and they do not pretend to the black magic of the Bonpas or Black Caps. They accept the *rgiút* or Book of Mystical Doctrines, called in Sanskrit Tantra, which Tsongkhapa eliminated from the Kagiúr: see Gelukpa.

NIRÁLÍ, an indigo dyer (Multáni): see Lílári.

NIRANKÁRÍ, a Sikh sect. The term *nirankár*,* "incorporeal" is old in Sikhism, dating back to Bábá Nának himself, who was originally called Nának Nirankári. The sect, however, is a modern one, having been founded by one Bháí Diál Dás, a Khatri of Pesháwar, who established it at Ráwalpindi about 1845. On his death in 1870 his son Bháí Bhara or Darbára Singh succeeded him, and then Bháí Rattá, another son. The Nirankárís worship one invisible God as a spirit who is a hearer of prayer, avoiding idols, and making no offerings to them, to Brahmans or to the dead. They abstain from all flesh and liquor and reverence truth. Pilgrimages are regarded as useless, and neither Brahmans nor cows are to be reverenced. The first day of each month is to be kept holy by attendance at the temple, reading the *Granth*, repentance for sins, and almsgiving. The *Adi-Granth* of Bábá Nának is their sacred book though they also respect the later Gurú- and their writings. Weddings are celebrated according to the Sikh rites, by a *granthí* and not by a Brahman: the bride sits unveiled in public and the pair circumambulate the *Adi-Granth*, instead of fire. Widows may remarry. At funerals also they dispense with Brahmans, and instead of mourning the event is regarded rather as an occasion for rejoicing. The sect has an *amritsar* of its own on the Lei stream near the park in Ráwalpindi, and their dead are burnt there. At their *darbár* or meeting-place in Ráwalpindi town is a shrine of the *Adi-Granth*, where Bháí Diál's slippers are kept and revered. The sect recruits all classes.†

But caste and social status are not affected by conversion. The Nirankárís also inculcate belief in the transmigration of souls; reverence and honour towards parents. Lying, cheating, and using false weights are peculiarly heinous crimes. Smoking is forbidden, but Nirankárís may sell or deal in tobacco. They are said to have curious rites on the birth of children, described as a little reminiscent of Jewish ceremonies. The use of wine and flesh is prohibited; indeed a Nirankári, except in the course of duty as a soldier, may not deprive a sentient being of life. The Nirankári doctrines are exoteric and they gladly explain them to inquirers. Polygamy is prohibited.

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* Sanskr. *nirákár*, "formless."

† Maclagan, § 95.

NIRMALÁ.*—The Nirmalá Sádhús, or "pure saints," are a Sikh order. They originated, like the Akálís, in the time of Gurú Govind Singh, but the history of their foundation is obscure. According to one story a water-carrier was seized by the Gurú's soldiers for supplying their enemies with water during a battle, but the Gurú declared him stainless (*nirmalá*). This account, however, undoubtedly arose out of a confusion between this order and the Sewápanthís, and the more probable version is that Gurú Govind Singh sent three disciples to Benares to learn Sanskrit and designated them, on their return, the "stainless," as being the only learned men among the Sikhs. At first they took the *pahul* and wore white raiment, but they have adhered to the study of the orthodox Hindu scriptures and thereby lost touch with Sikhism. They now wear the ordinary saffron robes of the Indian *faqír*, possibly to facilitate begging, which they profess to avoid as they claim to subsist on offerings voluntarily made. They retain the *kes*. The Nirmalá form a well-disciplined and highly respected organisation. Each monastery is under a *gurú*, while a council or committee periodically visits their societies throughout the Province. Almost always celibate they bear a far higher reputation for morality than most of the other religious orders in the Punjab. Their principal Akhára is at Hardwár, but they also have foundations at Amritsar and elsewhere.

NISHÁNIA, the second of the Sikh *misls* or confederacies. It was recruited from Khatris and Rangreṭhas or converted sweepers and the name is said to mean 'standard bearer' from *nishán*, a standard.

NISOWÁNA, a Ját clan (agricultural) found in Sháhpur, where they held a few villages, and also in Jhang where they are described as pure Ját tribe though in the Census of 1901 they returned themselves as Rájputs. They hold the northern corner of Chiniot tahsil in Jhang between the Lális, Gilotars and the Sháhpur border. They are sometimes spoken of as if they had a dialect of their own, called Nissowáni or Niswáni and are a fine body of men, fearless and bold, with a great reputation for thieving, but formerly described as a prosperous, thriving clan, rich in flocks and herds with scarcely any debts.

NIZÁMÍ, see Chishti.

NOHÁNA, a Baloch clan (agricultural) found in Montgomery.

NOHIL, a tribe of Muhammadans found in Montgomery.

NOHILKE, a Kharral clan (agricultural) found in Montgomery.

NOL, NAUL, a Ját tribe, found in Jhang tahsil and, like the Bhangu, early settlers in that tract. They occupied the lowlands of the Chenab round Jhang before the Siáls. Swarthier than the generality of the people and speaking a more uncouth tongue, their traditions carry them back to Dhan, a Rájá of Bikáner who settled in Jhang while the country was under a Brahman dynasty. Naul was the son of Dhan. The Siáls were for some time, after their arrival in the country, subject to the Naul and paid tribute through them. Always a turbulent and lawless race, they used to be great cattle-owners preferring cattle-breeding to

* Bitterly opposed by the Akális.—Maclagan 108, Trumpp's *Die Religionder Sikhs*,

agriculture and cattle-lifting to either.* Nols have also settled in the Chenáb Colony.

Nonári, (1) a tribe of Muhammadans found in Montgomery; (2) a Ját clan (agricultural) found in Multán: see also under Núnári.

Nono, the title given to any male member of the four noble families of Kuiling, Mane, Pín and Gyungul in Spiti. The title is retained for life, but would be forfeited if its bearer married out of his own rank—an unheard-of thing. The *nonos* rank with the *jos* of Láhul and with the royal family of Ladákh (*Ladákhski (r)yalrigs*). The head of the Kuiling family is recognised by Government as the Nono of Spiti, but he is never known in his own territory by any other title than that of Gyalpo or king. Princesses of the blood are called *shemo*, and the queen is apparently addressed as *shemá*.

The marriage laws are most rigid. The king and the princes must marry in their own rank and, if a bride is not available in Spiti, must ride to Láhul or Ladákh to procure one. The present Nono's (Gyalpo's) great-grandmother, for instance, was a Ladákhi princess. By a special dispensation the daughter of a *nono* may espouse a commoner and yet retain her rank as *shemo*, but it is open to doubt whether, as stated in the article on Chahzang, a morganatic union of this kind would confer the courtesy title of *jo* on the commoner husband.

Norḍahá, a Ját clan (agricultural) found in Multán.

Núhárni, Lúhárni, Núháni, Noháni, etc.—A branch of the Lodi Paṭháns, descended from Núhárnai or Nuh (Noah). He had six sons, Mamá, Maya, Tataur, Shaikh or Paṭakh and Húd (Eber) by one wife, and by another, **Marwat**. The descendants of Shaikh and Húd appear to have mostly migrated into Hindustán and the remnant has been absorbed by the other Núhánis. Mamá had three sons: (1) Yásín or Yúnas, progenitor of the Daulat Khel Pawindas and their kinsmen of Tánk, with their several branches, and of the Hasan Khel: (2) Haidar or Khizr, founder of the Lako, Bárá, Ibrahim and Kod Khels; and (3) Ya'kúb, founder of the Khel named after him.

Maya, progenitor of the Maya Khel Pawindas of Draband had two sons, Loṭ and Son or Yásín, who founded two tribes of those names with 6 and 7 sub-sections respectively.

Tataur had two sons, Aso and Músá, founders of the Khels named after them.

Nún, (1) a Ját clan (agricultural) found in Multán, where they are prominent in the north of Shujábad tahsil. Also said to be a branch of the Bhaṭṭis and to have migrated from some place called Thánewáhan 'near Delhi.' Converted to Islám by the Makhdúm of Uch Jahániáu or Sayyid Jalál they retain the title of Rána. The genealogy represents Nún, Úthera, Kanjar and Kuliár as sons of Rájwaddan and eponyms of as many tribes: another makes Jai and Utera brothers of Nún and Jhakkar son of Jai: see also under Channar. The Nún are also found in Montgomery; (2), a Rájput clan (agricultural) found in Sháhpur; (3) a Gújar clan (agricultural) found in Amritsar.

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* The *Panjábi Dicty.* gives Nolo, *s.f.* (*sic*) as a tribe which answers this description. Clearly Nol is meant. The word appears to be identical with *neola* and *naul*, a mungoose. The latter form is found in Poṭohári.

NÚR, a tribe of Rájputs, now apparently extinct. They are said to have migrated into the Punjab from the Deccan in early times and to have founded Kálánaur,* in the Gurdáspur District. Káhna, a Núr, is also said to have founded Kahnúwán in that district, but Sher Sháh Súr settled a body of Afgháns in the place and they held it under him. Akbar gave Salho, a Harchand Rájput, charge of that part of the country with a grant of 360 villages. The Harchands dispossessed the Afgháns of Kahnúwán and still hold it, the Núrs apparently having disappeared.

NÚR-BAKHSHÍ, a sect found in Báltistán and described by Biddulph (*Tribes of the Hindoo Koosh*, pp. 123-5). Vigne called them Kelunchah.

NÚREKE, NURKE, a Kharral clan (agricultural) found in Montgomery.

NUTKÁNI (NODHAKÁNI), are a Baloch tribe peculiar to Dera Gházi Khán, which holds a compact territory stretching eastward to the Indus and between the Northern Khosa and the Kasráni. The tribe once enjoyed considerable influence and importance, holding rights of superior ownership over the whole of the Sanghar country. But it no longer possesses a political organization, having been crushed out of tribal existence in the early days of Ranjít Singh's rule. But the event is so recent that it still retains much of its tribal coherence and of the characteristics of its race.

NYÁRIÁ, see Niária.

NYEKPA, see Cháhzang.

NYINGMÁ (? NYIMAPA), see Dukpa.

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* Kálánaur however is more probably a corruption of Kálá-nagar and doubtless derives its name from Káleshwar (Shiva) whose temple stands on the old citadel.

O

Obháí, a Jáṭ clan (agricultural) found in Multán.

Oḍh, Uḍ, Oḍ or Beldár.—Beldár is properly the name of an occupation merely; it is derived from *bel*, a mattock, and it denotes all whose calling it is to work with that instrument. But though the common coolie of the Province will often turn his hand to digging, the Oḍ is the *professional* navvy of the Punjab; and the word Beldár is seldom applied, at least as a tribal name, to the members of any other caste, though it seems in more common use in the west than in the east, the Oḍ of the west being generally known as Beldár.* In some places, *e.g.* in Gujrát, the Oḍ or Beldár styles himself a Shaikh, if he is a Muhammadan.

The Oḍ are a wandering tribe whose proper home appears to be Western Hindustán and Rájputána; at least the Oḍs of the Punjab usually hail from those parts. They are vagrants, wandering about with their families in search of employment on earthwork. They will not as a rule take petty jobs, but prefer small contracts on roads, canals, railways, and the like, or will build a house of adobe, and dig a tank, or even a well. They settle down in temporary reed huts on the edge of the work; the men dig, the women carry the earth to the donkeys which they always have with them, and the children drive the donkeys to the spoil bank. In the Salt Range tract they also quarry and carry stone; and in parts of the United Provinces they are said to be wandering pedlars. They eat anything and everything, and though not unfrequently Musalmans, especially in the west, are always outcast. They have a speech of their own called Oḍki or in Multán Oḍakki, which is very probably nothing more than the ordinary dialect of their place of origin. They wear woollen cloths, or at least one woollen garment. They claim descent from one Bhagírat who vowed never to drink twice out of the same well, and so dug a fresh one every day till one day he dug down and down and never came up again. It is in mourning for him that they wear wool, and in imitation of him they bury their dead even when Hindus, though they marry by the Hindu ceremony. Till the re-appearance of Bhagírat they will, they say, remain outcasts. They are said to claim Rájput or Kshatriya origin and to come from Márwár. They worship Ráma and Siva† like the Pushkarna Brahmans who are sometimes said to be themselves Oḍs by descent. The Oḍ are, for a vagrant tribe, singularly free from all imputation of crime. They are distributed pretty generally throughout the Province, but are most numerous in Lahore and along the lower Indus and Chenáb, and least numerous in the hills and submontane districts. But a writer who gives a good account of their methods as 'professional navvies' says they are principally found in the Jumna tracts.‡

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* Mr. Christie, however, was assured that there are large communities of professional Beldárs who are *not* Oḍs. They are generally Musalmán in the Punjab proper and Hindu in the eastern districts; they are not outcasts, have fixed habitations, and work as carriers with their animals when earthwork is not forthcoming. It may be that the Musalmáns returned in our Census tables belong to this class; as Oḍ and Beldár have been confused.

† Wilson's *Indian Caste*, II, pp. 114, 139, 169.

‡ P. N. Q. III, § 634.

At an Oḍ wedding in Multán branches of a *jaṇḍi* tree are cut, and the bridegroom is made to touch the bride's knee with his own on the spot. An ornament called *chandan hár* is tied round the pair's knees, which are then touched with a club. No Brahman is called in on this occasion, but Brahmans are said to be employed on all ceremonial and religious occasions, the *parohit* getting a rupee at a wedding. Oḍs in Multán wear the *choṭi*, but no *janeo*. They are said to abstain from eating an animal called *giráh* (*kirá*, snake), but may eat everything else lawful to Hindus.

In the lower part of Outer Saráj, in Kullu, on the north bank of the Sutlej the Oḍs appear to form a separate caste. They are a menial class, higher than the Lohárs, with whom they will smoke and drink water, but will not intermarry, and higher than the Barehís with whom they will smoke, but will not drink water; and lower than the Thávís who have no social intercourse with them. The occupation of the Oḍs, however, is the same as the Thávís, namely, house-building. They are not apparently found in the adjoining parts of the Simla Hill States, south of the Sutlej, or elsewhere in Kullu.

Oḍhána, a Jáṭ clan (agricultural) found in Multán.

Oesí (? Waisi), a Jáṭ clan (agricultural) found in Multán.

Ogar, see under Jogi.

Ojala, a Jáṭ clan (agricultural) found in Multán; also in Kapúrthala.

Ojh, a Jáṭ clan (agricultural) found in Amritsar.

Ojhá, a Hindu school-master. (Multani). *Panjábi Dicty.*, p. 832.

Okhal.—A Jáṭ tribe found in Jínd. They offer a piece of coarse sugar, *bheli*, to their *jatherá* at marriage.

Olakh, a Jáṭ clan (agricultural) found in Amritsar. See Aulakh.

Olak, a Jáṭ clan (agricultural) found in Multán.

Omara, a Jáṭ clan (agricultural) found in Multán.

Orakzai, Wrukzai.—A Paṭhán tribe. Like the accounts of many another Paṭhán tribes, an account of the Orakzai is rather curious reading, the bulk of it being often devoted to showing that the tribe is in the main not Paṭhán at all, but something else. The Orakzai have several foreign sections, *e.g.* the Sheikhan (No. 10 in the appendix below), and several aboriginal or 'Tírahi' sections. If indeed we exclude all the sections whose Paṭhán origin is doubtful, the pure Paṭhán element is very small.

The origin of the Orakzai.—The Orakzai is a tribe of obscure origin, and it is doubtful if they are true Afgháns, though they are said to belong to the Karlanrai race, being descended from Kadi, the younger son of Karran, as are the Dilazák. The tribe itself claims descent from a Persian prince, Sikandar Sháh who was exiled, (*wrukzai*, lost or exiled) from his father's kingdom, and took refuge with the Muhammadan king of Kohát by whom he was employed to subdue the Tíráhis of Tíráh, who were then Hindus or non-Afgháns, ruled by various *rájás*, and divided into two branches—Dilazák and Parbali. Sikandar Sháh conquered the Tíráhis, and on the death of the Kohát

king claimed that region as his son-in-law, but was opposed by Banga, a Ḍum or musician of the Persian court who had been despatched in search of the prince, but had passed himself off at Kohát as his brother, and obtained the second daughter of the king in marriage. Failing to conquer Banga, Sikandar Sháh returned to Tíráh and married a Tíráhi woman as his second wife. After his death his descendants waged constant wars with the Bangash or descendants of Banga, until the plain country was allotted to the latter and the hills to the Orakzai.

Bellew assigns a common origin to the Orakzai, Afrídi, Bangash, etc., and says the Bangash were ousted from Zurmat in Wazíristán by the Ghiljis (*sic*) and driven into Kurram, and thence into Míránzai and Kohát, whence they expelled the Ghabris, Safis and Mangaris—three non-Afghán tribes, of whom the first may be the modern Ghebas of tahsil Pindi Gheb in Ráwalpindi. The Orakzai include, however, several tribes such as the Shaikhán, of Gardez in Wazíristán, the Mishtias and Ali Khels, both originally Yúsafzai, and the Malla Khels, of Ghilzai descent, who are not true Orakzai. These tribes, however, are not Shias, for that sect is practically confined to the Muhammad Khels, who included the tribes shown in the margin, though the Tazi, Bar And and Lar And—three *hamsáya* or vassal sections of the Tíráh Sturi, or Afzal Khels in Tiráh, are also Shias. The Muhammad Khels are descendants of Bázíd according to the tribal pedigree, and it is interesting to trace their connection with the shrines of the South-West Punjab, for the Sipáyas have two shrines, one at Usi, a *ziárat* of Pír Kamál Sháh, a grandson of Makhdúm Jahánian of Uch in Jhang, and the other a shrine of Pír Saidán Sháh, a cousin of Makhdúm Isá of Bilot in Dera Ismail Khán.

Bar Muhammad Khels.
Mani Khel.
Sipáyas.
Abdul Azíz Khel, of the Kamál Khel section.

I.—Organisation.

Sectarian groups.—The most important principle would appear to be the religious or sectarian one. The Shia Muhammad Khel appear to be quite distinct from the other Orakzais, who are thus divided into two main groups, Shia and Sunni by religion. But the religious principle operates also to split up the main groups into religious sections, a good example of this being given by the Isá Khel (No. 4 below), who now form a distinct section. Lastly within each section we find still smaller sections or sub-sections with names which show that they have been formed owing to sectarian differences, at least this is the only way in which we can account for names like Naqshband Kor in No. 6, Bábá Nmási in No. 8, Khwája Khel in No. 12, and some others. Thus it seems clear that religious or sectarian influences are constantly at work to split up the natural divisions of the tribe.

Territorial groups.—There are only a few of these among the Orakzai, *viz.* the Sweri and Pitáo divisions of the Alisherzai, No. 14, and the Báráh and Tíráh Sturi Khels, of No. 19. Bizoti (No. 18) is also apparently a territorial section.

Ethnic groups.—These again are not very numerous. There is a Hindki Khel in No. 2, and Tiráhi Khels in Nos. 10 and 20.

It seems probable however that these are not the only principles on which groups are formed. The Lashkarzai clan and the Sipáya section (No. 22) may point to a by-gone feudal or military organisation in certain clans. Still the fact remains that by far the most important factor in the organisation of the Orakzai is the religious or sectarian one.

II.—Social Customs.

Houses and villages.—Dwellings are usually constructed of stone in mud with courses of timber at intervals. In Tírah the houses are, as a rule, of 2 or 3 storeys, each storey being not more than 10 ft. in height. Cattle are kept in the lower storey: while the second is the living room. The uppermost is a tower for defence, though sometimes it is only an open verandah on the roof, where the women sit and spin. In many cases there is only one room in each storey, in which case all the inmates sleep together. In the houses of the richer classes there are 2 or even 3 rooms on the ground floor and second storey. Almost every house has large corn-bins of baked earth, usually wholly or partly under ground. Orakzai villages generally consist of houses built together, whereas, in Maidán, the Afrídis reside in scattered hamlets, each man living apart with his immediate relations and dependents. Afridi houses are, as a rule, much better built than those of the Orakzai. The Orakzai villages have the houses facing inwards, and these are entered from outside by small openings.

Food.—Two meals are taken, one in the morning, the other at evening. The staple food is maize bread, eaten with *dál*, vegetables or butter-milk. Wheaten bread is a luxury. Rice is used on all ceremonial occasions, when it is eaten mixed with *mung*. Meat is only eaten occasionally, *e.g.* at the Id, or to do honour to a guest. The Orakzais are not so particular about their food as the Afrídis.

Dress.—The Orakzai garb is that of the ordinary Paṭháns among the men. There is not much difference between Sunnis and Shias or between Orakzais and Afrídis, but the Shia Orakzais generally wear clothes of a dark *kháki* colour, while the Afrídi Shias wear white. Shoes are almost unknown. Sandals made of dwarf-palm are worn. An Orakzai woman wears a head sheet, a *khat* and trousers. The *khat*, presented to her with her trousseau, is used only on ceremonial occasions. It is a long garment like a night gown extending from the neck to the legs, and is made of country cloth, dyed dark blue. It is tight to the waist and loose below. Red chintz of country manufacture striped with yellow, or white, is stitched over the back and sleeves of the *khat*, the front and skirt being covered with an embroidery of red and white wax-work (*chikan*). Younger women also stitch silver coins on the front of this garment. The trousers are made of coarse country cloth, dyed black with red spots. This garment is loose to the knees, below which a piece of striped red cloth (*pacha*), six feet long, with an embroidered edge of red, yellow or green silk, is sewn. These *pachas* are turned over and over three or four times to form a kind of tight gaiters, and this performance often occupies a quarter of an hour. The *pachas* last longer than the upper portion of the trousers, which have to be renewed much oftener.

Among the Daulatzais the women do not use the *pachas*, and wear instead loose trousers with a string or button to fasten them over the ankles. The better classes wear a *khat* and trousers of long cloth, or *márkin*, in summer, but use coarse cloth for these garments in winter. The head sheet of the younger women consists of a piece of country cloth, dyed black or dark blue, 2½ yards long by 1¼ yards broad, with a broad border of yellow and red silk on the narrow side. Elderly women wear a striped black and white head sheet with a narrow border of red silk. In the case of poorer women fine red cotton thread is substituted for silk in the borders. Unmarried Orakzai girls wear white trousers without gaiters (*pachas*). There is not much difference in dress between Afridi and Orakzai women. The former use more wax embroidery than the latter, and the Afrídi women's trousers are dark red in colour without spots. They also fasten these garments lower down in the waist, and wear longer *pachas* than the Orakzai women. The use of henna, or antimony, is not common among Orakzai women, except with the Ali Khels and Alisherzais. Generally speaking, Orakzais are much more slovenly in their dress than Afrídis. An Afrídi can be distinguished from an Orakzai at a glance by his dress, except perhaps the Aka Khel Afrídis, whose mode of dress closely approximates to that of the Orakzais.

Jewellery.—Orakzai women do not wear jewellery, and their ornaments do not differ much from those worn by Paṭhán women in British territory. The following are the principal articles:—

Large ear-rings, *deodi*, silver.	Necklet, *ogi*, silver.
Small ear-rings, *skanri*, silver.	Frontlet, *chingakh*, silver.
Small nose-ring, *chárgul*, silver.	Bracelet, *wakhi*, silver.
Small nose-ring, *náta*, gold.	Chain, *garewán*, silver.
Large nose-ring, *pizwan*, gold.	Necklace, *nimboli*, gold.
Neck ornament, *haiqal*, silver.	Rings, *gutti*, silver.

A few of these ornaments require special notice. The *deodi* is worn in the lower lobe of the ear, and the *skanri* in the upper portion. The *pizwan* and *náta* are only worn by the richer classes. The *náta* is worn on the right side and *chárgul* on the left side of the nose, and the *pizwan* below, in the nostril ridge. The *haiqal* consist of three flat, roughly decorated, silver ornaments, about an inch and a half square, which are strung together and worn over the breast. The *chingakh* is an ornament of fretted silver worn over the forehead by women of means. The *garewán* which is a distinctive Orakzai ornament is an arrangement of silver coins and chains with tasselled ends, and looks very effective, especially on a gala dress of wax-embroidered cloth. The *nimboli* consists of a gold cylinder, which is strung with beads, and worn round the neck. The *haiqal* is presented to a girl by her fiancé on betrothal, and at the time of her marriage the *ogi* is given to her by her parents. The *garewán* and *wakhi* are generally supplied by the husband just before marriage. The girl usually acquires the *skanri* and *chárgul* in her parents' house in childhood. The other ornaments are supplied by her parents or husband, as their means may admit. All the ornaments are worn by the bride at the wedding, and generally for a period of five months after the ceremony. Then they are laid aside, and only used on occasions of rejoicing, except the *wakhi*, *ogi*, and *skanri*, which are always worn.

Birth, naming, and circumcision.*—A pregnant woman among the poorer classes does not desist from her menial duties of bringing grass and wood from the hills until the last month of her pregnancy, when she generally remains at home. The period of confinement is very short, and child-birth is as a rule easy among these tribes. After delivery the lying-in woman remains in bed for only three days, but she refrains from doing any work for a week. After the lapse of forty days she resumes her usual occupations. No notice is taken of the birth of a female child, but the advent of a boy is made the occasion of rejoicing. Drums are beaten by Ḍúms, who receive a present of Rs. 5 (Kábuli) and *gur* and raisins, to the value of from Rs. 2 to 8, are distributed among the friends, who come to congratulate the family. Among the Sunni clans the custom of drum-beating is dying out owing to the restrictions of the Mullâhs, who taboo this form of amusement, but it still flourishes among the Shia sections. Female children are named by their mothers, or grandmothers, without any formal ceremony. Names are given to male children from 10 to 20 days after the birth in consultation with *mullâhs*, Sayyids or *faqírs*. Boys are circumcised between the ages of two and four. This ceremony is celebrated by a feast of rice and *ghi* in places where rice is abundant, as among the Daulatzais. In other localities, as among the Ali Khels, *gur* and raisins are distributed among the friends, relations and neighbours of the parents.

Betrothal and marriage.—As a rule among the Orakzais, children are not betrothed until they attain puberty, and marriage quickly follows betrothal. Marriages are usually determined by considerations of family convenience. It is a common practice for a man to marry his first cousin, in which case an exchange of betrothals is generally effected. The *rasmâna* for marriages between relations is fixed at from Rs. 100 to Rs. 240 (Kábuli). Besides this, food, clothes and ornaments have to be supplied. The quantity of food to be supplied, which consists of *ghi*, rice, *gur*, maize, wheat, *mung*, salt and henna, varies according to the number of guests to be fed. Clothes to the value of Rs. 10 and ornaments worth Rs. 60 are also furnished. When a girl is not married to one of her kinsmen, the following arrangements are made preliminary to the betrothal. Some women of the boy's family first visit the house of the girl's relations, and return after satisfying themselves as to the suitability of the match. Overtures are then made by the boy's family, and, if these are favourably received, the marriage settlements are made. Some elders from the boy's village, accompanied by a few women of his family, next proceed to the girl's house on a night appointed for the purpose, and the terms of the marriage settlement are announced. This deputation, which is feasted at the expense of the boy's parents with *gur* or, in the case of well-to-do people, with goat's meat, generally succeeds in procuring some reduction of the *rasmâna* demanded for the girl, which varies from Rs. 200 to 700 (Kábuli) according to the position of the parties and the attractions of the girl, Rs. 300 being the usual amount. In addition to this, food, clothes and ornaments have to be supplied, the

* "The spokes in the sun's disk are compared to brands; and it *used to be* the custom with the Afghan tribes to *brand the forehead* of a child born in an unfortunate or unlucky hour, to drive misfortune away." (Raverty's *Poetry of the Afgháns*, p. 316.) No survivals of such customs or ideas are reported.

cost of which also depends on the means of the parties. The amount of *rasmána* agreed upon is either paid at once, or in moieties, half at the betrothal, and half at the time of the marriage. The betrothal is then considered complete. The marriage, which may, or may not, immediately follow the betrothal, is not usually celebrated until the full amount of *rasmána* has been paid up. Boys are generally married at 18, and girls at 15 years of age. On the day before the date fixed for the marriage it is obligatory for the families of both bride and bridegroom to feast the residents of the village or quarter in which they reside.

There is nothing special to note in the marriage ceremony, which is the same as that which prevails among Muhammadans in British territory. As, however, ponies are scarce among the Orakzais, the bridegroom generally travels on foot to the bride's house and not on horseback, as elsewhere. The bridal procession moves along to the music of pipes and drums, and, at intervals, guns are discharged. At the weddings of well-to-do persons dancing boys, *lakhtai*, are also employed. Among some Sunni tribes, such as the Mámozais, in which the influence of the *mullához* is preponderant, the wedding is performed without dancing or music. On reaching the bride's house the marriage party, as well as the people of the bride's village, are feasted on food previously supplied by the bridegroom. If the bridegroom's village is not at too great a distance, the bride is generally taken home by him on the day of the wedding after the ceremony. At weddings the women of the village assemble in the bride's house and sing epithalamia, called *sandras*.

Orakzais have no objection to marrying Afghán women, but of course would not marry one of their daughters to a non-Afghán. In the same way it is said that they object to giving daughters in marriage to Afrídis, though they take Afrídi women as wives without hesitation. The lower Orakzais such as the Mishtis, Mulla Khels, and Sheikháns are generally reluctant to give daughters to the Upper Orakzais, such as the Mámozais and Alisherzais, though the reverse is often the case. The reason assigned for this is that the former are supposed to be better off.

In the case of the remarriage of widows, the *rasmána* varies according to circumstances, but it is as a rule less than that demanded for a virgin, and no ornaments, food or clothes (*kharch khorák*), are supplied. In the case of a widow the *rasmána* becomes the perquisite of her late husband's heirs, who often marry her themselves. An Orakzai usually marries one wife at a time, though, if he is rich enough, he may indulge in a plurality of help-meets. A man with a childless wife often takes another wife to bear him sons.

The sale of wives is uncommon among the Orakzais, and is regarded as a disgrace. If the husband cannot put up with his wife on account of her misconduct, incompatibility of temper, etc., he sells her to some one living as far off as possible. Again, a widow is sometimes sold when her husband's heirs are unable to come to an amicable arrangement about the disposal of her hand.

Adultery and divorce.—Adultery is not common and is avoided as being a fruitful source of feuds. If the guilty pair are caught *flagrante delicto*, both are generally killed. In other cases a feud arises, the injured husband is entitled to take two lives, and the woman becomes the property of the seducer, or his family. If the family of the injured husband is too weak to prosecute the feud, the wife is divorced and sold in some distant place, and compensation is exacted from the seducer.

A settlement can only be effected on the following terms. If the seducer is not killed, he has to pay the value of two lives at the rate of Rs. 360 (Kábuli) each, plus Rs. 75 as *sharmána*. In the case of the seducer's death, the value of one life, or Rs. 360, plus Rs. 75 as *sharmána*, is taken from his heirs and the feud is ended. Among the Mishtis no *sharmána* is exacted, and, if both the erring wife and her paramour are killed, no feud results, and no further demand is made on the latter's heirs. In some cases, where the seducer is poor, the amount of compensation is reduced by mutual consent, but is never less than Rs. 240 (Kábuli). The custom, however, of accepting compensation for a wife's dishonour is rare among the Orakzai, who regard it as a disgrace. Divorce is not common and is only resorted to in exceptional cases, and never for purposes of gain. The practice is said to be rare among the less civilised tribes, like the Ali Khels, but fairly common with the Sheikháns and other sections, who have more frequent intercourse with British territory.

Dower.—The amount of dower varies from Rs. 15 to 101 among the Orakzai, and is invariably paid in full before the celebration of the marriage. The usual dower among Shias and some of the Sunni clans is Rs. 101 for a virgin, and Rs. 50 for a widow (Kábuli). In poor families, and in some exceptional cases, the dower of a virgin is reduced to Rs. 50. Among the Ali Khels, who are a poor tribe, the dower is fixed at Rs. 26 or 31, or in rare cases Rs. 60 (Kábuli).

Burial.—The funeral ceremonies are the same as in British territory. The *janáza* or funeral procession, however, is only preceded by *mullábs* carrying three Qoráns, and never more. *Guṛ* also is substituted for sweetmeats at the burial of children. *Skát* or alms are distributed to the *mullábs*, and a feast is given to the friends of the deceased after the *janáza* ceremony, but not generally on such a large scale as is the custom in Kohát. The Orakzai cemeteries are not so neatly kept as those in Afridi limits, where blue, white and yellow iris flowers are planted over the graves. This pretty custom is only occasionally practised among the Orakzai clans. The body in the grave is covered with a layer of short sticks, *shami*, the interstices between which are filled up with wet mud. The grave is then built up on four sides with three layers of dry stones, the space within being filled up with dry earth. The head of the corpse is always placed to the north, and the grave of a female is dug deeper than that of a male. Over the grave tombstones are placed, carved or plain, according to the person's means. Occasionally, pieces of wood, 2 feet long by 6 inches broad, are substituted for tombstones, and in some cases these are rudely carved and decorated on the top with the figures of birds. A man's grave has only two tombstones, one over the head and the other

over the knees, the first with its edges facing north and south, and the second similarly turned east and west. A woman's grave has three tombstones over the heart, navel, and knees, all of which are parallel, and face north and south with their edges east and west.

The graves of *mullâhs* are distinguished by a white flag stuck on a stick at the head and a *kuza*, or water pot, in the middle. *Shahîds*, or martyrs for the faith, are also admitted to the privilege of a flag on their graves. These are mostly white, or red and white.

Inheritance.—The rule of primogeniture does not obtain, all the sons being entitled to an equal share in their father's property. The father has a right to will away his whole property to one son to the exclusion of the rest, but this is very rarely done. All the sons are bound to join in the funeral expenses of their father, and, if any fails to do so, his share of the property, moveable and immoveable, is reduced by this amount The rules regarding succession are generally the same across the border as in British territory, devolution of property being regulated on the *pagwand* system. The only important difference is that a widow has no interest in her deceased husband's property, which devolves integrally on the next of kin, whose transferable property she becomes. If she is young and attractive, the heir weds her himself, or marries her either to one of his relations, or to an outsider. If she is old, and without any marketable value, she is maintained by the heir, and in return is bound to perform household duties. There is a curious custom, however, in vogue among the Khadizais, under which women have equal shares with men in the property of a deceased relation.

Partition.—Among the Orakzais the following clans still preserve the system of *vesh* or periodical partition of land :—

(1) Khadizais.
(2) Isa Khels.
(3) Bar And Khels.
(4) Lar And Khels.
(5) Shaokanris.

Among the Khadizais the custom of *khula vesh* is in vogue, by which every person, male or female, is entitled to a share in the land. Women, when married within the tribe, carry their shares with them, but should they marry into another tribe, their shares revert to their own clan. The lands of the Khadizais are generally divided every third year. The other clans named pursue the system of *band vesh* by which the *male members only* of the tribe possess shares. The Isa Khels divide their lands every five years, the Bar and Lar And Khels every three years and the Shaokanris every 8 to 15 years.

Hospitality.—The Orakzais regard hospitality as a sacred duty. Sunni Orakzais having no *hujras* put up a guest in the village mosque. Shias however have *hujras*. The inviolability of a guest is strictly observed, a matter in which the Orakzais contrast favourably with the Wazírs.

Amusements and Festivals.—The Orakzais observe the usual Muhammadan feast days, and the Nauroz which is essentially a Shia festival. On some occasions, *e.g.*, the Shab-i-Barát, large bonfires (*katamirs*) are kindled by boys, to the accompaniment of volleys. On

festive occasions the *bulbula* is also danced round a bonfire, as among the Bangash. Drum-beating is another common form of displaying joy, though the *mullâhs* discountenance it. Drums and *sarnais* are the chief musical instruments, the *rabâb* being rare. Their games are *sakhi, pataghunai, chindro* and *kuni*, the last alone being played by adults.

Shias smoke tobacco in a *chilam*, but among the Sunnis the *mullâhs* discourage smoking. They also discourage the use of *charas*. Opium and *bhang* are unknown.

The blood-feud.—The usual rules appear to be in force. *Kanrai kegdan*, lit. 'to place a stone,' is the term for a truce.*

War-flags.—All Orakzai *lashkars* are accompanied by standards which form rallying points in battle, and which are never allowed to fall into the hands of the enemy, if this can be avoided. A flag is triangular in shape, with tasseled ends, and is usually made of calico of the size of a head sheet, cut diagonally across. They are made by women, and are embellished in the centre with different designs, such as a cross, *swástika*, or the prophet's hand, the last being sometimes provided with six fingers and sometimes with five.†

These designs are commonly worked in cotton (red on a white ground, or *vice versâ*), or more rarely embroidered in silk. As a rule, the flags are not ornamented with the *kalima* or verses from the Korán, nor is the flag blessed by a *mullâh*.

Clientship.—All Hindus live as *hamsáyas* under the protection of a powerful *malik*, called their *náik* or patron. When accepted as a *hamsáya* a Hindu slaughters a sheep or goat as an offering to the *náik*, this ceremony being called *lokha warkawal* or *bhanda dena*, lit. 'to give a vessel.' *Náiks* are seldom changed and even a widow may succeed to the position of a *náik*. One of the duties of a *hamsáya* is to lend money to his patron at reasonable interest. The loan is scrupulously repaid.

Hamsáyas pay the following dues:—

(*i*). *Gang*, on the occasion of a marriage in the *hamsáya's* family—*Rs.* 20 or 30 to the permanent *náik*.
(*ii*). *Darwáza*, or door tax: Rs. 5 to the *náik* in, or near, whose house the *hamsáya* is living, on a similar occasion.
(*iii*). *Henna* is offered to the *náik* at the Id and some meat given in return.
(*iv*). At a marriage in the *náik's* family the *hamsáya* presents sugar or sweetmeats, receiving a present in return.

The Hindus.—The Hindus speak Hindki in their own families, using Pashto in conversation with Muhammadans. They wear red stripes in their white trousers, silk or cotton needlework of the same colour on

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* The origin of the phrase cannot now be traced but there used to be an analogous custom in Rájputána, which may suggest an explanation. In Rájputána, in ancient times, when a boundary dispute was settled, a stone was set up on the line agreed upon with an inscription detailing the terms of settlement, and calling down curses on the party who was guilty of infringing it. In former days inter tribal quarrels most frequently related to disputed boundaries, and it is possible that the phrase in question recalls a time when a stone was actually erected to mark the settlement or temporary cessation, of such a feud.

† The spread hand is supposed to denote the Panjtan, and thus to be a Shia emblem. (N. I. N. Q. §§ 42 and 747.) The significance of the hand in this case is not explained.

the collars and sleeves of their shirts, and a red fringe to their turbans. The Hindus generally marry in their own castes, as Khatris with Khatris, and Aroṛas with Aroṛas, and inter-marriage between Hindus and Sikhs is not uncommon. Brides are scarce and cost Rs. 500 to 400. There is however no divorce.

The Hindus are *sewaks* or followers of the Jogi ascetics. Some Sikhs are *kesadhári* or followers of Gurú Nának and disciples of the Bedi families, but they seldom receive the *pahul* or observe Sikh rites, and they eat meat of animals killed by *kutha, i.e., halal'd* in Muhammadan fashion. Other Sikhs are *sahjdhári* or *mona* and followers of the Sodhi families, but differ little from the others.

Dependants.—The Hindus and Sikhs are mostly shopkeepers or pedlars. The Orakzais have also the following *kârigars*, artizans who are non-Afgháns :—

1. Potters, too few to supply the demand.
2. Dyers, chiefly among the Mishtis and Ali Khels.
3. Goldsmiths, one or two families in each clan. The Mámozais have a separate *kandi* or sub-division of goldsmiths.
4. Blacksmiths and carpenters. Almost every village of any size has its own blacksmith and carpenter, but in some places the same man discharges both functions.
5. The Dúm or barber, who has several functions to fulfil, being a drummer at festivities, etc., and a go-between in feuds.
6. Weavers, who are all Orakzais, as weaving is an honourable calling. They also clean cotton.

All the above classes, except the last, are, as a rule, *hamsáyas*. Only Nos. 4 and 5 however are paid in kind, the rest being paid in cash.

It will be observed that there are no scavengers, workers in leather, or midwives.

Appendix of Orakzai clans.

ISMAILZAI.—1. Rabia Khels.* This clan has six sections or *khels* :—

i. Payao Khel.	*iv.* Farukhsháh Khel.
ii. Babbi Khel.	*v.* Ayáz Khel.
iii. Afzal Khel.	*vi.* Brahim Khel, a *hamsáya* section.

This clan is noted for its fair complexion, blue eyes and brown hair. The first 5 sections alone are true Rabia Khels. The Payao has 4 *nmásis*, the Afzal and Farukhsháh 3 each, while the Babbi *Khel* has 4 sub-sections called Dallak Beg, Haidar Beg, Waz Beg and Khan Beg.

2. Akhel : with three main sections :—

Masan Khel.	Mandra Khel,† and
Sarki Khel, Wazírs, not true Orakzais.	Hindki Khel, a sub-section.

The Masan Khel contain 3 *kors*. The other sections being divided into *khels* or *nmásis*.

3. Mámazai : with five main sections :—

i. Machi Khel.	*iv.* Khwas Khel.
ii. Miro Khel.	*v.* Khadi Khel.
iii. Sikandar Khel.	

The Mámazai are also called Darradár, 'the people holding a ravine,' *dara*, or serrated ranges in the form of a jaw (*darrah*). Each *khel* is divided into several *nmásis*.

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* Ziárat Makhadi is the reputed ancestor of the Rabia Khels.

† Ziárat Akhan Sáhib, the ancestor of the Dallak Nmási, a sub-section of the Mandra Khel, is held in high repute by all the neighbouring tribes.

4. Isa Khel:* also called Faqír. They are inviolable and their curse is much dreaded. They have four main sections:—

Gawar Nmási.	Kali Khel.
San Khel.	Miru Khel.

This division has no sub-sections.

5. Khadizai: with seven sections:—

i. Nur Sher Kandi.	*v.* Miru Khel.
ii. Malam Nmási.	*vi.* Bahádur Khan Nmási
iii. Ahmad Khel.	*vii.* Tarkhan Khel.
iv. Ramdad Khel.	

No sub-sections.

6. Sadda Khels: with five sections:—

i. Naqshband Kor.	*iv.* Faríd Khel.
ii. Kabir Khel.	*v.* Mohammad Khel.
iii. Sulemán Khel.	

No sub-sections.

7. Brahím Khels:—

i. Zare Nmási } *Hamsáyas* of the	*iii.* Shah Mansúr Khel } *Hamsáyas* of the
ii. Tal „ } Rabia Khels.	*iv.* Madda Khel } Ali Khels.

8. Ali Kheis:† with seven sections:—

i. Khwája Hawás Khel.	*v.* Matanni Khel.
ii. Jasrat Khel.	*vi.* Tskarai Khel. } *Hamsáyas.*
iii. Aimál Khán Khel.	*vii.* Bábá Nmási Sayyidán. }
iv. Zanka Khel.	

The Ali Khels are Yúsufzai by race. The Matanni came from Kufa, and are closely connected with the Khalíl village of Matanni in Pesháwar. The Tskarai are by origin Ghilzais of Wardak. The Bábá Nmási are Sayyids who are Shias, as are also said to be the Sarwar Nmási, Brahím Nmási, with half the Khwája Nmási sub-sections of the Churi Khel, Khawája Hawás Khels. This tribe are all weavers by trade, and will only give daughters to weavers or to men conversant with some useful trade or to soldiers.

The Khwája Hawás Khel section has six sub-sections called *khels*. Nos. ii, iii, iv, v and vi are also divided into *nmásis* or *khels*: and vii has three sub-sections, Mir Niyámat, Mir Sháhwali and Mir Karím.

9. Mishti:‡ with six sections:—

i. Darui Khel.	*iv.* Drewandi (Wandgrai).
ii. Hassanzai.	*v.* Utmáni } *Hamsáyas.*
iii. Khumarai (Haidar Khel).	*vi.* Mámizai }

The Mámizai were originally a sub-section of the Mámazai Daradár tribe, but were expelled by the Ismailzai division for flaying a calf alive, whence they are known as the Khichan or dirty clan. Each section contains two or more *khels* or sub-sections, but the Drewandi have three sub-sections, Mamarzai, Dad Khel and Bahlolzai. The Drewandi appears to be a sectarian division.

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* The shrine of their ancestor at Ziárat Jhandasam is the principal shrine of the Rabia Khels. No. 1 *supra*.

† Ziárat Panjtan is reverenced by Sunnis and Shias alike. Vows are made for sons.

‡ Ziárat Mullah Hosain.

10. Shaikhán :* with three sections :—

i. Bázíd Khel.
ii. Samozai.
iii. Umrzai, including a Tíráhi or aboriginal sub-section.

The Shaikháns are said to have come originally from Gardez in Wazíristán. The Shaikhán sections are also divided into *khels*.

11. Malla Khels :† with three sections :—

i. Qutab Khel.
ii. Azíz Khel.
iii. Char Khela. Zakri Khel.

This tribe is of Ghilzai origin, or according to one tradition descended from a Shirázi *mullah* by a Bizoti woman.

Like No. 10.

12. Massozai :‡ with three sections :—

i. Landizai { Mastu Khel. / Abdul Mizzi. / Asha Khel.
ii. Khwája Khel.
iii. Alizai, with three *khels* and one *sat*, with four *kors* and one *khel*.

LASHKARZAIS.—13. Mamozais :§ with five sections :—

i. Adu Khel.
ii. Sipoh.
iii. Abdurrahmán Khel.
iv. Abdurrahím Khel.
v. Mir Kalán Khel.

14. Alisherzais : with two main divisions, sub-divided thus :—

1. Sweri or Northern.
2. Pitao or Southern.

Umar Khan Khel.
Masar Khel.
Mir Ahmad Khel.
Kaisa Khel (*Sweri only*).
Bain Khel now *hamsáyas*, though once a separate section.

There is a Khán Khel in the Pitao division, and the first Khán is said to have been Saádat Khán, son of Wiláyat Khán, Wazír of Yárkand.

15. Bain Khel :‖ now incorporated in the foregoing and rapidly becoming extinct.

DAULATZAIS.—16. Utmán Khels :¶ with two sections :—

i. Fateh Khán Khel.
ii. Baranka Khel.

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* Ziárat Shaikh Mahmat Nikka, the ancestor of the Shaikháns

† Ziárat Karm Iláhi or Nikka Tang, on the hill so named.

‡ *Ziárat Jao Daryah.*—This shrine is believed to be the tomb of the prophet Lam (Lamech), and is much venerated by the surrounding tribes. To make seven consecutive visits to it is said to be a specific for rheumatism.

§ Ziárat Bain Nika near Bain Khel is much venerated by Sunnis : and a horseman must dismount when passing it. Produce may be deposited here in perfect security, as a thief would be punished with paralysis. This is the shrine of the Sweri Alisherzais. The Pitaos have the Ziárat of Ali Safi, the ancestor of the Ghurbinais, which is venerated by both Sunnis and Shias, and at which vows are made for sons.

‖ *Ziárat Shah Darwesh.*—This shrine is held in much respect by Sunnis. A stone taken from the shrine is said to bring instant relief in cases of fever.

Ziárat Gutu Khel.—On the bank of the Khanki. This shrine is said to be visited by both Muhammadans and Hindus, and like many others is much used for the safe custody of grain or other property.

Ziárat Mián Wali Bába.—This is a venerated shrine, a visit to which is believed to cure madness. Such, indeed, is the respect inspired by the departed saint that even wolves and leopards come to pay obeisance at the shrine, and depart without causing any injury to their human fellow-worshippers.

¶ *Ziárat Shaikh Babarki at Balandar.*—It is stated that the Utmán Khels on proceeding to their summer settlement leave all such property, as they do not require for their immediate use, within the precincts of this shrine, and find it intact on their return next winter. The people believe that any one violating this shrine by appropriating property deposited therein is sure to die. Even birds picking up grain inside the sacred precincts meet this fate! This holy man is said to have been a Hassan Khel Afrídi and to have settled in Balandara 200 years ago.

17. Firoz Khels :* with two sections :—

i. Jaisal Khel. | *ii.* Sarang Khel.

18. Bizotis : with four main sections :—

i. Kambar Khel.
ii. Yar Kuli Khel.
iii. Chawar Khel.
iv. Mir Kuli Khel.

Bizoti : from, apparently, Bizot, one of their settlements.

19. *Alizais*, or *Sturi Khel* : divided into—

1. Tirah Sturi Khel.
2. Bara „ „

The real Sturi Khels had two sections :—

1. Lálbi Khel, descendants of Lál Beg (now almost extinct).
2. Afzal Khel, settled in Bára.

The Tíráh Sturi Khels have now three *hamsáya* sections :—

i. Tazi Khel
ii. Bar And Khel } All Shias, except the Anjanni sub-section of the Lar And Khel.
iii. Lar And „

The Bára Sturi† or Afzal Khels have eight sections :—

i. Karam Khel.
ii. Mitha „
iii. Bára „
iv. Mulla „
v. Shkundai
vi. Sayadan
vii. Bára Anjanni } *Hamsáyas.*
viii. Chamkanni

The Sturi Khel was at first only a brauch of the Alizai clan, but its collateral branches have died out and so the Alizais are now called Sturi Khel. The organization of this clan is very obscure, but it has clearly been affected by the Shia-Sunni strife and possibly by the Roshanía movement which convulsed Tíráh in Mughal times.

Muhammad Khels (Shias).—20. Bar Muhammad Khels : with five sections :—

i. Khoedád Khel.
ii. Allahdád „
iii. Mirázi Khel.
iv. Bába Nmási.‡ } *Hamsáyas.*
v. Tiráhi.

This is the most powerful of the Muhammad Khels. The Bába Nmási are Shia Sayads, from Shiráz. The Tíráhi are aborigines.

21. Mani Khels§ (Shias) : with eight sections.

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* *Ziárat Sayyid Khalíl Bábá.*— Khalíl Bábá was the ancestor of the Bàbá Nmási Sayyids, who are now settled in the Bar Muhammad Khel country. He is claimed as their patron saint by Shias and Sunnis alike. The shrine is held in high respect by the surrounding tribes, and is much visited by people desiring the birth of a son.

Ziárat Mulláh Ghanu Khán.—This shrine is much resorted to by Aka Khel Afrídis, Mishtis, the Daulaṭzai clans and Sturi Khels.

Ziárat Tor Faqír —Is another shrine in the same village. This miracle-working saint is held in high esteem by the Sunni clans in this neighbourhood. *Cf.* Malik Tor, No. 23 below.

† The Bára Sturi have a shrine called the *owo baithak* or sitting place for seven men, the *ziárat* of Shaikh Bayazíd Sháh, who was asked to prove his sanctity by taking hold of a bar of red-hot iron. This he did, but he burnt the village, which was thenceforward called Swaikot or the burnt fort.

‡ Divided into Nizám Nmási and Mutakki Nmási.

§ *Ziárat Nanawar.*—This shrine, which is much respected by the Mani Khels, was built on the spot where an ancestor of Sayyid Gul Bádsháh stopped to rest on his way through the valley. There are several springs in the vicinity of this pleasantly situated shrine, and pleasure parties resort to it from all the neigbouring villages.

22. Sipáyas: with four main sections:—

i. Mitha Khán Khel.	*iii.* Ambára Khel.
ii. Sultán Khel.	*iv.* Lashkari „

This tribe has two shrines, Ziárat Pír Kamál Sháh, at Usi:* and another of Pír Saidan Sháh.†

23. Abdul Azíz Khels:‡ with three sub-sections:—

i. Kamál Khel, Shias.	*iii.* Azar Khel.
ii. Kadam „	

A second Khánship is vested in the Kamál Khel, in the descendants of Malik Tor,§ once a zealous adherent of Ihdád. The chief and his immediate family are Sunnis.

24. Sultánzai or Astánzai: now almost extinct though once an important Shia clan.

25. Brahímzai.

Oria Khel, see Uria Khel.

Oswál, see under Bhábṛa and Jain.

Otar, a Jáṭ clan (agricultural) found in Multán.

Otará, a Jáṭ clan (agricultural) found in Multán.

Oṭhí, (1) a camel driver: (2) a Jáṭ clan (agricultural) found in Amritsar and Montgomery.

Oṭhwál, a Jáṭ clan (agricultural) found in Multán.

Oṭhwál, not pronounced Untwál in the Chenáb Colony, is a tribe of the Jhang Bár. It has nothing to do with the Baloch who as a camelman is often called *unṭwál*. The Oṭhwál have two branches, one on each side of the Rávi: and the tribe is not apparently found elsewhere. They say they are Chughattas and came from Delhi. Siálwála is their head-quarters in these parts. Another version says they are Púnwars and came from the Multán direction: they came in the time of Nárang, previously known as Nar Singh (a Sikh? according to the *mirási*), who was converted by Baháwal Haq. They are said to give their daughters to the Kharrals, but not to intermarry with either the Baloch or the Chaddrars.

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* *Ziárat Pir Komál Sháh Usi.*—This saint was the grandson of Makhdúm Jahánian of Uch in the Jhang district, and died about 100 years ago. He was unmarried and went by the name of Qalandar. This shrine is held in high esteem by the Sipáyas.

† *Ziárat Pír Saidan Sháh Bokhári.*—At Toi Mela. This saint was a cousin of Hazrat Makhdúm Isá of Bilot in the Dera Ismail Khán district. He settled in the Sipáya country about 200 years ago, and died there. His remains were taken to Bilot for burial, the present shrine, being built over temporary resting place.

‡ *Ziárat Mast Mír Kásim.*—Mast Mír Kásim is claimed as their patron saint both by the Sunni Daulatzais and the Shia Muhammad Khels, and his shrine is held in profound respect by both clans alike. A false oath taken at this *ziárat* lays the perjurer open to severe pains and penalties. Sayyid Mir Askar of Kalaya regards this saint as his progenitor.

§ *Malik Tor* (or the Black Chief), is a curious title for a Sunni Khán. It can only have been borne by the Malik as long as he was an adherent of the Roshanias.

P

Pachhádá, -dhá, Pachhhádá.—A tribe of doubtful status, but generally known as Rájputs, found in Hissár. Without exception all are Muhammadans, and their name* and local traditions point to the western rivers, Indus, Rávi and Sutlej as their original seats. They are divided into four clans, (*i*) Sohu claiming Chauhán ancestry through Lál, a son of Jatá who founded Bhirrána after migrating from Ráwalpindi (!), *viâ* Bhaṭner and Ránia, but tradition also says they came to the Rávi from Jílopattan near Jaipur: (*ii*) Sukhera, descendants of Sukha, son of Thirpal, a Tunwár of Bahuna who married a Jáṭní and lost status†: (*iii*) Hinjráon, claiming to be Sirohá Rájputs and intermarrying with the Sohus: (*iv*) Chotia or Bhaneka, claiming Chauhán ancestry, but probably more immediately descended from Dandiwál Jáṭs, *q. v.*

The facial type of the Pachhádа, according to Mr. P. J. Fagan, points to a closer connection with the tribes of the Western Punjab than with the Rájputs of Rájputána or the Jáṭs of the Punjab. Wretched cultivators and typical cattle-thieves they are indolent to a degree and utterly improvident. Cattle-raising is their tribal occupation, but agriculture is gradually taking its place. During the Mutiny of 1857 they seized the opportunity for a turbulent outbreak and owing to their hard, unrelenting temperament are sometimes called Ráth‡ (ruthless) by their neighbours.

The Pachhádas cannot be classed under the head of good cultivators. They are pastoral in their tendencies. Prior to British rule they were professional plunderers. The booty they used to divide (setting aside a portion for the heirs of the slain, which was known as *kárah*), allotting two shares to cavalry and one to infantry. When British rule began, they turned cultivators, not from choice but from necessity. But they had no idea of what their rights were, therefore all the people of a village used to combine to cultivate their lands. This combination was known as a *láná*. The produce of the land used to be divided according to the following rates :—

	Share.
(*a*) Two men with two bullocks	1
(*b*) One man with one bullock, or only two men or only two bullocks ...	½
(*c*) One man or only one bullock	¼

When, however, after a time they became more used to their work, this system was superseded by another mode of distribution called *chaubacha* or four kinds of division as follows :—

1*st.*—Per house; every *chula* or fire-place was looked upon as a house. This division was called *Kurhe-ká-bách*, and was adoptéd because the people used to burn village jungle for fire-wood.

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* Doubtless derived from *Pachhim*, 'west.'

† In spite of this *mésalliance* the Sukheras will not condescend to marry their girls to other Pachhádas.

‡ For Ráth, see under Chauhán.

2nd.—Per every head of cattle, because they grazed in the village pasture. This was known as *aug-shumâri-bach* and was collected according to the following rates :—

	Share.
(*a*) Each buffalo	1
(*b*) Each cow and bullock not used for the plough (which were excluded)	½
(*c*) Each grazing calf	¼

3rd.—Per *pagri*, or on every individual above 12 years of age. This was the rule, but when hard pressed for money, lads under 12 were also included. This went by the name of *pagri-bách*. This was done because they used to cut grass or collect *pálá*.

4th.—On the land ; under this was included only that portion which was cultivated during the harvest.

5th.—There was no fixed rule by which they were guided in collecting the *chaubacha*. In favourable seasons when the harvest was plentiful the rate on the land used to be increased ; otherwise it diminished and the other rates increased, which was productive of one principal evil, *viz.* the levy of government revenue from those who had no share whatever in the land, such as Bánias and others. Besides this, the system had another defect, in that it made the cultivators careless, indifferent and lazy, for they knew that whether they cultivated their land or not, the Government demand would be paid by a proportionate increase of other dues. Some Ját villages had also adopted this *chaubacha* system.—Hissár *Settlement Report* 1895, p. 10.

PACHEDA, or JHUN, a tribe of aborigines found in the Rachna Doáb, in the vicinity of Nainakoṭ and at the foot of the Jammu hills in Siálkoṭ, according to Prinsep.* He adds that the original tribes are also known as Yahars or Yeers in the Jech and the Sindh Ságar Doábs and that the Yahars were a pastoral race, living in *juns* (? *jans*) or rude mat huts, chiefly along the banks of rivers. They were numerous and powerful tribes and in this time the whole country was studded with thick forest.† The Jhuns may be represented by the small sept of Jhun Jáṭs found in Jhun and a few other villages of Siálkot tahsil and in Jammu.

PAḌAH, a Jáṭ clan (agricultural) found in Multán and in Kapúrthala.

PÁḌHÁ, fem. PADHIÁNÍ, a Brahman who directs ceremonies at weddings, etc. See *Panjábi Dicty.*, p. 839.

PAḌÍ, a Ḍogar clan (agricultural) found in Amritsar.

PAGAL PANTH, a sect or order of the Jogis, so called after a bird which like a bat hangs itself by the feet downwards (? a swift), in allusion to the habit of its members of worshipping God while standing on their heads. Three *mahants* of this sect are buried in the Kala Mahal of the Jogi monastery at Bohar in Rohtak.

PÁHAL, a tribe of Bágṛi Jáṭs, probably found in Hissár.

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* Siálkot Settlement Report, 1865, § 136.

† Ibid., § 134. A solitary Megh of Chak Chibhán in Siákot is said to be a Pachaida by *got*, but the Meghs return no such *got*.

PAHÁṚÍ, fem. -AN, a mountaineer, a hill man.

PÁHI, an alum miner; fr. *pâh*, alum. Dera Gházi Khan *Gazetteer*, p. 12.

PÁHOR, a Ját clan found in Kabírwála tahsíl, Multán district, and reputed to be one of the four most ancient tribes in that tract. See Khak. Also found in Montgomery.

PAHULÍÁ, PÁH-, fr. *pahul*, *páhul*. A Sikh who has been baptized.

PAINDA KHEL, see under Wazír.

PAKLAI, see Badhan.

PAKHÁWAJÍ, -AUJÍ, fr. *pakhauj*, a drum or timbrel; a drummer.

PAKHÍWÁRA.—A criminal and vagrant tribe found chiefly in the Siálkoṭ, Ferozepore and Gurdáspur districts. Since they were registered in the first named district, in 1878, they have shown a tendency to migrate into the two latter. The Pakhíwáras found in the Lahore district are not usually criminal, but live by selling vegetables and are thence also known as Kunjras. They are also called Chiṛimárs, because they are hereditary hunters and fowlers. From Ludhiána it is reported that the Pakhíwáras are undoubtedly an offshoot of the Hární tribe and are also known as Machhímár (fishermen), Meo (with probably a similar meaning), Chiṛímár and even Aráíṇ.

Their own tradition is that a soldier of rank was sent on an expedition by a Mughal emperor, but meeting with defeat he sought an asylum in a Kingra's hut and eventually espoused his daughter. He went through the ceremony wearing a blanket, like those still worn at weddings by the Pakhíwáras in Siálkoṭ. When all danger was over, the soldier returned to Delhi but the emperor taunted him with being a *pakhí-wára* or dweller in a shed,* and drove him away. He then settled in Siálkoṭ. The Pakhíwáras have a *parohit* who lives in Garh Ranba near Delhi and often visits Koṭ Mokhal in Siálkoṭ.

By occupation the Pakhíwáras are bird-catchers, hawkers of vegetables, watermen and last, but not least, skilful thieves and burglars. Their women are often prostitutes.

The male Pakhíwáras are wheat-complexioned and strongly built, with large eyes, to which they frequently apply collyrium. They often wear a *gání* or small rosary round the neck and affect the appearance of peasants. They dress like Hárnís except that they give a *wat* to their turbans, *i. e.*, twist the folds in tying them. Like Hárnís their women wear the petticoat.

The Pakhiwáras are all Muhammadans and are divided into 15 septs :—

Balím.	Chanan, Jagre, Pibú } Mokho.
Bhaṭṭí.	
Bhúṭá.	
Chauhán.	Pawár.
Dhodhe.	Sombre.
Dholar.	Varbalí.
Khokhar.	Varyá.
Kotpál.	

PAKÍMOR, a Ját clan (agricultural) found in Multán.

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* Another but less probable derivation is from *pankhimára* or *panchi-mára*, bird-killer or catcher.

PÁIKRAHMÁNÍ.—A Muhammadan sect or order and a branch of the Nausháhís (*q. v.*). Followers of Sháh Rahmán, who is buried in Gujránwála, their practices are the same as those of the Nausháhís, except that when subject to religious frenzy (*wajd*) they hang themselves on trees with head downwards and sway their bodies violently backwards and forwards, shouting *Illallahu* till they faint from exhaustion. They explain this custom by a story about Pák Rahmán ascending to heaven, and on being recalled by Naushah, thinking it respectful to his tutor to descend with his head foremost. These practices are, however, said to be confined to the illiterate members of the sect.

PÁLÍ, (1) a cattle-herd (fr. *pálná* to nourish) in the Eastern Punjab. (2) In the Multán Division and the Deraját, the Páli is said to be identical with the Teli. But other observers say that they are a separate caste, and carry on all sorts of trades as well as that of oilman. They are recent converts from Hinduism; and their marriage customs used to be as much Hindu as Muhammadan, but they are abandoning the former.

PALLEDÁR, (1) a group of the Sheikhs, (2) Pálhadár or *palledár* is a cooly who is disengaged and waiting for a job—fr. *pálhá*, leisure.

PALU, a Ját *got* found in tahsil Jínd. It claims descent from an ancestor named Palu.

PALÚHÁN, an agricultural clan found in Sháhpur.

PAMMÁ, PAMMÁN, a name given to Brahmans, by Sikhs and others, in derision or displeasure.

PANAICH, a tribe of Játs found in Ludhiána. It observes both the *jaṭhera* and *jandián* rites. At the latter the bridegroom cuts the *jandí* tree with his own hands, and worships at the spot of their *jaṭhera* which is dedicated to this purpose. The pair play at the *kaṇgna* game on returning home. The first milk of a cow or buffalo is given to a Brahman before it is used.

PAN, a Ját clan (agricultural) found in Multán.

PÁNDÁ, fem. -í, a fortune-teller: a learned man, the title of a branch of the Kanauj Brahmans; a Hindu priest on any pilgrimage.

PANDAT, fem. -ÁNÍ, a learned man: a title bestowed on Brahmans. See Pandit.

PÁNDAH, a Ját clan (agricultural) found in Kabírwála tahsil, Multán district, and reputed to be one of the four most ancient tribes in that tract; see Khak.

PANDESHÍ, a Ját clan (agricultural) found in Multán.

PÁNDHÁ, a school-master or Brahman who directs the weddings and other ceremonies of a family: a teacher of arithmetic or of the Lande script—*i.q. Pádhá*. See also under Parohit.

PANDHRÁLIA.—The name of a Rájput family which once held Pandhrál or Rámnagar in the Jammú hills. Bhup Dhar Deo was driven from his territory by Mahárája Ranjít Singh and finally settled at Sháhzádpur in Ambála. The suffix of the eldest son and heir-apparent is Deo, and the family claims descent from Rájá Tarwar.

PÁNDHU, a Hindu Kamboh clan (agricultural) found in Montgomery.

PÁNḌÍ, a bazar cooly=Pallehdár. (Ibbetson). See Palledár.

PÁNDÍ, a Ját clan (agricultural) found in Multán.

PANḌIT, a title applied to any Brahman who is well versed in Sanskrit Grammar (*Viyákaran*). This qualification, however, does not in any way exalt his social standing in his own brotherhood. Thus if an Achárај becomes a *panḍit* by acquiring a knowledge of Grammar, he is not regarded as superior to a Sásani, or an uneducated Brahman.

Nowadays the term Panḍit is generally applied out of courtesy to any Brahman, illiterate or literate, though, strictly speaking, only one versed in the *Shástras* is entitled to be so called.

Titles used to be bestowed upon educated Brahmans according to the extent of the education they had received, and there were three grades of educated Brahmans, *viz.*:—1, Ved-páṭhi; 2, Shath Shástri; and 3, Panḍits.

The Ved-páṭhi was well versed in the four Vedas and could recite them by heart, he was a master of all the *Sutras* and Upanishads. A Brahman who only knew the six *Shástras* was called a Shath Shástri.

PÁNDU, a Káfir tribe according to Raverty.

PANEHAL, a tribe of Jáṭs found in Ludhiána. It observes the same customs as the Panaich.

PANGWÁL.—An inhabitant of Pángi in the Pángi *wizárat* of the Chamba State.

This generic name includes the following high castes—Brahmans, Rájputs, Thákurs and Ráthís; and the following low castes—Hálís, Lohárs, Dákís and Meghs. There are also a few Tibetans in the side valleys in Pángí, who are called Bhots, but the Pangwáls proper do not eat or intermarry with them. The high castes have no restrictions on food or marriage among themselves: the low castes are all endogamous. Among the high castes marriage is prohibited between kinsmen within five degrees on the mother's and ten degrees on the father's side.

The observances at betrothal are simple. The boy's father, accompanied by a friend goes to the bride's house and opens negotiations. If the girl's parents consent the boy's father presents the girl's father with a rupee, an observance called *phakki diti, i.e.* assent. The boy's father must go to the girl's house again within a year to confirm the alliance, and this is known as *chakkháni*, literally, to eat food. The boy and a friend accompany him and the boy presents the girl with a pair of earrings (*bálu*) and a bracelet (*kangan*), which collectively are called *bandha* and the observance is spoken of as *bandha dena*. The bridegroom also brings with him *luchís* or cakes which he puts down in the *chula* on birch bark, and on these he places Rs. 12 as a present to the girl's father, called *sidiálí* in Kilár and Darwas *parganas*, and *banna* in Sách *pargana*. He also does obeisance at the feet of the girl's mother and presents to her Rs. 3, called *thilaul* in Kilár and Darwas and *guámi* in Sách. The betrothal is then irrevocable, and if the boy annuls it he must pay the girl Rs. 6 for her *mán* (consent); whereas if the girl annuls it, the boy, or his guardian, if he is a minor, can claim unlimited damages in court. Betrothal may be at any age.

Two forms of marriage are in vogue of which the superior form is called *jánji* or *jáni*. The bridegroom with his friends goes to the birde's house and all the wedding guests are assembled in one room, the bridal pair sitting side by side, the bride being on the left. In Sách *pargana* three *totus** (cones) of *sattu* (gram parched and ground and then mixed with water) about a cubic high are prepared, with a hollow at the top into which *ghi* is poured. The four sides of the room and the two door posts are touched with a little of the *sattu* on one finger, and then a portion is presented to the bridal pair by the bride's maternal uncle with his arms crossed, and afterwards to each of the guests. A feast accompanied by singing, dancing and drinking follows.

Next morning the bride's parents and friends present the *suáj* or marriage gifts to her, consisting of sheep, utensils, money, etc., according to their means.

The marriage procession then departs to the bridegroom's house, but the bride's parents do not go, only her brother and other relatives. There also *totus* of *sattu* are prepared, one in Kilár and Darwas and seven or more in Sách. On arrival at the door the bridegroom's mother meets the bridal pair with a *totu*, a *lota* full of water, incense and a sheep, and does the *wárna* ceremony with the sheep by passing it three times round their heads.† All then enter the house and the *totu* or *totus* are divided among all by the bridegroom's maternal uncle, a portion being first presented, as at the bride's house, to the bride and bridegroom. A feast with songs and dancing follows, and the feasting is continued over the next day when *tambol* or wedding presents are presented to the bridegroom. On the third day the bride's relatives take their departure, but before going they are given a ball of *sattu* with honey, and each receives a present in money, varying from three to ten rupees, some of which is often returned. Fifteen or twenty days afterwards the *phirauni* ceremony takes place. The bride, accompanied by her husband, goes to her father's house taking with them some *sattu*, *luchis* or other things as a present, and remains three or four days.

The bride is often taken home by her husband after the betrothal has been completed without any ceremony whatever. This is generally done privately and, if the girl is of age, without the knowledge and consent of her parents. The bridegroom first goes to them and asks them to name an early day for the wedding, and if they reply that it cannot be for a year or more, he comes to an understanding privately with the girl and when a favourable opportunity offers, they slip away quietly to the husband's home. If the bride is a child the consent of her parents must first be obtained, and the husband often carries off his wife on his back. A *jáni* is held in the bridegroom's house fifteen or twenty days afterwards at which *tambol* may be presented to the bridegroom, but none of the bride's friends are present. The *phirauni* ceremony takes place by the couple going to the bride's house after a marriage with a present to her parents, while a rupee is

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* In Kilár and Darwás no *totus* are made at the bride's house.
† The sheep is then killed and given to the Hális.

given to the bride's mother by the bridegroom. An inferior form of marriage (*topi lani*) and the procedure in divorce resemble those in vogue among the Churáhis.

Death observances are simple. Lepers and children under a year old are buried lying on the back and with their hands folded on the breast, and their head to the north. All others are burnt and the ashes collected the same day and thrown into the Chandrabhága. The pyre (*chí*) may be made of any kind of wood and upon it the body is placed on its left side, with the head to the north and the face to the cast. The shroud (*masru*) is torn into two pieces from the middle—one piece being placed under and the other over the corpse. *Ghi* is sprinkled over the wood and the pyre is usually lighted from the head and the feet.

For three or five days after a death only one meal called *upás* is eaten in the house by the relatives of the deceased. On the ninth day or later a *pitr* is generally erected. This consists of a piece of wood or a small slab of stone on which is carved a rough effigy of the deceased. The *pitr* is set up near a spring or stream by a Brahman in the presence of a brother or other relatives of the deceased and a young girl. A sheep is killed in the house and some *mantras* are repeated at the stone, and a *tokri* or basket containing some articles belonging to the dead person is thrown into the stream. On their return to the house clothing is given to the Brahman and the young girl. A feast is then given to the near relatives of the deceased. The *pitr* is sometimes placed in a small hut near a stream, or near the village and then it is called a *war*.

For a year the date of the month on which the death took place is observed every month as a fast, and only one meal, also called *upás*, is eaten. At the end of a year the house is cleansed and the mourning comes to an end.

Those who can afford it erect a *dhaj* in memory of a deceased relative, but this ceremony is so expensive that few can afford to perform it. A long slab of stone is brought to the village, and on an appointed day all the people of the neighbourhood assemble. A sheep is sacrificed over one end of the slab as it lies on the ground and under the direction of a Brahman it is then set up on end—one end being buried in the ground. The relatives go round the stone three times from right to left. Sometimes a rough figure of the deceased is cut on it and over this *ghi* is rubbed—while the Brahman repeats certain *mantras*. A feast is then given to all who are present, and this is the chief cause of expense. This ceremony usually takes place a year after the death. Sometimes Rs. 600 are spent.

The family traditions of the Pangwáls point to their having emigrated from the lower Chenáb and the Rávi and Biás valleys, and also from Láhul.

The festivals in Pángi are as follows :—

1. The *Bishu* or *Bisoa* on 1st Baisákh, when *sauj* (small wheaten cakes soaked in *ghi*), *ghi*, incense, vermilion, flowers, rice and *gur* are offered to the Devis and relatives and friends are feasted, *lugri*, a kind of liquor made from *ailo* or barley, being freely indulged in.

2. The *Antarain* or *Mághi* on 1st Mágh is held with similar observance, in memory of their ancestors, to whom offerings are made.

3. The *Khaul* on the *puranmási* or full moon of Mágh, when a large torch called *dalputi* or *chajgi* is carried by the head of each hamlet and waved before the nearest idols. Feasts are given as at the Bishu *mela*, and boys make small torches called *ghainku* or *ghiunk* which they swing round their heads in play and then throw at the walnut trees, in the belief that if the torch gets caught in the branches the thrower will have a son.

4. The *Shorách* (Shiv-rátri) called Shiwrát in Darwas, Shorát or Shaurát in Kilár, on varying dates in Phágan, is observed as a fast. *Babris*, milk, *ghi*, and honey are offered to Shiva and then eaten to break the fast.

5. The *Sil mela* is observed on the new moon after the Shiv-rátri in Mágh or Phágan. It is a day of rejoicing to mark the departure of winter and the advent of spring. In every house there is eating and drinking at night. They make a *totu* of *sattu* with *ghi* and flowers on the top. Rising very early, before daylight, they worship the various objects in the house, including the family god, and touch all of them with a little of the *sattu*. The younger members of each family do obeisance to the elders. At daylight they go to the houses of their friends that are near with a bit of *sattu* or *chapáti* and make a salám and eat and drink a little with them, the younger in age always first, and say *bhala dháda* (may you be well) to one another. As soon as the snow clears from the roads they visit their friends and relatives in more distant villages to offer similar congratulations.

Játras are also observed in Phágan accompanied by eating and drinking. The salutation among all castes in Pángi is *Ruár=Rúlár*. The Hális say Ruár to the high castes and get the answer "Rám Rám."

Panhal, a sept of Rájputs found in Siálkoṭ. It is said to give brides to the Bajju Rájputs.

Panjgarhia, or Karora-Singhia—the third *dera* or military order, sometimes described as the eleventh *misl* or confederacy of the Sikhs. The *dera* was sub-divided into the Shám Singhián and Kalsia groups; and the latter was in turn further sub-divided into the Laudpindián and Barápindián or Birk and Jahálián.*

Panjotarah, a Jáṭ clan (agricultural) found in Multán.

Panjuttha, a Jáṭ clan (agricultural) found in Sháhpur.

Panni, a sept of the Kákaṛ Paṭháns, but settled among the Utmánzai in Pesháwar. Raverty, however, says they are not Kákaṛs, but only a collateral tribe, being descended from Parnai, one of the four sons of Dánai, Kákaṛ, Nághar and Dáwai being the other three. Parnai had 18 sons who founded as many sub-tribes, *viz.*, Músá, Langa or Sáng, Soṭ, Marghozánai, Jadún, Sáfai, Shorn, Ali, Mandu, Marghastán, Dilpál, Yúsai, Qásim, Khajzak, Lawarn, Umar, Jantai and Khatánai,

* Wynyard's Ambala S. R.

but the last-named and two others, probably Umar and Jantai were adopted by him. Some of these, *e.g.* the Yúsai, have died out, but the GADÚN, SÁFI, MÚSÁ KHEL, Ali Khel, and the descendants of Shorn and Dilpál are still numerous. Shorn had two sons, Usmán and Shadai, progenitors of the Uṭmán Khel and Shadi or Nashadi Khel respectively. Dilpál had five sons, founders of the Mamízai, Mardo Khel, Umarzai, Mulízai and Bu-Bikrzai. Ali had four sons, three of whom founded the Haibat Khel, Báharzai and Ughzar Khel, the three septs being called the Dreplári, or 'sons of the three fathers.' The Músá Khel, Soṭs, Khajzaks or Kajzaks, and others hold the country about Síbí.

PANNÚHAN, a Jáṭ clan found in Shujábád tahsil, Multán district: probably immigrants from the south.

PANNUN, see Punnun.

PANOHÁN, a Jáṭ clan (agricultural) found in Multán.

PANON, a Jáṭ clan (agricultural) found in Amritsar.

PANSÁRÍ, PAṆ-, PASÁRÍ, a druggist.

PANTHÍ, PAṆ-, a sectary, *Panjábi Dicty.*, p. 862.

PANWAR, a Jáṭ clan (agricultural) found in Multán.

PANWÁR, (1) a Rájput clan (agricultural) found in Multán; (2) a tribe of Jáṭs, according to the *Panjábi Dicty.*, p. 862. See under Punwár.

PANWÁRÍ, see TAMBOLÍ.

PANWARIA or PURIA, a Jáṭ tribe or *got* found in Jind tahsil. It derives its name from *pur* or hemp, because its progenitor cultivated that plant, and it still points to the *johari purwáli* or hemp tank near Gúgáheri in Rohtak as the tank used by its ancestor.

PÁOLI, the western Panjábi term for the Juláha or weaver. He is a Muhammadan and in Jhang the following sections of the caste are returned:—

1. Ahír.
2. Badhaṛ.
3. Bhaṭṭi.
4. Bhúṭṭá.
5. Baloch.
6. Bohat.
7. Chadhaṛ.
8. Chanaṛ.
9. Chauhán.
10. Chogbattá.
11. Dakhná.
12. Dúdhí.
13. Goní.
14. Hamshírá.
15. Jhamaṭ.
16. Jopú.
17. Joiyá.
18. Kharral.
19. Khíchi.
20. Khokhar.
21. Lakhísar.
22. Langáh.
23. Mansúr.
24. Mohánd.
25. Chínbaṛ.
26. Mothá.
27. Panwár.
28. Qadiáná.
29. Rímá.
30. Rohaṛ.
31. Síhal.
32. Solgí.
33. Vains.
34. Waráh.
35. Naul.
36. Wídhá.
37. Pharwáh.

The caste is unquestionably made up of fractions of various tribes which have adopted weaving so that Mírásis, Mulláns, fishermen, dyers, Qassábs (cotton-combers), sweepers and even Sayyids are found among the weavers, having adopted their occupation. But the Paoli is not invariably a weaver. He is sometimes a field labourer, a cultivator or in service of some kind. Paoli women also earn something by spinning and stretching the woof. As regards the Bohat or Boht section, it

derives its name from its eponym Bohta, and was once a landholding tribe, according to its Mírásis. The Rehṛ or Rehṛe were originally Khokhars, who, driven out of Delhi under Muhammad Sháh, while they were yet children, were named Rehṛ, 'one who crawls.' Marriage within the section is preferred, but it is admissible with any other section; and in all respects Muhammadán law and usages are observed. At Pákpattan in Montgomery there are two 'castes' of weavers, one called Bhakri, whose women weave, the other Paoli, whose women consider it a disgrace to do so.

PARÁCHA, PARÁICHA, PARÁNCHA, PARÁCHI, PARÁCHAGI, PARAICHÍ, and RÁCHÍ, synonym TATTAR in Pesháwar. The term *parácha* is used on the frontier, and in the central districts of the Punjab also, for any petty Muhammadan trader. The Parácha, as a trading caste, is sometimes called Parácha-Khoja or Khokar-Parácha. Indeed *parácha* and *khoja* appear to be virtually synonyms, though, as Ibbetson said, the fact seems to be that in the Ráwalpindi and Pesháwar Divisions (*i.e.*, in the north-west of these Provinces) where Paráchas are a recognised and wealthy caste, Khoja is used for miscellaneous Muhammadan traders, chiefly hawkers and pedlers, or at least petty traders; while in the eastern Districts and in the Deraját, where Khojas are commercially important, Parácha is used for the Muhammadan pedler. He added:—"The Paráchas of the Salt Range tract require a word of separate notice. Their head-quarters are at Makhad in Pindí, and there are also large colonies at Attock and Pesháwar, whence they carry on an extensive trade with the cities of Central Asia, chiefly in cloth, silk, indigo and tea. They say that their place of origin is the village of Dangot in the Bannu district, and that they moved to Makhad in Sháh Jahán's time; but another account is that they were Khatrís of Lahore, deported by Zamán Sháh. They have seven clans and give their daughters only to Paráchas, though they will occasionally take wives of foreign origin. They still retain the Hindu title of Rájá. They will not marry with Khojás and have dropped the Hindu ceremonial at their weddings, which they say the Khojás of those parts still retain. They account for their name by deriving it from *párcha* "cloth," one of the principal staples of their trade. Some of the Paráchas of Ambála seem to call themselves Parácha Khel." The present account of the Paráchas of Makhad is that they are descended from Naushírwán, the famous king of Persia, in the female line. In Attock they say they are descended from one of his two daughters, Mir Nigal and Mir Afzun, and that their first known ancestor was Azíz Yamní who lived two centuries after Naushírwán. Originally settled in Persia, they are said to have migrated subsequently and settled in Dhangot on the Indus, near Kálabágh and 11 miles south-west of Makhad, as a ruling race, but after a time they were subdued by the Delhi kings, and all of them left the place and settled in Attock, Naushera, Kohát, Pesháwar, Delhi, Ahmadábád, Lahore, Bhera, Sháhpur, Khusháb, Kálábágh, Makhad, Ráwalpindi, Shekhan in Pesháwar and Jalálábád, Kaman and Kábul in Afghánistán. Dhangot is now deserted, but its ruins exist and all the Paráchas regard it as their original home. Unlike the Khatri and Aroṛá converts to Islám, they are not called Shaikh in Makhad, but the title of Rájá or Mián is prefixed to their names by courtesy. In

Attock they say they were originally fire-worshippers, but were converted to Islám by one Muhammad Mustafá and then became carpet-makers, whence their name, *parácha* from *firásh*, a carpet. They deny that they were Hindús. All Paráchas out of Makhad and Kálábágh are called Mían, though sometimes they are addressed as Shaikh. Those resident in Makhad and Kálábágh are called Rájá, because their original seat at Makhad was independent and the title clung to them even after their expulsion from it. The following clans of Paráchas reside in Makhad:—Máhún, Ranyál, Pachángla, Bátí, Sáwal, Kela, Kalsiál.* These names are derived from the names of their ancestors. No other clan of Parácha is found in Makhad, but in Attock there is a Sukhdal clan. Intermarriage between the clans is common and all are regarded as equal. After their expulsion from Dhangot, the Paráchas took to commerce. They trade according to their means in Bokhárá, Kábul, Pesháwar, Bombay, Calcutta and other important places. Paráchas in poor circumstances earn a living by keeping petty shops in Makhad, while some pursue agriculture. In Attock most of the cultivating Paráchas are Bátis. The Paráchas know the Hindi character and nearly all of them keep accounts in Hindi like Hindús, though some of them can read and write Urdú and Persian which they learn for religious purposes.

The Paráchas wear ordinary clothes. They live within their means and are, on the whole, a most economical and industrious people. They are very strict in keeping accounts. A too economical person in the northern Punjab is sometimes nicknamed *parácha, i.e.* a miser. They do not indulge in extravagance or in liquor. Their women are kept in strict *parda*, so much so that in Attock a woman is never allowed to see any male relative except her father, husband, son and her paternal and maternal uncles. The quality of their dress generally depends upon their means, but they are comparatively better dressed than the men. By religion they are all Sunnís and are mostly the followers of the Chishtí family of Taunsa Sharíf in Dera Gházi Khán, while a few of them belong to the Qádria sect. Generally speaking, they observe the rules of Islám somewhat more rigidly than their neighbours, the Paṭháns and even than the Awáns. There exists some party feeling amongst the Paráchas themselves. The Bátis form one party and the wealthy and intelligent Pachánglas another. Until the last few generations it was not the custom for the Báti Kheli to intermarry with other Paráchas. This *khel* is said to have only come from Kohát six or seven generations ago. Their ancestor in the 8th generation was a Rájá of Khwarra Zíra and the first of his family to be converted to Islám.

The Paráchas contract marriages among themselves, and do not marry their girls to other clans. A girl, as a rule, cannot be married without her guardian's consent, *i. e.* she is bestowed by her father, uncle, brother or some other near relation. Without such consent the bridegroom's parents have to pay about Rs. 1,000 as a penalty to the bride's guardian. Two feasts, consisting of meat and *halwa* (a preparation of flour, sugar and *ghi*) are generally given at a wedding. No extravagance of any sort is permitted on such occasions. Nearly

* Despite their Hindu look, these clan names do not appear to occur in any other caste.

all the feasts at weddings are given with the previous consent of the heads of the seven clans already mentioned.

These heads are called *mutabar* or *chiṭdáhṛia*, 'grey-beard.' They are authorized to fix the number of guests on such occasions according to the means of the parents of the bride and bridegroom. Thus they may direct that the dinner be given only to the *petkot* (descendants from one grandfather) or to the *kabila*, (other near relatives), or to the *pirchún* (all the Paráchas of Makhad). No Parácha is permitted to borrow money on such an occasion and he is considered to have done all that can be expected of him if he keeps within the limit of his savings. The dower is fixed at Rs. 350, which is equal to 500 rupees Makhadi and one gold *mohar*. The Mulláh of the mosque reads the *nikáh* and is given a rupee for his services. A few Paráchas have married Bokhárá women, and the children of such wives share equally with those by Parácha wives.

PÁPA CHAMKANNI or CHAMKANNI.—A small tribe of obscure origin, but claiming to be GHORIA KHEL Paṭháns. They inhabit the Kirmán valley in Kurram and the head of the Thahai Darra, a tributary of the Kharmána, but are said to be connected with the Chamkannis or Chakmannis of Keraia, a village west of Kharláchi in Dera Ismaíl Khán and with the village of Chamkanni near Pesháwar. For the most part Sunnis, they respect their chiefs more than Paṭháns usually do and set apart lands to enable them to exercise hospitality, but pay no taxes. Otherwise they are described as democratic, ignorant and poverty-stricken. They have 4 main sections, thus—

1.	Kháni Khel.	Mahmúd Khán Khel Bilazawai Khel.
2.	Háji Khel.	Darya Khán Kahol. Khambar Khel. Hussain Khel.
3	Darre Khel.	Collectively called Khwája Kahol.
4.	Mirza Khel.	

But in Kirmán live the Budh or Budha Khel who are Shias and some Sunni Chamkannis who also look up to the Shia chief. He is to all intents and purposes a Turi.

PARÁICHA, see Parácha: *Panjábi Dicty.*, p. 864.

PARASRÁMI, a sect or group of Brahmans found in the Simla Hills. The cult of Parasu Ráma is said to have been first established in the hills at five *sthán*s or places, *viz.*, Kao and Mamel in Suket, Nirmand in Kulu, Nirth and Nagar in Bashahr, and *bhunda** sacrifice was first performed at them. The Parasrámi Brahmans subsequently formed branches of the cult, called *aṭhári*,† at Shinglá, Shaneri, Larsa and Dansa, all in Bashahr, and introduced the *bhunda* sacrifice there.

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* For an account of the *bhunda* sacrifice see the Simla Hill States *Gazetteer*, Bashahr pp. 30, 31. It is said that the *bhunda*, *sháud* and some other ceremonies are only performed at villages where there are Khund Kanets, *i.e.* descendants of the old MÁWI families, *ibid.* p. 21. But it is also said, the rite was extended to any place where a Parasrámi Branman settled, and it came too to be celebrated in honour of other deities besides Paras Rám.

† The correct word appears to be *thairi* or *theri*, which means a kind of platform used in worship. Pandit Tika Rám Joshi gives the 4 *theris* as Lándsa, Dándsa, Singar and Saner and makes the 5 *sthán*s as in the text: J. A. S. B., 1911, p. 532. The Simla Hill States *Gazetteer* elsewhere makes the *thairi* more important than the *sthán*: see Bashahr, p. 30.

Parbatí, -íá, a mountaineer: *Panjábi Dicty.*, p. 867.

Parbh, Parbhú, fem. **-ání,** a patron; a term applied by Ḍúms to those whose families they serve. *Panjábi Dicty.*, p. 867. It literally means 'lord,' as in Parbh-datt, 'given of the Lord.'

Parchunia, a dealer in grain and groceries.

Parer, a Jáṭ clan (agricultural) found in Multán: *Panjábi Dicty.*, p. 868.

Parhar, (1) a Muhammadan Jáṭ clan (agricultural); (2) a Baloch clan (agricultural); (3) a Mahtam clan (agricultural)—all three found in Montgomery.

Parhár, a Jáṭ sept found in Dera Gházi Khán: see under Ḍahá. *Cf.* also Mírási at page 118, *supra*. The Parhár is also found as a Jáṭ clan (agricultural) in Multán. If the word is a contraction of Parihár the Parhár Jáṭs are the only representatives of the Pratihára Rájputs in the Punjab.

Parherha, see Rangrez.

Parmúli or **Farmúli,** a Tájik tribe according to some, but Afgháns according to others, and descended from one of the 24 sons of Kákar. The Parmul are *maliks* of the Ghilzai and appear to derive their name from the Parmúl or Farmúl *darra*.

Parnámí, see Chajju-panthí.

Parohit.*—A Brahman appointed as priest to a family. The office is hereditary. A *parohit* must attend his patrons at festivals, and on social occasions, such as weddings and deaths. He receives all the dues of the first class which are given in charity, the remaining dues being distributed to other Brahmans. In the event of a *parohit* being illiterate he engages a substitute to officiate on his behalf and he is paid half his dues.

If a *parohit* neglects to attend his patron's house at a death or wedding he is liable to dismissal from his office. It is his client's duty to inform him of any important occasion, if his house is situate at a distance. The women of the *parohit's* family are regarded as his patron's own mother, sister, etc., and they are held in the same estimation as his women folk. Similarly a *parohit* treats his patron's womenkind with as much respect as his own. If either party is guilty of adultery with a woman of the other, for instance, if the wrong-doer is a *parohit*, he is dismissed from the priesthood and if the offender be a patron, the injured *parohit* goes to the wrong-doer's house and curses him. He also fasts for two days, and as it is considered a heinous sin, the wrong-doer propitiates the *parohit* by giving him a fee (*nazrána*) in cash or kind. The doer's brotherhood also imposes a penalty of some kind on him by way of fine. If a man die childless his *kiria-kárm* or death ceremonies are performed by his *parohit*. And if his heir is unfit to perform his funeral rites, the *parohit* performs them in his stead. The *parohit* is

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* The true Panjábi form appears to be *parohat*, fem. *-an*, *-ani* or *parohtáṇ*, *-iáṇí*. *Panjábi Dicty.*, p. 875.

also deputed to officiate for the heir, at the celebration of a *jag* and *shrádh*. There are two classes of *parohits* :—

(1). Those employed on all auspicious occasions. They are rarely appointed to act at a *kiria-karm*, and in this case, all alms given in the name of the dead, are given to the *Achárej*.

(2). Those who are deputed on occasions of mourning such as a death, *kiria-karm*, *shrádh*, etc. They receive all the alms given in the name of the deceased. But in all the matters of ritual *parohits* of the higher grade are employed and paid their dues in cash, after the purification has been effected. The *parohits* of both parties are called in to decide all disputes arising in connection with weddings or death observances and their award is regarded as absolutely final. Their duty consists in reading (*jap*) from certain books, and in finding out the auspicious time for every observance. If a *parohit* does not know the science of fortune-telling, he arranges with the one versed in the science to do so on his behalf.

The *pádha* is the assistant to the *parohit* and serves under him on all occasions, at weddings, deaths and festivals. The *pádha* is employed to assist the *parohit* in the worship of the gods, and in supplying all materials required to prepare the "*chauk*."

The *pádha* also interprets all the verses or *mantras* recited on any occasion. He also has hereditary claims on his patrons.

Paropia, a Kharral clan (agricultural) found in Montgomery.

Pársi, the Zoroastrian class who came from the Bombay Presidency into the Punjab as merchants and shopkeepers. They are also called Zardasht, Zartasht, or Zartushti, apparently the Indian form of Zoroaster—and Sháhinsháhi.

Pasári, fr. *pasárná*, to spread out ; *i. q.*, Pansárí : *Panjábi Dicty.*, p. 880.

Pasárye, a Gújar clan (agricultural) found in Amritsar.

Pási, Pánsi, (1) a low caste closely allied to the Khatíks, who indeed are said by some to be nothing more than a Pási tribe. They are said to be the professional watchman and thief of the United Provinces and to derive their name from *pása*, a noose. Their original occupation is said to be climbing the toddy-palm by means of a noose and making toddy. They are a very low caste and great keepers of pigs, and in the cantonments of the Punjab are often employed in collecting and selling cow-dung for fuel ; (2) a section of the Khatris* ; and (3) a sub-caste of Brahmans.

Pasoi, a Baloch clan (agricultural) found in Montgomery.

Passání, a Ját clan (agricultural) found in Multán.

Patániyán, a Rájput clan (agricultural) found in Amritsar. *Cf.* Pathánia.

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* Or Páshi. They were all residents of Bhatinda but a fire broke out and all fled, leaving a chief's son behind. The few who remained to look after him were called Pási to distinguish them from the Apási or Aspási who had left the place : Pb. Census Rep. 1912, p. 471. For customs see Vol. I, p. 525.

PAṬHÁN.—The term Paṭhán is popularly applied to the members of any tribe hailing from the north-west frontier borderland of India.* A synonym is the well-known term Rohilla (Rohela, *i.e.* an inhabitant of the *roh* or mountainous country). Another synonym is Afghán (obsolete plural Afághina) but an attempt has been made to distinguish Afghán from Paṭhán. On the north-west frontier of India the term Paṭhán is applied to any member of the tribes which speak Pashto as opposed to the Hindki (Indian) speaking subject races, and in the northern Paṭhán countries such as Dír and Swát the term Paṭhán is not invariably a racial term, and even the Paṭháns properly so called are not a homogeneous race, but a congeries of dominant tribes containing affiliated Hindkí (Indian) and probably Turkish elements.

Language.

The language of the Paṭháns, with the exception of the URMARIS who speak Bargastá, is the Iranian Pashto or *Pakhto*, the former being apparently the original form of the name.

According to Mr. Longworth Dames Pashto or 'Afgháni' is the language of all the Afgháns. It extends throughout their territory whether within or without the existing Afghán State. On the north it is bounded by the Káfir and Dard languages, on the east by western Panjábi or Lahnda, on the south by Balochi and on the west by Persian. The total numbers of speakers of Pashto may, perhaps, be 3,500,000 of which 2,000,000 may be in Afghánistán proper and 1,500,000 in British and independent territory. The east Iranian character of the language is clearly established, although it has undergone many alterations and corruptions, and has been so strongly affected by Indian influence as to lead Trumpp to believe that it should be classed as an Indian language. Geiger gives the following distinctive points as indicating its origin clearly :—

1. Original Aryan dental *s* (except before *t*) becomes *h* ; often lost altogether in modern pronunciation.

2. The Aryan aspirates become spirants, as in Old Iranian.

3. The Aryan surds *k*, *t*, *p*, before consonants become spirants, and often disappear in later forms.

4. Before *t* Aryan dentals become *s*, as is usual in Iranian.

5. Aryan *s* becomes *s*, as in Iranian ; the group *sw* becomes *sp*.

6. Aryan *z*, *zh*, answering to Indian *j* and *h* appear as *z*.

A change which is peculiar to Pashto is the general change of *d* and often of *t* to *l*.

The Indian aspirates do not exist and Pashto speakers are unable to pronounce them. *H* is frequently dropped in conversation. Indian cerebrals *ṭ*, *ḍ*, *ṛ* and *ṇ* exist, but in Indian words only.

The borrowed element is large. Indian loans affect not only the vocabulary but the grammar ; even the infinitive termination in *al* is of Indian origin. Loans from modern Persian are numerous, and through the medium of Persian a large number of Arabic words have come in, and even a few Turkish.

There are two principal dialects, which may be called (1) the north-eastern (with its centre at Peshawar) and (2) the south-western (with its centre at Qandahár). They are

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* Other terms are in local use, *e.g.* Ráshi is used in the Central Punjab to denote a Paṭhán of the labouring class. The word is probably derived from the Orash plain in the Hazára District, the ancient Urasha.

distinguished from each other by the pronunciation of certain consonants which are gutturals in (1) and sibilants in (2). These are :— *shín* or *khín* pronounced *kh* in (1) and *sh* in (2), *g* in (1) and *z* in 2) ; also sometimes *dz* in (2) becomes *z* in (1) but this is not uniform. Thus :—

(1) *Khadza* or *khaza*, "woman" becomes (2) *shadza* (1) *ghwag*, "the ear," becomes (2) *ghwaz*.

As the same character is used in writing whatever the pronunciation, these spoken variations do not affect the written language, and they are nowhere sufficient to make one dialect unintelligible to the speakers of the other. A very distinct dialect, however, is that spoken in Bannu, Dawar and Waziristán, a branch of (2). In this a complete system of vowel change is found, according to which :

a becomes *o*	*u* becomes *i*
o „ *e* or *o*	*u* „ *i*

as in *plorína* for *plárúna*, pl. of *plár*, "father," *mer* for *mor*, "mother;" *mizh* for *mush* "we." Among the Afridís also *a* is often pronounced *o*.

The language in its more cultivated forms may be studied in the works of Dorn, Raverty, Vaughan, Bellew, Trumpp and Darmesteter.

The word *Pakhto* certainly suggests some connection with the Paktyiké of Herodotus, but the identification of Paktyiké with modern Afghánistán, apparently assumed by McCrindle,* is quite untenable. Steint identifies Paktyiké with the territory of Gandhára, the present Peshawar District. This identification suggests a possible solution of the problem. A conjecture may be hazarded that a race, calling itself Afghán, invaded the ancient Gandhára and found there a dominant race called Paṭhán, or dominant tribes which bore that title as a local equivalent of Rájput and a host of similar terms—and adopted it as an alternative to their own designation of Afghán. In this connection the following account of the Paṭháns in Dir, Swát (the ancient Wdyána) and Bájaur, which is condensed from notes by Sir Henry MacMahon, may be of interest :—

In Dír, Swát and Bájaur a shareholder or *daftarí*, is entitled to the name of Paṭhán as long as he retains his share (*daftar*) of the tribal land. A man who alienates his *daftar* or loses it is no longer entitled to be called Paṭhán, but becomes a Faqír‡ and has no longer a voice in the village or tribal councils.

The Paṭháns of Dír, Swát and Bájaur differ little from the other Paṭháns except in that they possess a spirit of discipline, especially in Dír and Swát. This spirit is, however, much less marked among the Utmán Khel. It has doubtless been inculcated by their long-standing system of communal government and the periodical redistribution of tribal lands. In treachery they may well be given the first place among Paṭháns, but in courage and hospitality they do not compare unfavourably with them. Superstitious and collectively fanatical they

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* *Invasion of India*, p. 341.

† *Memoir on Maps illustrating the Ancient Geography of Kashmir*, 1899, referred to by McCrindle in his *Ancient India*, p. 42. McCrindle speaks of the *ethnic* name Pakhtún, but there appears to be no such name. But the usages of *pukhtunwali*, a code (unwritten), framed on the principles of equity and retaliation, governs the decisions of the tribal *jirgas* in Peshawar : *Gazetteer*, 1897-98, p. 130. Pandit Hari Kishen Kaul, C.I.E., suggests that Paṭhán is derived from Pratisṭhána 'well-established : Ib. Census Rep., 1912, p. 471. This suggestion commends itself to the present writer.

‡ In Peshawar also *faqír* is almost, if not quite, synonymous with *hamsáya* 'dependant' or 'vassal.'—Peshawar *Gazetteer*, 1897-98, p. 134.

are by no means fanatical individually and cases of *ghazá* are practically unknown among them, but their innate spirit of discipline makes the collective fanaticism, of which they are capable when roused, a remarkable trait in their character.

The tenures among the Paṭháns of Dír, Swát and Bájaur are strongly analogous to their political systems. When the country was first occupied all lands were divided into *tappas* between the septs of the tribe. Each *toppa* was further divided into *daftars*, one to each *khel*, and each *daftar* was further subdivided into *brakhas* or *bakhras*, the individual shares. Any person possessing a share, however small, in a *daftar* is called a *daftari*, and in order to equalise the shares of each *daftari*, as far as possible, the lands of each *khel* were classed according to the nature of the soil into *vands* or *wands* each bearing some distinctive local name. Thus a *daftari's* share was not necessarily a compact piece of land, but was often composed of scattered plots in several *vands*. It was calculated by some recognised unit of measurement, which varied in different localities, such as *júcha*, *rupaiya*, *paisa*, *tura*, *ghonaye*, *nimkai*, *tirao*, *pao*, etc.

Part of the land of the community used, however, to be excluded from this partition, and allotted to the use of those who had served the *khel* or village by sword or prayer. Such land is called *seri* and is exempt from redistribution or *khassure* which is otherwise universal, save in Sam Ránízai. *Seri* lands are held sometimes by a powerful Khán, sometimes for the use of the village or tribal *jirga*, but more frequently by the village *mulla* or some member of the priestly classes. As a rule, they lie on the border between two communities, or are lands in dispute, and thus form buffers between villages. The periodical redistribution occurs every 5, 10, 15 or 20 years, and extends to the lands of whole septs, occasionally even to the *tappas*, while exchange of the *daftars* of *khels* and individuals is universal. It says much for the discipline of the community that redistribution is accomplished down to the smallest fraction of a sub-share of each individual share. At the end of the 1st year the whole *khel* casts lots for and redistributes all the rice lands: at the end of the 2nd year this is repeated: at the end of the 3rd fresh lots are cast for the rice lands and also for the double-crop rain lands: in the 4th year lots are cast again for the rice lands and also for the single-crop rain lands: and at the end of the 5th year lots are cast for the rice lands alone. At the end of the 6th year the *khel* moves off *en bloc* to a new *daftar*. The results are disastrous as no one has the slightest interest in improving the land, developing irrigation or building permanent houses. No orchards, no gardens, few, if any, trees save in the sacred precincts of a *ziárat* exist.

Literature.—The existing literature of Pashto commences from the 16th century, and is mainly poetical, especially histories, such as Akhún Darweza's *Makhzan-i-Pashto* and *Makhzan-i-Islám*, and Afzal Khán Khaṭak's *Tarikh-i-Murassa*. The principal poets are Khushhál Khán, the Khaṭak chief, who was for some time a prisoner at the Court of the emperor Aurangzeb and wrote a *Díwán* after the Persian model; Mirza Khán Ansári, a poet of the Súfi school, and the popular poets Abd-ul-Raḥmán and Abd-ul-Hamíd who have both left *Díwáns* of a mystical

character, also Abd-ul-Kádir Khaṭak and Ahmad Sháh, the great Durráni king. Abd-ul-Rahmán is considered by Afgháns to be their best poet, but Europeans probably will give the highest place to the more simple and energetic verse of Khushhál Khán. On the whole the literature must be considered as artificial and imitative, and cannot claim to be more than a reproduction of Persian models.

Popular poetry.—But side by side with it there is the genuine popular poetry which has till lately attracted little attention. Darmesteter's collection of these poems has rescued them from oblivion; they are the genuine expression of popular feeling in war, politics or love. Thorburn has also recorded some ballads, riddles and proverbs and some spirited ballads in the Wazír dialect have lately been published by Mr. E. B. Howell.* None of the popular poetry is of ancient date, there are no heroic ballads relating to the great migrations and conquests of the Afghán race except one relating to Ahmad Sháh. Most are of the 19th century. There is nothing to compare with the fine heroic ballads found in Balochi.

Religious literature.—Religious writings both in prose and verse abound in Pashto; a great number of works of this type are lithographed at the presses of Pesháwar and Lahore. Most of these have no great merit as works of literature. *Mír Hamza*, a long poem, by Mían Muhammad Sahháf, may be mentioned.

Alphabet.—Pashto makes use of the Arabic characters in the *Naskh* form, and has adopted certain modifications to express the peculiar sounds of the language.†

The Afgháns in History.—Ferishta hazarded a conjecture that the people of the hills between Kábul and Kandhár, who united with the Khokhars‡ and 'Chowbea,' the ancient *zamíndárs* of the Punjab, under Dúrga of the tribe of Búlhás, governor of Jammu, to expel Kidár Rájá from the Punjab, were the people called Afgháns in his days, but this theory appears untenable.§ No doubt Ferishta speaks of the Afghans as known in year 683 A. D. or even earlier. He cites a lost work, the *Matlá-ul-Anwár* as authority for saying that the Afgháns are Copts of the race of the Pharaohs who refused to embrace the Jewish faith when Moses led the Israelites out of Egypt and, leaving their country, came to India and eventually settled in the Sulaiman mountains where they bore the name of Afgháns.‖ When Abraha marched against Mecca a body of Afgháns accompanied him, but were annihilated. The Afgháns had already been converted to Islám when Muhammad bin Qásim invaded Sind and Multán, and in 682 (A. H. 63) they issued from their hills and laid waste Kirmán, Shiwarán and Pesháwar. They defeated the forces sent against them by the Rájá of Lahore,

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* *Some Border Ballads of the North-West Frontier.*—J. R. A. S., 1907, p. 791.

† *Encyclopaedia of Islám, s. v.* Afghánistán.

‡ Ferishta has Gakkars, but he almost certainly mistook the Khokhars for the Gakkars. The Chowbea may be the Joiya. It is tempting to conjecture that Búlhás is a misreading of Bájú.

§ Briggs' *Trans. of the Hist. of the Rise of the Mahomedan Power in India*, I, p. lxxii.

‖ Briggs: *op. cit.*, I, p. 6.

and compelled the Indians to retreat on Lahore. The Afgháns also made an alliance with the Khokhars* and compelled the Rájá of Lahore to cede them certain territories in perpetuity. They also settled the Khalj in Lamghán, agreeing to protect the frontier against Muhammadan invasions, but the Muhammadan Afgháns, notwithstanding this treaty, continued their depredations, advanced to Pesháwar and built a fort in the hills which they named Khaibar. They also subdued the province of Roh which extended from Swát and Bájaur to Siwi near Bhakkar in Sindh and from Hassan-Abdál to Kábul and Kandahár. Under the Samanides the Afgháns formed a buffer state between the kingdom of Multán and Lahore, thus confining the Sámáni inroads to Sind. But, despite their efforts Sabuktagín, governor of Seistán, repeatedly invaded Multán and Lamghán. Jaipál, the Rájá of Lahore, and the Bhaṭṭia Rájá then took counsel together and appointed Shaikh Hamíd, Afghán,† as governor of Multán and Lamghán in which districts he placed Afghán garrisons. Hamíd, however, went over to Sabuktagín‡ and thus saved his own territories from invasion, but his son Mahmúd of Ghazni made furious war on the Afgháns and compelled all the tribes to submit to him.

Khálid bin Abdulla, superseded in the government of Kabul, and afraid to return to Arabia by the route of Persia, retired with a number of Arab retainers into the Sulaimán mountains. There he settled and gave his daughter to an Afghán chief, a convert to Islám. From two of their many children descended the tribes of Lodi and Sur.

At the battle of Pesháwar in 1008 A. D. 10,000 horse, Turks, Afgháns and Khalj, pursued the defeated Hindus and in 1010 Muhammad, Sur, who appears to have held Ghor, was attacked by Mahmud in his entrenched camp and taken prisoner. Ferishta then contradicts his previous account and says that the sovereigns of Ghor and its people were only converted after this disaster. This is stated on the authority of the *Tawárikh-i-Yamíni*.§

After this Ferishta has little to tell us about the Afgháns whom he mentions incidentally under the year 1040 A.D., when the prince Yazídyár was sent with a detachment to keep in check 'the mountain Afgháns near Ghazni.'‖ Then in 1049 we read that Ali bin Rabía and Mírak Husain, being joined by the natives, raised a great army at Pesháwar and, having reduced Multán and Sind, subdued the Afgháns who had declared their independence in 'that country' (*sic*). This nation had taken advantage of the public disturbances to plunder those provinces.¶ Here Ferishta seems to locate the Afgháns on the frontiers of Multán and Sind.

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* Ferishta has Gakkars, as before.

† Later on, at p. 40, Ferishta calls him Shaikh Hamíd, Lodi.

‡ Briggs: *op. cit.*, pp. 6—10. On p. 19 Ferishta adds that the Afgháns and Khalj who resided among the mountains, took the oath of allegiance to Sabuktagin and that many of them were enlisted in his army.

§ Ferishta says that the *Tabaqát-i-Násiri* and Fakhr-ud-Din Mubarik Shah, Lodi, author of a history of the kings of Ghor in verse, both affirm that they were converted in the time of Ali and were the only Moslems who remained true to his cause under the Ommayyids.

‖ Briggs, p. 111.

¶ *Ibid.*, p. 130,

Sultán Arslán Ghaznavi, when expelled from Ghazni a second time, sought an asylum among the Afgháns.*

About 1118 A. D., Muhammad Bahlím, who had built the fort of Nágaur in the Siwálik province, raised an army of Arabs, Persians, Afgháns and Khalj, with which he ravaged the territories of the independent Indian princes.† He aspired to sovereignty, but was defeated by Bahrám Ghaznavi near Multán. The victorious king soon after executed Qutb-ud-Din Muhammad Ghori, Afghán, to whom he had given his daughter in marriage, but Saif-ud-Dín Súri, prince of Ghor, brother of the deceased, drove Bahrám into Kirmán (? Kurram) a town which had been built by the Afgháns to guard a pass in the mountains between Ghazni and India. Saif-ud-Din attempted to establish his rule at Ghazni but failed, and he was captured and the forces of Ghor were defeated. His brother Ala-ud-Dín, in revenge, invaded Ghazni. In the battle which ensued he owed his victory over Bahrám to the prowess of two gigantic brothers, called Kharmil or Firmil.‡ Ala-ud-Dín plundered and burnt Ghazni, thereby earning the title of Jahánsoz, and carried off many of its most venerable and learned men to Firoz Koh where he plastered the walls of his native city with their blood. After this he returned to Ghor, and soon lost Ghazni to the Ghuzz Turkmáns, but soon regained it, only to be expelled from it again by Assamad, a general of Sultán Khusrau, some time before 1160 A. D. Ferishta next proceeds to make Shaháb-ud-Dín, Muhammad of Ghor, a brother of Ala-ud-Dín.

It is now time to pause for a moment and consider whether Ferishta's detailed and circumstantial, if somewhat fragmentary and confused, account of the origin of the Afgháns is correct. According to Raverty, a very high authority, it is not. He states that Ferishta was misled by the misreading of 'Lawi' for 'Lodi' as the name of the ancestor of the Quraish rulers of Multán, who were of the Bani Usmán, descendants of Sám, son of Lawi, and who were overthrown by Sultán Mahmúd.§ Raverty has further pointed out that Ferishta had jumped to the conclusion that the Súr Afgháns were connected with and descended from Muhammad-i-Súri, but the Afghán tradition is very different. According to it, Sháh Husain was descended from the younger branch of the Ghorian race, while Muhammad-i-Súri, *said to be* the great-great-grandfather of the Sultáns Ghiyás-ud-Din and Muizz-ud-Din (Muhammad of Ghor) was descended from the *elder* branch, with whom the sovereignty lay. Sháh Husain by one of his Afghán wives had three sons, Ghalzi, Ibrahim surnamed Lodi, and Sarwáni. 'The Afghán tribe of Súr was founded by Súr, son of Ismail, grandson of Lodi.‖ In the absence of all knowledge of the sources whence Ferishta draw his history of the early Muhammadan period it is impossible to say that the Afgháns were unknown till 1024 A. D. (as stated on p. 3

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* *Ibid.*, p. 147.

† *Ibid.*, pp. 151—6.

‡ For the Parmúl Maliks of the Ghilzai, see PARMÚLI.

§ J. A. S. B. 1892, p 325. *Cf.* pp. 190-1 on which the late Major Raverty in a copy of his article on the *Mihrán of Sind and its Tributaries* has corrected *Luwai* to Lawi.

‖ Raverty's *Trans.* of the *Tabaqát-i-Násiri*, pp. 510-511, notes. Raverty also points out, on p. 320, that only once (and that towards the end of his work) does the author of the *Tabaqát* mention the Afgháns.

of Vol. II, *supra*,*) but the history of their migrations makes it doubtful if they were even then known within the limits of what is now Afghánístán, and they had certainly not penetrated into the valley of Peshâwar or any part of the plains at the eastern foot of the Sulaimán range.

This is virtually the conclusion arrived at by Mr. Longworth Dames† who observes that:—

"The first mention of the Afgháns in written history is in the chronicle of al-'Otbi known as the *Ta'ríkh-i-Yamíní* (the author was secretary to Mahmúd of Ghazni), and an almost contemporary mention by al-Bírúní; Al-Idrísí in his account of Kábul and Qandahár (end of 11th and beginning of 12th centuries) does not even mention them. Al-'Otbi records that Sebuk-tegín enrolled Afgháns in his army, and that Mahmúd in his invasion of Tokháristán led an army consisting of Indians, Khalj, Afgháns and Ghaznawis, and that on another occasion he attacked and punished the Afgháns. Baihakí's Chronicle, only a little later in date, confirms this. Mahmúd's attacks on the Afgháns took place in 411 (1020-1021) and 414 (1023-1024). Al-Bírúní mentions the Afgháns once (ed. Sachau, *i.* 208), saying that in the western mountains of India live various tribes of Afgháns who extend to the neighbourhood of the Sind (*i.e.*, Indus) valley. Thus in the 11th century when the Afgháns are first mentioned they are found occupying the Sulaimán Mountains now occupied by their descendants, the very tribes which the advocates of the exclusive claims of the Durránís will not admit to be true Afgháns. Al-Bírúní no doubt also alludes to them in the passage (*loc. cit.*, p. 199) where he says that rebellious, savage races, tribes of Hindus, or akin to them, inhabit the mountains which form the frontier of India towards the west. There is no record that at this time any Afgháns were found west of Ghaznín nor in the Kábul valley and Gandhára which was occupied by a Hindu kingdom. Confusion has arisen through the error of modern historians who have, as Raverty has pointed out, mistaken Tájik Ghoris and Turkish Khalj for Afgháns. Raverty considers with good ground that the Afgbáns were at this time found only in the mountains south of the Kurram and east of Ghaznín. The most persistent mistake is that regarding the Ghoris. Thus Malleson (History of Afghánístán, p. 93) speaks of Qutb Al-Dín Ghori Afghán, where Ferishta, who is his authority, does not use the word Afghán at all, but calls him Ghorí Súrí, *i.e.* a descendant of Súrí, and not a member of the Súr tribe of Afgháns. Even so accurate a writer as E. G. Browne (*Lit. Hist. of Persia, ii,* v. 305) speaks of the "kings of Ghur, those fierce and hardy Afgháns of Firúz-kúh." It is evident that throughout the Ghaznawí period the Afgháns continued to be an obscure mountain race. We occasionally hear of them, but as adventurers and hill rebels only. In 431 (1039-1040) Mas'úd sent his son Amír into the hill country near Ghaznín to subdue the rebel Afgháns. (Malleson, *loc. cit.*, p. 86 turns this into Afgháns, Abdális and Ghalzais, the two latter names

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* See Raverty, *op. cit.*, p. 86, note. He says: "In 414 H. (A. D. 1024) Mahmud came an accommodation, in a distant part of Hind, with Beda (or Nanda in other works) . . . after which he returned to Ghazni and in the same year made a raid into the moun ain inhabited by the Afghánián, plundered them and carried off much booty."

† *Encyclopaedia of Islam, s. v.* Afghánístán.

being absolutely unknown at that time). In 512 (1118-1119) an army composed of Arabs, Ajam, Afgháns and Khalj, was assembled by Arslán Sháh. In 547 (1152-1153), Alfí says, Bahrám Sháh assembled an army of Afgháns and Khalj. With the rise of the Ghorí power the same state of things continues. In 588 (1192) according to Ferishta the army assembled by Muizz-al-dín Muhammad bin Sám consisted of Turks, Tájiks and Afgháns, and his Indian opponent Pithorai (Prithwi Rájá) assembled a force of Rájput and Afghán horsemen. Thus in this great war between Mussulmans and Hindus Afgháns are represented as fighting on both sides, which probably indicates that they were not yet completely converted to Islám, although the manufactured legends represent them as having been converted from the days of Khálid. It is not clear whence Ferishta obtained this statement. It does not appear in the account of this war given by Minháj-i-Siráj in the *Tabaqát-i-Násirí*. This author does not mention the Afgháns throughout his account of the Ghaznawí and Ghorí kings. His first and only mention of them is in his own time in the year 658 (1260) in the reign of Násir-al-dín Mahmúd of Delhi. He there says that Ulugh Khán employed 3,000 brave Afgháns in subduing the hill-tribes of Mewát in Rájpútána. During the next two centuries we find occasional mention of Afgháns in Indian history. For instance in the reign of Muhammad bin Tughlaq, Baraní says in the *Taríkh-i-Firoz-Sháhi* that there was a rebellion at Multán of a body of Afgháns headed by Multán Mall (this name means in the Multáni dialect "the champion of Multán," and is probably not the proper name of an Afghán). Again Makh Afghán was one of the foreign *amírs* who rebelled at Deogir. In 1778 (1376-1377) the fief of Bihár was given to Malik Bír Afghán (*Taríkh-i-Mubárik-Sháhi*). The *amír* Timúr found them still hill robbers, and in the *Malfúzát-i-Timúri*, the *Zafar-náma* and the *Matla'-al-sadain* it is related that he ravaged the country of the Awgháni (or Aghání) who inhabited the Sulaimán Mountains. Thus except as occasional soldiers of fortune they remained a fierce race of mountain robbers until the rise to power in India of one of these adventurers made them famous. There can be no doubt that the collapse of the Delhi monarchy after Timúr's invasion gave them their opportunity. This leader was Daulat Khán Lodí who was *faujdár* of the Doáb in 808 (1405) and many other Lodís are alluded to as holding important posts. He rose to be one of the most important persons in the empire, and held Delhi for some time against Khizr Khán and is by some classed as one of the kings, but never took the title of Sultán. He surrendered to Khizr Khán in 817 (1416) and died in confinement soon after. Under the succeeding kings another Lodí Sultán Sháh, *alias* Islám Khán, rose to power and his nephew Bahlol first became governor of the Panjáb, and in 855 (1450) he dethroned the last of the feeble Sayyid kings and became Sultán of Delhi. He was succeeded by his son Sikandar who was followed by Ibrahím, but the Lodí rule, at first vigorous, had failed to revive the moribund sultanate of Delhi which fell before Bábar in 932 (1525). The Afgháns, who had become numerous and powerful in India, succeeded, however, in driving out the Moghals for a few years, and founded another Afghán dynasty under the brilliant leadership of Sher Sháh Súr. The Súr clan were near connections of the Lodís, both being branches of the Ghalzai stock.

Many families of the Prángí and Súr clans settled in India at this period, indeed they seem to have migrated bodily, and, at the same time, the related Niází and Lohání clans moved down from the mountains into the Indus valley. In the preceding century the Yúsufzais, a branch of the great Sarbaní family of Afgháns (to which the Durranís belong) had moved from the neighbourhood of Kábul, where they had been settled for some time into the Pesháwar valley and the mountain tract of Bajaur, Swát and Buner. They gave the valley the name of Yúsufzai which it still bears, and many of them are believed to have accompanied Bábar into India. Their descendants are found scattered over Hindustán. The names of the Prángís and Súrs are not now found, and they have probably merged in the Lodís. These settlers were generally known in the Ganges valley by the name of Rohela or Rohilla (from the Western Panjábi word *roh*, a mountain, *rohela*, mountaineer), and have given their name to the province of Rohilkhand. At the present day the Afrídí, Orakzai, Bangash, Tarín and Bárakzai are strongly represented there. A population of over 100,000 in the United Provinces of Hindustán is classed as Ghorí, and this probably includes the descendants of the miscellaneous followers of the Ghorí kings, whether Tájik, Turk or Afghán. There are many Kákars also, both in the United Provinces and Punjab. The Zamand tribe settled in Multán and Kasúr in the Punjab and a large number of Abdális, driven from Qandahár by the Ghalzais in the early part of the 18th century, joined them at Multán. From these sources spring the Multáni and Kasúriya Paṭháns. The Afgháns thus colonized northern India largely, and their descendants there are still distinguishable, although greatly assimilated by the surrounding population. They have lost their language and tribal organization.

In their own country the Afgháns never succeeded in establishing an independent rule until the 18th century. They remained, like the rest of the country, nominally subject to the powerful rulers of the day: the Mughals, the Timúris, the Mughal emperors of India, or the Safawí kings of Persia, until the rise of the Ghalzais to power under Mír Wais, and afterwards of the Abdális (Durránis) under Ahmed Sháh. It was at this period, when the Afgháns became the ruling race over a large population, that the name of Afghánistán was extended to the whole country, including a large part of what had till then been known as Khorásán, a name still in popular use for the plateau country above the Sulaimán Mountains."

Ethnic origins.

It is as difficult to unravel the racial elements of the Afgháns as it is to obtain a trustworthy estimate of their numbers. At a Census such tribes as Tanáoli, Jadún, Dilázák, Tájik, Khetrán, and even Mughals return themselves as Paṭháns. And as the late Col. Wace wrote:

"The tribes in the west and north-west of the Punjab, who, during the last three centuries, were frequently raided upon by Afgháns, got into the habit of inventing histories of Afghán origin as a protection against ill-treatment;" and even where this motive was absent, the general tendency to claim kinship with the dominant race would produce the same effect. Moreover the origin of some of the tribes on the Pesháwar frontier is doubtful, and their affiliation, with the Paṭháns incomplete, and thus they would set up a claim to be Paṭhán which the true Paṭhán would indignantly repudiate Mr. S S. Thorburn noticed the many and bitter disputes caused by the preparation of the genealogical trees during the Bannu Settlement, and the attempts made by Ját clans to be recorded as Paṭháns. He wrote: 'A low-caste man born and brought up in a Paṭhán country, if serving away from his

home, invariably affixes Khán to his name and dubs himself Paṭhán. It goes down if he can talk Pashto, and his honour proportionally goes up.' Still the great mass of those returned in our Censuses as Paṭháns are probably really so, and the figures represent very fairly the general distribution of the race."

We may now turn to the late Sir Denzil Ibbetson's account of the Paṭhán nation and, though we may regret that he accepted Dr. Bellew's theories, we shall still find that his views were based upon a singularly penetrating insight into the heterogeneous elements in the race. He wrote:—

There is great conflict of opinion concerning both the constitution and origin of the Paṭhán nation. Not a few deny that there is any distinction whatever between the original Afghán and Paṭhán stocks, though these are for the most part officers of our frontier who are not brought into contact with the original Afgháns. I have, however, been obliged to adopt some one theory of the constitution of the nation as a basis for my classification of tribes; and I have therefore adopted that of Dr. Bellew, who probably has a greater knowledge of the Afgháns of Afghánistán as distinct from the Punjáb frontier, and especially of the old histories of the nation, than any other of the authorities who have treated of the matter. The constitution and early history of the nation according to Dr. Bellew's account are discussed in the paragraphs presently following. But whatever the origin of the Afgháns and Paṭháns proper may be, the nation to which the two names are now applied indifferently in Persian and Pashto respectively, occupying as it does the mountain country lying between the Persian empire on the west, the Indian on the east, the Mongol on the north, and the Baloch on the south, includes as at present constituted many tribes of very diverse origin. They are without exception Musalmáns, and for the most part bigoted followers of the Sunni sect, hating and persecuting Shías, or as they call them Ráfazis.*

Constitution of the Paṭhán nation.—The words Paṭhán and Afghán are used indifferently by the natives of India to designate the nation under discussion.† But the two words are not used as synonyms by the people themselves. The original Afgháns are a race of probably Jewish or Arab extraction; and they, together with a tribe of Indian origin with which they have long been blended, still distinguish themselves as the true Afgháns, or since the rise of Ahmad Sháh Durráni as Durranis,‡ and class all non-Durráni Pashto-speakers as Opra. But they have lately given their name to Afghánistán, the country formerly known as Khorásán, over which they have now held sway for more than a century, and which is bounded on the north by the Oxus, on the south by Balochistán, on the east by the middle course of the Indus, and on the west by the Persian desert; and, just as the English and Scotch who early in the 17th century settled among and intermarried with the Irish are now called Irish, though still a very distinct section of the population, so all inhabitants of Afghánistán are now in common parlance known as Afghán, the races thus included being the Afghán proper, the Paṭhán proper, the Ghilzai, the Tájik, and the Hazára, besides tribes of less importance living on the confines of the country.

The true Paṭháns are apparently of Indian origin. Their language is called Pashto or Pakhto and they call themselves Pukhtána§ or Pakhto speakers; and it is this word of which Paṭhán is the Indian corruption. They held in the early centuries of our æra the whole of the Safed Koh and Northern Sulaimán systems, from the Indus to the Helmand and from the sources of the Swát river and Jalálábád to Peshín and Quetta. The Afgháns and Ghilzais spead into their country and adopted their language and customs; and just as Irish, Scotch, and Welsh speaking the English language are commonly called Englishmen, so all who speak the Pakhto tongue came to be included under the name Paṭhán. Thus the Afgháns and Ghilzais are Paṭháns by virtue of their language, though not of Paṭhán origin; the Tájiks and Hazáras, who have retained their Persian speech, are not Paṭháns; while all five are Afgháns by virtue of location, though only one of them is of Afghán race.

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* There are several Shía clans among the Orakzai of Tiráh on the Kohát border. The people of the Sámilzai *tapah* of the Kohát district, which is conterminous with the territory of these clans, are also Shías. All own allegiance to the Shía Sayyids of the Orakzai Tiráh: while everywhere many of the tribes which claim Sayyid origin are Shías.

† In Hindustán they are often called Rohillas or Highlanders, from Rohi the mountain country of the Paṭháns (*roh*=*koh*, a mountain).

‡ Either from *Durr-i-daurán* "pearl of the age" or from *durr-i-daurán* "pearl of pearls." The title was adopted by Ahmad Sháh Abdáli when he ascended the throne, in allusion to the Abdáli custom of wearing a pearl stud in the right ear.

§ Dr. Bellew and Major James identified them with the Pactiyans of Herodotus, and seemed half inclined to connect them with the Picts of Britain, as also the Scyths with the Scots, and certain Paṭhán and Brahui tribes with Cambrians and Ligurians!

Origin of the Paṭhán.—The Afgháns proper claim descent from Saul the first Jewish king, and there is a formidable array of weighty authority in favour of their Semitic origin. The question of their descent is discussed and authorities quoted in Chapter VI of the Pesháwar *Settlement Report*, and in Dr. Bellew's *Races of Afghánistáns.** Mr. Thorburn quoted in support of their Jewish extraction, "some peculiar customs obtaining among the tribes of purest blood, for instance, the Passover-like practice of sacrificing an animal and smearing the doorway with its blood in order to avert calamity, the offering up of sacrifices, the stoning to death of blasphemers, the periodical distribution of land, and so forth;" and he points out that most of the learned men who reject the tradition of Jewish descent have no personal acquaintance with the Afghán people. The Afghán proper is said still to call himself indifferently Bani-Afghán or Bani-Isráil to distinguish himself from the Paṭhán proper who is of Indian, and the Ghilzai who is probably of mixed Turkish and Persian extraction.

Early history of the Afgháns.—The origin and early history of the various tribes which compose the Afghán nation are much disputed by authorities of weight who hold very different views. I have in the following sketch followed the account given by Dr. Bellew, as it affords a convenient framework on which to base a description of those tribes. But it is said to be doubtful whether the distinction which he so strongly insists upon between Paṭhán proper and Afghán proper really exists or is recognised by the people; while the Jewish origin of any portion of the nation is most uncertain. But the division of the nation into tribes, the internal affinities of those tribes, and the general account of their wanderings are all beyond question; and the theories which account for them are only accepted by me to serve as connecting links which shall bind them into a consecutive story. The traditions of the true Afgháns who trace their name and descent from Afghána, the son of Jeremiah, the son of Saul, and Solomon's commander-in-chief and the builder of his temple, say that they were carried away from Syria by Nebuchadnezzar and planted as colonists in Media and Persia. Thence they emigrated eastwards into the mountains of Ghor and the modern Hazára country. The Afgháns early embraced the creed of Islám, to which they were converted by a small body of their tribe on their return from Arabia, where they had fought for Mahomet under their leader Kais. It is from this Kais or Kish, namesake of Saul's father, who married a daughter of Khalíd-ibn-Wálid a Qureshi Arab and Muhammad's first apostle to the Afgháns, that the modern genealogists trace the descent alike of Paṭháns, Afgháns, and Ghilzai, or at any rate of such tribes of these races as we have here to deal with; and to him they say that the Prophet, pleased with his eminent services, gave the title of *Paṭhán*, the Syrian words for rudder, and bade him direct his people in the true path. Meanwhile, about the 5th and 6th century of our æra, an irruption of Scythic tribes from beyond the Hindu Kush into the Indus valley drove a colony of the Buddhist Gandhári, the Gandari of Herodotus and one of the four great divisions of that Pactyan nation which is now represented by the Paṭháns proper, from their homes in the Pesháwar valley north of the Kábul river and in the hills circling it to the north; and they emigrated *en masse* to a kindred people on the banks of the Helmand, where they established themselves and founded the city which they named Gandhar after their native capital, and which is now called Qandahár.

It is not certain when the Afgháns of Ghor moved down into the Qandahár country where the Gandhári colony was settled; but they probably came as conquerors with the Arab invaders of the 1st century of the Mahomedan æra. They soon settled as the dominant race in their new homes, intermarried with and converted the Gandhári, and adopted their language; and in course of time the two races became fused together into one nation under the name of Afgháns, as distinguished from the neighbouring Paṭháns of whom I shall presently speak, though the original stock of Ghor still called themselves Bani-Israil to mark the fact that their origin was distinct from that of their Gandhári kinsmen. It is probable that this tradition of Jewish origin was little more distinct than is the similar tradition of Norman descent which some of our English families still preserve. Thus the Afghán proper includes, firstly the original Afgháns of Jewish race whose principal tribes are the Tarin, Abdáli or Durráni and Shiráni, and secondly the descendants of the fugitive Gandhári, who include the Yúsufzai, Mohmand and other tribes of Pesháwar. These latter returned about the first half of the 15th century of our æra to their original seat in the Pesháwar valley which they had left nearly ten centuries before; while the original Afgháns remained in Qandahár, where in the middle of the 18th century they made themselves rulers of the country since known as Afghánistán, and shortly afterwards moved their capital to Kábul. The tribes that returned to the Pesháwar country were given by Ahmad Sháh the

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* Dr. Bellew suggested that the original Afgháns were the Solymi of Herodotus, and were Qureshi Arabs who lived in Syria and there became intermingled with the Jews, or who migrated to Ghor where the fugitive Jews took refuge with them. This supposition would explain the name Sulaimáni which is often applied to the Afgháns, and their own assertion that Khalíd ibn Wálid the Qureshi was of the same stock with themselves.

title of Bar or "upper" Durráni, to distinguish them from the Abdáli Durráni who remained at Qandahár.

I have said that the Gandhári were one of the four great divisions of the Pactiyæ of Herodotus. The other three nations included under that name were the Aparytœ or Afrídi,* the Satragyddæ or Khatak, and the Dadicæ or Dádi, all alike of Indian origin. At the beginning of the Muhammadan æra the Afrídi held all the country of the Safed Koh, the Satragyddæ held the Sulaimán range and the northern part of the plains between it and the Indus, while the Dádi held modern Sewestán and the country between the Qandahár province and the Sulaimáns. These three nations constitute the nucleus of the Paṭháns proper. But around this nucleus have collected many tribes of foreign origin, such as the Scythic Kákar, the Rájput Waziri, and the many tribes of Turk extraction included in the Karlánri section who came in with Sabuktagin and Taimur;† and these foreigners have so encroached upon the original territories of the Pactyan nation that the Khatak and Afrídi now hold but a small portion of the countries which they once occupied, while the Dádi have been practically absorbed by their Kákar invaders. The whole have now become blended into one nation by long association and intermarriage, the invaders have adopted the Pakhto language, and all alike have accepted Islám and have invented traditions of common descent which express their present state of association. The Afrídi were nominally converted to Islám by Mahmúd of Ghazni; but the real conversion of the Paṭhán tribes dates from the time of Shaháb-ul-dín Ghori, when Arab apostles with the title of Sayyid and Indian converts who were called Shaikh spread through the country, and settled among, married with, and converted the Paṭháns. The descendants of these holy men still preserve distinct tribal identity, and as a rule claim Sayyid origin.

The Ghilzai are a race probably of Turkish origin, their name being another form of Khitali the Turkish word for 'swords man,' who early settled, perhaps as mercenaries rather than as a corporate tribe, in the Siáh-band range of the Ghor mountains where they received a large admixture of Persian blood. The official spelling of the name is still Ghaleji at Kábul and Qandahár. They first rose into notice in the time of Mahmud Ghaznawi when they accompanied in his invasions of India. Not long afterwards they conquered the tract between Jalálábád and Kelát-i-Ghilzai, and spread east and west over the country they now hold. In the beginning of the 18th century they revolted against their Persian rulers, established themselves under Mír Wais as independent rulers at Qandahàr, and overran Persia. But a quarter of a century later they were reduced by Nádir Sháh, and their rule disappeared, to be succeeded not long after by that of the Durráni.

With the remaining races of the Tájik and Hazára which form part of the Paṭhán nation in its widest sense, we have little concern in the Punjáb. The former are the remnants of the old Persian inhabitants of Afghánistán, and the word is now loosely used to express all Paṭháns who speak Persian and are neither true Afgháns, Sayyids, nor Hazáras. They are scattered through Afghánistán, Persia, and Turkistán, in which last they hold some hill fastnesses in independent sovereignty. The Hazáras are Tartar by origin, and are supposed to have accompanied Chengiz Khán in his invasion. They occupy all the mountain country formed by the western extensions of the Hindu Kush between Ghazni, Balkh, Hirát and Qandahár. I have included in my account of the Paṭháns a few allied races, who, though not usually acknowledged as Paṭháns, have by long association become closely assimilated with them in manners, customs, and character. They chiefly occupy Hazára, and are called Dilazak, Swati, Jadun, Tanaoli and Shilmani

With reference to the foregoing excerpts from Sir Denzil Ibbetson's classic report Mr. Longworth Dames' pertinent observations are best quoted *in extenso* and almost *verbatim*. He observes that modern writers have attempted to distinguish between Afghán and Paṭhán, and aver that only the Durránis and some tribes akin to them are entitled to be styled Afghán, while the name Paṭhán (an Indian corruption of the native form Pakhtána or Pashtána, pl. of Pakhtún, Pashtún) includes all tribes, whatever their origin, which speak the Pashto language. This distinction, however appears to be a modern invention. Pashtún or Pakhtún is undoubtedly the true national name and it is universally used, while the word Afghán seems to be of literary origin and like many other national appellations was first applied to this people by foreigners, and in modern times it has been adopted as a

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* The Afridi still call themselves Aparídi. There is no *f* in Pashto proper.

† The various accounts given of Karlán's origin all recognise the fact that he was not a Paṭhán by birth; and even the affiliation of the Karlanri is doubtful, some classing them as Sarbáni and not Ghurghushti.

polite designation by educated persons and those who are proud of their descent. The theory restricting it to the Durránis and their kindred tribes first appears in Bellew's works and it has been accepted by other writers without sufficient reason. According to this theory great tribes like the Ghilzai may be called Paṭhán, but not Afghán, and this applied also to the Afrídi, Bangash, Khatak, Wazíri, Kákaṛ, Gandápúr, Sheráni, Ustaráni and many others without any sufficient justification. Bellew accepted the tradition of the Hebrew origin of the Paṭháns and supposed them to have come into the Kandahár province from the west, and there to have met the Indian colony from Gandhára (the present district of Pesháwar), which had been driven thither by Scythian invaders in the 5th or 6th century A. D. From these Indians they are supposed to have acquired the Pashto language, regardless of the fact that Gandhára was purely Indian and the language spoken there a form of Prâkrit and not an Iranian idiom from which Pashto could be derived. The Afghán settlement of the Yúsufzais dates only from the 15th century. Bellew supposes without a particle of evidence that they were only returning to their original home. The name Qandahár he supposes to be identical with Gandhára, and to have been carried to the Arghandáb valley by these colonists. It may be noted here that Qandahár is historically a modern place and we hear nothing of it before the 14th century. The Ghalzais are identified by Bellew and others with the Turkish tribe which he calls the Khilichi, *i. e.* the Khalj. Darmesteter (*Chants des Afghans*, p. clxiii) supports this view, and it may be admitted that the Ghalzais have probably absorbed a good deal of Turkish blood, although the actual identification of names is doubtful. The tribes of the Sulaimán Range are supposed by Bellew to be aboriginal Indians and he follows Lassen in identifying them with the *Paktues*, who are stated by Herodotus to have occupied Paktuike on the Indus. Among the other identifications made are those of the Afridi (or Aprídai) with the Aparutai of Herodotus, and the Khattak with the Sattagudai. Of these the first is *primâ facie* correct, although it is by no means certain that the Aparutai occupied the country of the modern Afridis. That of the Khattak with the Sattagudai cannot be accepted. The name given by Herodotus appears as Thatagush in the Achaemenian inscription of Behistun, and the initial *sigma* of the Greek form evidently corresponds to this *Th*, and could not represent a guttural as in Khattak. The identity of Paktues, Paktuike with *Pashtun*, Pakhtun (mentioned above as first advocated by Lassen) has been more recently supported by Trumpp and Grierson but is considered very doubtful by Spiegel and Geiger. Grierson considers the connection between the Persian *pusht*, *pushta* (back, mountain), Vedic *paktha*, the Paktues of Herodotus), and the Parsuetai of Ptolemy very probable. Darmesteter considers the latter form the most likely to be near the original, and thinks that the Paktues of Herodotus may stand for some form like Parshtyes. It must be remembered that in the modern language the form with *sh* is older than that with *kh*. It seems improbable therefore that a form like Paktuike (which we know only through the Greek) could give rise to a modern *Pash* or *Pakht*. Raverty thought that Paktuike might be represented by the town of Pakhli* on the Upper Indus, and this is not impossible

* Its name is probably derived from Sultán Pakhal. See under Shilmáni.

considering how frequently an ancient dental passes into *i* in *Pashtu*. But the tracts round Pakhli were not conquered by Paṭháns till the 17th century, when the Swátis drove the Turks out of it.

The combination *rs, rs'*, in Avesta or Sanskrit frequently becomes *sh* in modern Iranian languages. Thus the Pers. *pusht* Pashto *pushti* represent Avesta *parsti*, Sanskrit pṛṣṭha; Pashto *kshal* = Av. *kere's*; Pashto *push*-tedal, Persian *purs-idan* = Av. *pares*, etc. Parsuétai or Parshtyes therefore may well be represented by Pasht-Pukht. The Parsuétai are mentioned by Ptolemy among the five tribes comprised under the head of Paropenisadai (the others being the Bohitai, Aristophaloi, Parisoi, and Ambautai), who occupied the southern and eastern slopes of the Hindú-kush. A native tradition derives the name from *pushta*, a mountain, and very possibly the original form from which Parsuétai was taken may have borne the meaning of "highlander."

The form Paṭhán certainly came into use in India, though it is now used to some extent in Afghánistán, and in Balochistán it takes the form Paṭhán, with the accent on the first syllable. Grierson finds a form Paiṭhán in use in the East Gangetic valley to denote a Muhammadan Rájput, not an Afghán. This name Paiṭhán (from the Sanskrit *pratisthana*) is also the name of two well-known towns. It seems possible that some such vernacular term may have influenced the form taken by the Indian adaptation of Pashtána as Paṭhán.

The name Paṭhán first appears among the writers of the 16th century and Ni'mat Alláh finds an imaginary derivation for it in the name Paṭán said to have been bestowed by the Prophet upon Qais Abd-ul-Rashíd. The word is said to mean the keel of a ship, in what language is not specified, as it is not Arabic.

The name Afghán was used much earlier, and is the only name applied to the race by the older chroniclers from the 5th to the 10th centuries of the Hijra (11th to 15th A. D.). It was originally suggested by Lassen, and again by Crooke that the origin of the name may be looked for in the Assakánoi or Assakënoi of Arrian (Astakánoi of Strabo), and the Aspasioi of the same writer (the Hippasioi of Strabo), and that these names are identical with the Ashwaka of the Mahábhárata, who are associated with the Gandhára (vi, § 351). It seems that the identification of Ashwaka with Assakánoi may be justified as a Prákrit form and Aspasioi might be the Iranian equivalent and Hippasioi a Greek version (as Skr. *ashwa* = Av. aspa = Gr. hippos), but the modern name Afghán cannot be deduced from it, as the combination *sw, sp, sm* never gives rise to a modern *p* or *f*, but rather to *sh, ss* or *sp* in North India and Afghánistán (see Grierson, *Pisáca languages*, pp. 293, 319). This origin is on these grounds rejected by Grierson, also by Darmesteter (*Chants des Afghans*, pp. clxiv, clvi). Bellew's suggestion of an Armenian origin (*aghwán*) has met with no support. It may therefore be stated that no satisfactory origin of the name Afghán (often pronounced Awghán or Aoghán) has yet been found.

The theory of Hebrew descent of the Afgháns, especially of the Durránis, who, as stated above, are assumed to be the only true Afgháns, which many modern writers such as Bellew, Yule, Holdich and to some extent Raverty have advocated, is of purely literary origin and may be traced back to the *Makhzan-i-Afghání* compiled for Khán Jahán Lodi

in the reign of the emperor Jahángír, and does not seem to have been recorded before the end of the 16th century. It is an example of the widely spread practice among the Musalman races of Persia, India and Afghánistán of putting forward a genealogy claiming connection with the family of the Prophet or descent from some personage mentioned in the Korán or other sacred books. Thus the Baloch claim descent from Mír Hemza, the Dáúd-potras and Kalhoras from Abbás, etc., and the chroniclers, anxious to glorify the Afgháns, who had risen in the world and become the ruling race under the Lodis and Surs, found an ancestor in Malik Tálút or King Saul. This legend is paralleled by another which Firishta (p. 17, Lucknow text) quotes from the *Matla' al-anwár*, to the effect that the Afgháns were descended from certain nobles of the Court of Fir'awn (Pharaoh), who refused to accept Islám when preached to them by Moses, and emigrated to the Sulaimán Mountains. There is absolutely no historical evidence in support of either form of the tradition; both forms were unknown to the early chroniclers.

Whatever the real origin of the Paṭháns may be the true Afghánistán or country of the Afgháns only extends from Kasighar* to the boundary of the Qandahár province as constituted under the Safawiya dynasty, as the *Tazkirát-ul-Mulúk* defines it. In this sense the term is used, according to Raverty, by the earlier Muhammadan chroniclers. The great range of the Sulaimán hills, between Qandahár and the Deraját and extending from the Khaibar and Jalálábad on the north to Síwí and Dádar on the south, a distance of some 300 *kuroh*† or *kos*, or nearly 610 miles, is the earliest traditional seat of the Afgháns, and more especially is the Kasighar regarded as the cradle of the race. The breadth of this territory with its offshoots is about 100 *kuroh*. Ibbetson thus described its people:—

Description of the Paṭháns.—The true Paṭhán is perhaps the most barbaric of all the races with which we are brought into contact in the Punjab. His life is not so primitive as that of the gipsy tribes. But he is bloodthirsty, cruel, and vindictive in the highest degree; he does not know what truth or faith is, insomuch that the saying *Afghán be imán* has passed into a proverb among his neighbours; and though he is not without courage of a sort and is often curiously reckless of his life, he would scorn to face an enemy whom he could stab from behind, or to meet him on equal terms if it were possible to take advantage of him, however meanly. It is easy to convict him out of his own mouth; here are some of his proverbs: "A Pathán's enmity smoulders like a dung-fire."—"A cousin's tooth breaks upon a cousin,"—"Keep a cousin poor, but use him."—"When he is little, play with him: when he is grown up he is a cousin; fight him."—"Speak good words to an enemy very softly: gradually destroy him root and branch."‡ At the same time he has his code of honour which he observes strictly, and which he quotes with pride under the name of Pakhtúnwali. It imposes upon him three chief obligations, *nanawatai* or the right of asylum, which compels him to shelter and protect even an enemy who comes as a suppliant; *badal* or the necessity to revenge by retaliation; and *melmastia* or open-handed hospitality to all who may demand it. And of these three perhaps the last is greatest. And there is a sort of charm

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* Kasi- or Kashi-ghar or Shuwal is the name given by the Afgháns to the Takht-i-Sulaimán, a lofty peak of the Koh-i-Suleimán or Koh-i-Syáh on whose summit is the place of pilgrimage known to the Afgháns as the *ziarát* of Sulaimán.

† Raverty defines the *kuroh* as the third part of a *farsakh* of 12,000 *gaz* (or league of 12,000 yards). He makes: 1 *gaz*=32 *angusht* or fingers' breadth, *or* 1 *gaz*=24 fingers' breadth=6 fists or the hand with the fingers doubled up, each *angusht*=6 barley corns and each barley corn=6 hairs from the mane of Turki horse or a camel's tail. The *karoh* averages somewhat less than 2 miles. The *karoh* is also termed *gau kos*—*i.e.*, the distance at which a cow's lowing can be heard at midnight on a calm night.

‡ The Pashto word *tarbur* is used indifferently for "cousin" or for "enemy"; and *tarburwali* either for "cousinhood" or for "enmity."

about him, especially about the leading men, which almost makes one forget his treacherous nature. As the proverb says—"The Paṭhán is one moment a saint, and the next a devil." For centuries he has been, on our frontier at least, subject to no man. He leads a wild, free, active life in the rugged fastnesses of his mountains; and there is an air of masculine independence about him which is refreshing in a country like India. He is a bigot of the most fanatical type, exceedingly proud, and extraordinarily superstitious. He is of stalwart make, and his features are often of a markedly Semitic type. His hair, plentifully oiled, hangs long and straight to his shoulder;* he wears a loose tunic, baggy drawers, a sheet or blanket, sandals, and a sheepskin coat with its wool inside; his favourite colour is dark blue,† and his national arms the long heavy Afghán knife and the matchlock or *jazail*. His women wear a loose shift, wide wrinkled drawers down to their ankles, and a wrap over the head; and are as a rule jealously secluded. Both sexes are filthy in their persons.

Such is the Paṭhán in his home among the fastnesses of the frontier ranges. But the Paṭháns of our territory have been much softened by our rule and by the agricultural life of the plains, so that they look down upon the Paṭháns of the hills, and their proverbs have it—"A hill man is no man," and again, "Don't class burrs as grass or a hill man as a human being." The nearer he is to the frontier the more closely the Paṭhán assimilates to the original type; while on this side of the Indus, even in the riverain itself, there is little or nothing, not even language, to distinguish him from his neighbours of the same religion as himself. The Paṭháns are extraordinarily jealous of female honour, and most of the blood feuds for which they are so famous originate in quarrels about women. As a race they strictly seclude their females, but the poorer tribes and the poorer members of all tribes are prevented from doing so by their poverty. Among the tribes of our territory a woman's nose is cut off if she be detected in adultery; and it is a favourite joke to induce a Paṭhán woman to unveil by saying to her suddenly, "You have no nose!" The Paṭhán pretends to be purely endogamous and beyond the border he probably is so; while even in British Territory the first wife will generally be a Paṭhán, except among the poorest classes. At the same time Paṭhán women are beyond the Indus seldom, if ever, married to any but Paṭháns. They intermarry very closely, avoiding only the prohibited degrees of Islám. Their rules of inheritance are tribal and not Muhammadan, and tend to keep property within the agnatic society, though some few of the more educated families have lately begun to follow the Musalmán law. Their social customs differ much from tribe to tribe, or rather perhaps from the wilder to the more civilised sections of the nation. The Paṭháns beyond and upon our frontier live in fortified villages, to which are attached stone towers in commanding positions which serve as watch-towers and places of refuge for the inhabitants. Small raids from the hills into the plains below are still common; and beyond the Indus the people, even in British Territory, seldom sleep far from the walls of the village.

The Paṭháns are the dominant race throughout the whole tract west of the Indus as far south as the southern border of the tahsil of Dera Ismail Khán, which roughly divides the Paṭhán from the Baloch. East of the Indus they hold much of the Chach country of Hazára and Ráwalpindi, they have considerable colonies along the left bank of the Indus till it finally leaves the Salt-range, and they hold the northern portion of the Bhakkar *thal*. Besides those tracts which are territorially held by Paṭháns, there are numerous Paṭhán colonies scattered about the Punjab, most of them descendants of men who rose to power during the Paṭhán dynasties of Dehli, and received grants of land-revenue which their children often increased at the expense of their neighbours during the turmoil of the 18th century.

Mr. Longworth Dames writes:—"Physically the Afghán race belong in the main to the Turko-Iranian type with a considerable admixture of Indian blood among the eastern tribes. There is great variation of type, and the absence of anthropometrical observations over the greater part of Afghánistán renders certainty unattainable at present. It may be considered as established, however, that the proportion of brachycephalic heads is larger than among the Indo-Aryans of the Punjab, and probably larger than among the pure Persians. Among the southern tribes such as the Kákaṛs of Zhob and the Taríns and Achakzais of Pishín and Chaman the type resembles that of the Baloch

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* This is not true of the northern Paṭháns, who shave their heads, and often their beard also.

† The colour and cut of the clothes vary greatly with the tribe.

with broad heads, while, among the tribes of the Indus valley, heads are narrower. Figures are wanting for the great central body of Durránis and Ghilzais. Noses are generally long and often curved and this is perhaps the origin of the idea which some have entertained that the Afgháns are of Hebrew origin. Ujfalvy has noted that this peculiarity is very marked in the portraits of the Kushán kings on the coins of the 1st century (A. D.) and it is certainly not confined to the Afgháns but widely spread among other races of the country as well as among the Biloch and in the North-western Punjab and Kashmir. The Afgháns are a tall and well-built race, often fair in complexion in comparison with their neighbours, brown beards and even blue eyes being occasionally seen, but in these points there is great variation even in neighbouring tribes."

Tribal organisation of the Paṭháns.—The tribe is probably far more homogeneous in its constitution among the Paṭháns than among the Baloch. Sayyid, Turk, and other clans have occasionally been affiliated to it; but as a rule people of foreign descent preserve their tribal individuality, becoming merely associated, and not intermingled, with the tribes among whom they have settled. Even then they generally claim Paṭhán origin on the female side, and the tribe is usually descended in theory at least from a common ancestor. The *hamsáya* custom by which strangers are protected by the tribe with which they dwell, is in full force among the Paṭháns as among the Baloch. But with the former, though it does protect in many cases families of one tribe who have settled with another, it seldom accounts for any considerable portion of the tribe; and its action is chiefly confined to traders, menials, and other dependants of foreign extraction, who are protected by but not received into the tribe. Thus a blacksmith living in an Utmánzai village will give his clan as Utmánzai; but his caste will of course remain Lohár. The nation is divided genealogically into a few great sections which have no corporate existence, and the tribe is now the practical unit, though the common name and tradition of common descent are still carefully preserved in the memory of the people. Each section of a tribe, however small, has its leading man, who is known as Malik, a specially Paṭhán title. In many, but by no means in all tribes, there is a Khán Khel or Chief House, usually the eldest branch of the tribe, whose Malik is known as Khán, and acts as chief of the whole tribe. But he is seldom more than their leader in war and their agent in dealings with others; he possesses influence rather than power; and the real authority rests with the *jirgah*, a democratic council composed of all the Maliks. The tribe is split up into numerous clans, and these again into septs. The tribe, clan, and sept are alike distinguished by patronymics formed from the name of the common ancestor by the addition of the word *zai* or *khel*, *zai* being the corruption of the Pashto *zoe* meaning "son," while *khel* is an Arabic word meaning an association or company. Both terms are used indifferently for both the larger and smaller divisions * The stock of names being limited, the nomenclature is exceedingly puzzling, certain names recurring in very different tribes in the most maddening manner. Moreover, the title which genealogical accuracy would allot to a tribe or clan is often very different from that by which it is known for practical purposes, the people having preferred to be called by the name of a junior ancestor who had acquired local renown. The frontier tribe, whether within or beyond our border, has almost without exception a very distinct corporate existence, each tribe and within the tribe each clan occupying a clearly defined tract of country, though they are in the Indus Valley often the owners merely rather than the occupiers of the country, the land and smaller villages being largely in the hands of a mixed population of Hindu origin who cultivate subject to the superior rights of the Paṭháns. These people are included by the Paṭháns under the generic and semi-contemptuous name of Hindki; a term very analogous to the Ját of the Baloch frontier, and which includes all Mahomedans who, being of Hindu origin, have been converted to Islám in comparatively recent times.†

"The genealogies recorded in the *Makhzan-i-Afgháni*," writes Mr. Longworth Dames, "are the foundation of those found in more modern works such as the *Hayát-i-Afgháni*. In their later parts they are

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* When our ill-fated Resident Major Cavagnari was living at Kábul under the Amír Yákúb Khán, those who favoured the British were known as Cavagnarizai, and the national party as Yákúbzai. The ending *zai* is never used by the Afrídi.

† The Dilazák are often called Hindkis by the true Paṭháns, as having come from India, and not from Afghánistán.

historical, in the earlier they are valuable only as a guide to beliefs entertained 300 years ago as to the relationship between the tribes. According to these almost all Afgháns are descended from Qais 'Abdul Rashíd, who was converted to Islám through the intervention of the victorious Kháliḍ, and who was himself descended from Afghána, son of Irmiya, son of Malík Tálútor Sárúl (Saul). He is supposed to have derived his name from Kais (Kish), the father of Saul. From Kais 'Abdul-Rashíd the alleged descent is as follows :—

Kais 'Abd-ul-Rashid.

Sarban. Batan. Ghurghusht

These three sons are the eponymic founders of the three main branches of the Afghán race, the Sarbanís, Batanís, and Ghurghushtís. Sarban had two sons, Sharkhbún and Kharshbún, and from them we find that a large number of the most important tribes claim descent. Thus from Sharkhbún we have—

Sharkhbún.

Sheráni (by a Kákar wife), ancestor of the Sheráni, Jalwáni, Haripál, Bábar and Ustarána tribes.

Tarín.

Miyána, ancestor of the Miyána tribe.

Barech, ancestor of the Barech of Shorawak.

Urmur (an adopted son), ancestor of the Urmuris of Kánigurám and Loghar.

Tor (black), ancestor of the Tor Tarins.

Spin (white), ancestor of the Spin Tarins and Zaimukht.

Audal, ancestor of the Abdális or Durránis.

From Kharshbún we have—

Kharshbún.

Kand.

Jamand or Zamand, ancestor of the Muhammadzai-Kasúriya of Kasúr.

Kasi, ancestor of the Shinwári tribe.

Ghorí or Ghúra, ancestor of the Ghoríya-Khel, including the Mahmand, Khalíl, Dáúdzai and Chamkanni tribes.

Khakhai or Khashai, ancestor of the Tarkláni, Gugiáni, Mandán and Yúsufzai tribes.

Returning to the second main branch, the Batanis, we have—

Batan.

Ismáil, (no descendants).

Warspun. Kajin. (The two branches of the Batanis).

Mato, daughter, Sháh Hussain Ghori Mati tribe.

Ghalzai tribe.

Kharotis, Násirs } doubtful.

Súr.

Lohani.

Sarwáni (now broken up).

From the Lohání stock the present Daulat Khel, Mían Khel, Niázi, Marwat, Khasur and Tator tribes are derived. It will be seen that the only tribe claiming to belong to the Batani section in the male line is the small Batani tribe, while the great Ghalzai tribe, almost a nation in itself, and the numerous Lodís and Lohánis are believed to descend only from Batan's daughter, by her marriage with Sháh Husain, a descendant of the Ghori kings. This probably means that a large Tájik or Ghori element is to be found in these tribes. The legend of the illicit connection between Sháh Husain and Bibi Mato, afterwards sanctioned by her father, and the birth of a son named Ghalzoe (thief's son), no doubt conceals the adoption of some such element as Afghán. It has been thought by some that the Khalj Turks are the tribe thus absorbed, and that the name Ghalzai is simply Khalji. This is very doubtful, but it is probable that there is a Turkish as well as a Tájik element in the tribe.

The Ghurghushti branch is also not very widespread. The pedigree is :—

Ghurghusht.

Danai.	Bábai mixed with Durráni.	Mandú Mandu-Khel of Zhob.

Kakar	Naghar tribe.	Pani	Dawai
The Kakar tribe.		The Pani tribe containing the Panis of Síbí, Músá-Khel Isot, Zmarai or Mzarai, Dephal and others.	mixed with the Kakar.
The Gadún tribe of the upper Indus are by some connected with the Kákars, but this seems improbable.			

There remains a group of tribes which are jointly as Karṛáni or Karláni supposed to be descended from Karṛán or Karlán, whose origin is disputed :—

Karṛán.

Kodai.	Kakhai.
Wardak, Dilazak, Orakzai, Mangal } tribes.	Afrídi, Khaṭak, Jadrán, Utmán Khel, Khugiáni } tribes
	Jájí, Túri; and probably the Shítak which includes the Dáwaris and Bannúchis, and the Khostwáls.

According to Raverty the Karláni Paṭháns were not only of disputed descent, but also unorthodox. They were, generally, disciples of the Pir-i-Roshan, particularly those of Bangash, who even up to the present day, either openly or secretly, continue to follow his doctrines,

though probably with some modifications. As regards the question. Who were the Karlánis? Raverty records several traditions :—

1st tradition—

Yahuda.
|
Baní Makhzúm.
|
Walid.
|
Khálid.
|
Kais-i-'Abd-ur-Rashíd, the Paṭhán, married Sarah.
|
Saṛaban.
|
Sharaf-ud-din.
|
Amar-ud-din or Amár Din.
|
Aormar.
|
Abdulla *adopted* Karlánai. — Zakaríah.

2nd tradition—

Sharf-ud-din, Sharkabun.
|
Aormar.
|
Amar Din, *adopted* Karláni, by descent a Saraban. — Tarin. — Miana.

3rd (the Khatak) tradition—

Honai – brother of Urmur.
|
Karlanai.

4th (the Dilazak) tradition—

The Khalifah Ali.
|
The Imám Husain.
|
Sayyid Ja'far-i-Sádik.
|
Ismail.
|
Khátim.
|
Rijál.
|
Káb.
|
Karláni.

5th tradition—

Ismáíl.
|
Sayyid Ká'ín (? Khátim).
|
Rijál.
|
Káb.
|
Umar.
|
Ghur.
|
Muhammad Gísú-Daraz, 'of the long lock's
|
Wardag. — Honai.

Briefly, Raverty's theory appears to be this:—

Two persons of Urmur's family found a child of the family of Ismáíl, the descendant of Ali, and adopted it. It was named Karlani, 'be of the iron vessel,' and several myths have arisen to explain why he was so named.

The story goes that Abdulla was childless while Zakaria had a large family and was indigent. One day they found a deserted camp and Abdulla found a *karhái* or shallow iron cooking-vessel, while Zakaria found a boy newly born. They exchanged their finds and Abdulla adopted the foundling whom he named Karlárnai* (from *karha*) and married to a girl of his own family. The legend probably means that the Karlárnai are not of pure descent but descendants of Paṭhán woman. The Khatak version, however, makes Karlárnai son of Honai, a brother of Urmar. As a babe Karlárnai got left behind in the march and Urmar went to look for him. He brought him back in a cooking pot and adopted him. But Honai was not Urmar's brother, he was like Wardag, a son of the Sayyid Muhammad Gísu-daráz by a Karlárnai wife, according to the Khatak account, but they appear to confuse this Honai with the son of Sayyid Qáb of the Dilázáks.

These genealogies look like a mythological way of saying that the descendants of Urmur, *i. e.* the fire worshippers, adopted the Ismailian doctrines.

In addition to these the great Wazír tribe, divided into Mahsud, and Darwesh Khel, and the tribes of Dáwar are separate, and are not included in any of the genealogies.

Certain sections of tribes claim to be Sayyids by origin. Such are found among the Sheránis, Kákars, Karráni, Dowai, Tarín, Miána and Batani. The Gandápur and Ushtaráṇa tribes also claim this descent; they were originally sections of the Sheránis but are now separate tribes. The Bangash claim to be Quraish by origin.

All these tribes were recognized as Afgháns in the *Makhzan-i-Afgháni* with the exception of the Bangash and Wazírs and the Karlánis of the Kakhai branch including the Afrídis and Khataks, and the tribes of the Kurram valley and Khost, the Utmán Khel with the Jájís and Túris and the Jadráns, as well as the tribes of Dawar and Bannu. These were probably unknown to the author as they lived in obscure and inaccessible mountains. His omission of these tribes must have been due to ignorance, as he mentions other tribes such as the Farmúlis only to reject the idea of their being Afgháns.

Social Observances.

The social custom and observances of the Paṭháns are, within certain limits, very variable, but they do not appear to be either strictly tribal or consistently local. The following notes† do not profess to be a com-

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* Another version makes Karlárnai a Saṛabarn by blood and Urmar's adopted brother. Urmar's father one day went out hunting with his brothers Mianai and Tarin and found the child. The essential features that Karlárnai was a foundling and adopted into Urmar's family are the same in both versions.

† In cases of difficult confinement, the midwife brings water to the husband, who washes his hands and feet. Then this water is drunk by the mother, and the confinement is facilitated.

If the after-birth does not come away, they bring the husband a (lump ?) of wood (*nalai*)

plete account of them but are given here as typical, if incomplete, examples of local and tribal usage.

Birth customs.—In Dera Gházi Khan after 8 months of pregnancy female relatives visit the expectant mother, the midwife puts her hand on the woman's abdomen and a feast is given to all the assembled women. Among the Jáfir Paṭháns on the completion of the 8th month boiled grain, called *ghungni*, is distributed among all the women of the brotherhood through the midwife, and she in return gets something from each house. This ceremony is called *kanji*.

In cases of difficult confinement water is brought from some pious elderly man, who recites over it the words *dam karta hai*, and given to the mother to drink with a view to facilitate delivery.*

In parts of Bannu outside the Marwat if it rains during a confinement and there is thunder, a fire is kept burning and a pewter plate beaten so that the thunder may not be audible to the lying-in woman. It is believed that the woman risks catching a disease called *gazak*, which is fatal. All the deaths that occur during confinement are believed to be due to *gazak*. If the mother suffers any inconvenience during delivery, the midwife gives her a cup of water in which the right toe of her husband or his beard has been washed. This diminishes the pains. On the birth of a boy the midwife congratulates the child's relations and gets Re. 1 from each of them in return. If the father or relations be at a distance information is sent to them through a barber or Ḍúm. He congratulates them and gets a *lungi* or some cash from each of them. Whatever the sex of the child, the *báng* is recited immediately after its birth. The *mullán* gets Re. 1 on the birth of a boy and supplies a paper on which charms have been written to guard against demoniacal influences. This paper is fastened to a stick placed towards the child's head. An iron instrument is also placed near it. If the mother carries the child to any place she takes with her this iron instrument as well as the paper. *Ghutti* in this district is administered in different ways. It is sometimes given by the midwife herself and at others by the oldest and most respected matron of the family. The mother is given a bath (*weham*) after seven days. This is considered to be the first 'marriage' of the child. The nearer female relations are each given a *dopatta* on this occasion. After bathing the mother puts on new clothes and uses a charpoy to sleep on. For these days she is given white *zira*, *ghi* and jaggery to eat. The child is wrapped in a cloth and tied to a string. In Pashtu this is styled *sajnai*. After the expiry of 40 days (*chhila*) the mother purifies herself and takes a bath, the *jhand* of the child being also performed. On every Sunday during this period the child's thighs and belly are made to bleed with the edge of a razor and in same cases this practice is continued up to the age of twelve. In order to escape the evil eye amulets are made in the form of a garland and suspended round its neck. People also visit their Pirs after the expiry of 40 days.

No age is fixed for circumcision. This ceremony, too, is regarded as a marriage. The poor are fed on this occasion and rejoicing and

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which he has to throw on the roof. So long as he does not hit the mark (? what mark) the pains continue: once it is hit delivery ensues.—
(From Darmesteter's *Chants populires des* Afgháns, p. 257).

merriments of every kind prevail. In the afternoon all the relations stand round the child who is seated on an earthen plate. Underneath which a rupee, some wheat-flour and a little jaggery are placed. The persons present on the occasion give *wel* to the barber, and sometimes they give him a turban each. Circumcision is performed on Thursdays and Mondays.

But in Marwat no particular ceremony is performed whether it be a first or any subsequent pregnancy. The mother's head is kept towards the north and her feet towards the south. Only near relations are allowed to go near her at delivery. In Lakki town on the birth of a boy women visit the mother to congratulate her and the child's father is congratulated by the males of his brotherhood in the *chauk* or village meeting place. In return he gives them each a small quantity of jaggery. In villages the people congratulate the child's parents three days after the birth: some people also sacrifice a he-goat or a ram and distribute its raw flesh among the brotherhood. A woman suffering from *aṭhrah* is not allowed to go near the mother. On the birth of a girl people offer no felicitations and no jaggery is distributed. The child is wrapped in a white cloth called *badhna* in order that its limbs may become straight. In villages a midwife is called a *bari siáni*, and she is displeased if called a midwife. She gets a rupee on the birth of a boy but only eight annas on that of a girl. She also gets her food for seven days, but the relatives give her nothing as *wel*. On the seventh day the mother is given a bath regardless of its being Friday, and so on. Boiled grain called *ghunganian* is distributed by way of charity. Immediately after the birth the midwife severs the child's navel-string with a knife, and it is then buried by the mother in a pit dug for the purpose. No name is given to the child for three days, but after that a *mullán* is sent for to name it. The *báng* is recited in its right ear. The custom of whispering the *báng* is extinct in rural villages and in these the name is given to the child by the eldest representative of the family, but when previous children have died in infancy the name is given by the *mullán*, who get eight annas or a rupee for this service. In some places Qurán is placed near the child and its mother for seven or forty days. The knife with which the navel-string was severed is kept turned towards the child's head.

The custom of *ghutti* is not found in the Marwat. The child is given its mother's milk. But in one family in Maina Khel the child is fed at the breast of a Kutáni or sweeper. When a woman is purified she bathes on the 40th day. She also washes her old clothes herself, and they are not given to the midwife. The custom of *weham* is not known in Marwat. When the mother has bathed on the 40th day she takes the child to her parent's house for a few days, and on her departure they give her bangles or bracelet worth 4 or 5 rupees as well as a *chola*.

The *jhand* is removed on the 40th day or eight days later. The child is shaved at home by a barber, and the hair is buried outside or thrown away. Silver equal to it in weight is given away in charity. The custom of *aqiqa* is extinct in Marwat, and no lock of hair kept on the child's head. In cases where children have died, if a vow has been made a he-goat is sacrificed. The child's head is pressed by the midwife for seven days so that it may grow round.

Circumcision is called *sunnatán* in Marwat. No age is fixed for this ceremony. Some people circumcise the boy within seven days of his birth, while others do it at any time before he attains his majority. Paṭháns do not sing songs on this occasion, but Jáṭs and other tribes make merry. The members of the brotherhood are feasted and *tambol* is realised from them. The foreskin is buried at a place where pitchers full of water are kept. Circumcision is effected by a barber, and he gets a rupee or so from the child's parents. A boy born circumcised is called *Paighambar Sunnat*, and is not circumcised a second time, though in order to fulfil the behests of the *Shar'a* a very little piece is cut off.

Among the Niázi Paṭháns of Miánwáli tahsil, a marriage proposal is generally made and accepted by the parents or other elder relations of the contracting parties. Sometimes a trusted friend or a holy man is requested to conduct the negotiations. At betrothal some cash and clothes are given to the parents for the bride's use. The money is converted into ornaments. When everything is ready for the wedding, the parties mutually agree upon a date for its celebration. Generally the bride's parents accept a present of money as a help towards defraying its expenses, including the girl's ornaments and clothes. Poor parents nowadays accept money as the price of the girl. For seven or eight days before the wedding both bride and bridegroom have to perform *máiyán*, during which time they enjoy absolute immunity from work, and are fed sumptuously while their bodies are rubbed with a sweet scented *batnâ*. When the *birádari* and friends assemble at the bridegroom's house, they are feasted and *neondra* is collected.* This is a gift of money generally not exceeding five rupees. A careful record of it is kept so that the same amount may be given in return when a marriage is celebrated in the giver's family. After this the *janj* or procession goes to the bride's house. It consists of the *birádari* and friends. It is accompanied by the village menials; the *ḍúms* with *ḍhol* and *sharna* (a long flute) being prominent, and to complete it camels as well as horses are almost indispensable as the former carry the women. The horsemen must perform tent-pegging during the wedding and sometimes have to unearth a peg driven deep in by villagers of some village in the way, who stop the procession and will not let it pass until the peg has been taken.

The bridegroom is accompanied by a friend called *sabála*, and the corners of their sheets are tied together. The *sabála* is always at the bridegroom's elbow, to assist him in the part he has to play. The procession is timed to arrive in the evening. When it nears the village the *ḍúms* play and the women sing and on approaching the brides's house the *janj* is opposed, clods being thrown at it and abuse freely given. This resistance may or may not become serious, it is enjoyed just the same. Then a village menial, generally a Máchhi (a woodcutter and baker), or a *ḍúm* appears and stops the *janj* with a rope stretched across the road and will not allow it to proceed until he is paid a rupee or two. The procession then enter and is accommodated and feasted. At bed-time or at dawn the *nikáh* is performed.*

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* Among the Paikhels and the Tajakhels of Sawáns and Mochh the *nikáh* is performed in the bridegroom's house on the return of the *janj*; but this custom is now declining and it is considered derogatory to hand over a damsel without first performing the *nikáh*.

After the *nikáh* the bridegroom has to don new clothes made for him by his parents-in-law, and the bride does the same. At night *mehndi* is applied and the bridegroom with his *Sabála* has to play with the girls and women (*sahelis*) of the bride's party. The toys used are generally made of kneaded wheat-flour and are caricatures of members of both families. They cause an immense amount of mirth and sometimes the bridegroom and his *sabála* receive severe blows from the merry damsels with whom they play. At the same time the girls also try to test the physical strengths of the bridegroom, they will, for instance, give him a heavy *gharra* (pitcher) full of sand and bid him lift it with his teeth. Among some clans the bridegroom has to pick up his bride and carry her from one place to another, generally a distance of 10 or 12 feet.* Woe be to the bridegroom who cannot do so. While the toys are being played with, the bride is seated at a little distance with her *burqa* over her face but, of course, able to watch the whole fun. When the game is over the bridegroom goes to *salám* his mother-in-law : he touches her feet and presents a rupee, this coin is sometimes presented to his sister-in-law. Next morning the *dáj* (or the bride's dowry) is shown to the assembled *birádari*. It comes from the following sources :—

(1) Presents—*i.e.*, ornaments, clothes, cooking utensils, beds, etc., from the parents.

(2) Presents—*i.e.*, ornaments, clothes, etc., from the paternal relations.

(3) Presents—*i.e.*, ornaments, clothes, etc., from the maternal relations.

(4) Presents—*i.e.*, ornaments, clothes, etc., from such relations as are connected by marriages alone.

(5) Presents from the friends of (1), (2), (3) and (4).

When the bride is fully attired and ornamented, the procession returns with her. She rides on a horse either by herself, supported by some other person, or else behind the bridegroom. The horse carrying her leads the procession. Sometimes she is put in a *kacháva* on a camel. Among Wattu Khel and Balo Khel Paṭháns the bride is put into a blanket and its four corners are seized by four men who carry her away. If the distance be great she is carried in this way for a few paces and then put on a horse or a camel.† At her departure it is customary for the bride to weep aloud *hoo-koo*. On reaching the bridegroom's house she should cling to the door and refuse to enter the room, until she is given some present, such as a coin, etc. She then stays with the bridegroom for seven days; after which one of her brothers or other male relations takes her back to her father's house. She is then brought back by the bridegroom or his father.

These ceremonies are deeply rooted but nobody can tell their origin. It is not certain whether the Paṭháns adopted them when they came in contact with the Hindus of the country or brought them from their own homes.

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* This is a general custom in Hindustan.

† No body can tell what this custom means.

Paṭhán marriage customs in Hazára.—Among the Swátis the father or brother or some other near relation of the youth goes to the girl's parents. If they consent to her betrothal, then a *jirga* of five or six persons, or a *janj*, goes to the house of the bride's parents but the bridegroom does not accompany it. The *nikáh* is performed then. If the girl is of age, two men go to her to obtain her concent to its celebration but, if she is a minor, her father gives his consent and the bridegroom's father accepts the girl on his son's behalf. Some parents exact large sums for their daughters and the money is paid at this time. The *ḍúm*, *nái* and other menials are also paid small fees. The *mulla* who performs the *nikáh* gets a rupee on his return home. The bridegroom's parents send clothes and sweetmeats to the bride by a *ḍúm* or *nái*. On the *Id* festivals also clothes are sent to the bride, but this is not essential.

Before the actual wedding, a ceremony called *frikan* has to be performed. The bridegroom's father goes to the girl's father taking with him some people of his own village, or of the girl's village, to settle how much rice and *ghi* and how many goats, etc., the girl's parents demand for the entertainment of the *janj* and of the people of the bride's own village. The day for the wedding is then fixed. The marriage party is accompanied by the bridegroom. By the people of the girl's village in the Pakhli plain of the Mansehra tahsil, no resistance is offered to the *janj*, but in the Bhogarmong glen small stones are thrown at it by young boys. In the Pakhli plain the *janj* is fed both at night and in the morning by the bride's parents, but in Bhogarmong it is fed in the morning by the people of the bride's village, each house holds feeding one or more of its members. In the early morning, the girls of the bride's village take the bridegroom's friend to a spring or stream and make him cut the water thrice with his sword. The women meanwhile abusing him. On their return to the bride's village the *nikáh* is performed a second time but the first *nikáh* at the betrothal, is also held to be valid.

Among the Gadúns the boy's parents send a *nái* to the girl's father to enquire if he agrees to his daughter's betrothal. He says that he will give a definite reply after consulting his friends. A few days later the boy's sister, brother, or other relation goes to the girl's father. If he consents to the betrothal, a man is sent to him to fix a day for its solemnisation. In case it is agreed that the betrothal *jirga* is to be fed by the girl's parents, this man takes with him also some rice, *ghi*, etc., which he gives to the girl's parents. On the day fixed, the boy's father or brother with some five or ten other persons goes to the girl's house at night. After they have eaten, the *nái* or *ḍúm* of the girl's village places *thal* or *chauki* before the boy's father, brother, uncle or other relation who has come to arrange the betrothal. The *nái* or *ḍúm* says that a certain amount which he mentions, *e. g.*, Rs. 100, 200, 300, or 400 may be put into the *ṭhál*. He generally demands a sum larger than what is to be paid by the boy's parents. The boy's father then puts a certain sum in the *ṭhál*. Some parents only take Rs. 5 out of this for the girl's sisters and other female relations and return the rest to the boy's father. Others keep the whole amount, but when the *thál* is taken they give back a few rupees to the boy's relations as *pagri*. When the betrothal takes place among near relations the girl's parents

accept whatever is put into the *thál*, but when the girl belongs to another tribe then whatever is demanded by the girl's parents has to be paid. After the *thál* has been removed, the *ḍúm* brings *sharbat* and *mehndi*. The boy's nearest relation takes a little *sharbat* and dips the little finger of his right hand into the *mehndi*. A rupee is put into each of the vessels containing the *sharbat* and *mehndi* for the *ḍúm* and *nái* of the girl's house. The girl's father then says that he has betrothed his daughter, whom he mentions by name, to the son of so and so. The *jirga* then returns home. No *nikáh* is performed at the betrothal. If the boy's and the girl's houses are both in the same village, the *jirga* returns home the same night, otherwise they return next day, but the morning food is not taken in the girl's house. Some parents do not undertake to feed the *jirga*, in such cases no grain, etc., is given them, the *jirga* take their food in their own homes.

When the girl attains puberty a *nái* or *ḍúm* is sent to the girl's parents to fix the day. On the day fixed before starting for the bride's house, the wedding party is fed by the boy's parents, not by the girl's. The marriage party leaves for the bride's house in the day time and also returns by day. No resistance is offered to it. The bridegroom accompanies the marriage party. The *nikáh* is performed in the bridegroom's house. No relations of the girl are present at the *nikáh*. Her dower is fixed by the man authorized by her in this behalf. She is taken back on the seventh, ninth, or eleventh day after her marriage. If taken back on the seventh she is brought back to her husband's house on the ninth, if on the ninth she is brought back to his house on the eleventh. On the third day after the marriage the bridegroom goes to the house of his father-in-law to *salám* and is given a rupee and a *pagri*.

Among the Tanaulis a near relation of the boy, such as his father, uncle, brother or maternal uncle, with some other persons, goes to the girl's house to arrange the betrothal. If her parents agree to it, the head of the *jirga* is given *sharbat* first and his companions after him. The *nikáh* ceremony called *Ijáb-kabúl* is also performed. The *nái* and *ḍúm* are each paid one rupee. Sometimes the *jirga* takes one or two suits of clothes for the girl with them, but sometimes the clothes are sent after the betrothal. For fixing the day of the marriage, the boy's father, uncle or other relation goes to the house of the girl's parents. If they demand anything for the wedding expenses such as rice, wheat, *ghi*, *guṛ*, *mehndi*, etc., these are paid before the day for it is fixed. The day for the wedding is usually Thursday or Friday. The marriage party is fed by the girl's parents, but often at the expense of the bridegroom's parents, but sometimes the former feed them at their own expense. *Neondra* is also levied by the girl's parents from those invited by them to the wedding similarly when the boy's parents feed the men invited by them, they also levy *neondra*. The amount however is not fixed. The *nikáh* is performed in the girl's house. At the time of the *nikáh* the money demanded by the girl's father is put into a *thál* but the *jirga* usually reduces its amount. Resistance is very rarely offered to the marriage party. The girl's parents give clothes to the bridegroom's relations. The dower given to the bride by her parents is shown to the people. Part of it is sent with her when she is taken

away and part is given her when she returns to her parent's house. The *mulla* who performs the *nikáh* is given one rupee.

PATHÁNAH, a Gujar clan (agricultural) found in Amritsar.

PAṬHÁNIA, the Rájput tribe to which the ruling family of Núrpur in Kángṛa belonged. It took its name from Paṭhánkot in Gurdáspur, "the first possession which the family occupied on their emigration to this neighbourhood from Hindustán." Paṭhánkot, formerly Paiṭhán, with Mau was held by Jetpál, otherwise Rána Bhet, who was not a Kaṭoch but a Túnwar from Delhi and who established himself there about 700 years ago.* The first acquisitions of the family were in the plains at the head of the Bári Doáb. They afterwards withdrew into the hills and Núrpur, named after the empress Núr Jahán, became their capital. For a history of the downfall of the dynasty see the Kángṛa *Gazetteer*. 1904.

PATHAR-PATORE, see Sang-tarásh.

PATHERA, a brick-maker : *Panjábi Dicty.*, 885.

PATOHÁ, a Jáṭ clan (agricultural) found in Multán.

PATOHLI, -YÁ, PATOI, -IN, a stringer of pearls, a maker of silk fringe, or tape, a worker in silk : *Panjábi Dicty.*, p. 888.

PATOI, a weaver.

PATOLKHEL, see under Hatikhel.

PATON, a Jáṭ clan (agricultural) found in Amritsar.

PATPHERA, *Panjábi Dicty.*, 888.

PATRA, a Hindu dancing girl.

PATRANG, -GGÁ, a silk-dyer ; see Rangrez.

PATRE, a Jáṭ clan (agricultural) found in Amritsar.

PATWÁ, Silk-spinners, who also put silk cords into jewelry, and make silk cords in general: Sanskrit *patta sutra kása*, silk-twister, mentioned in the *Tantras*, which are ancient (Colebrooke's Essay, p. 275).

PÁṬLÍ, a weaver (Multáni), see Paoli.

PAUNGAR, a Jáṭ clan (agricultural) found in Amritsar.

PAWANIA, see Púniya.

PAWAR, a Kharral clan (agricultural) found in Montgomery.

PAWÁṚ, a Gujar clan (agricultural) found in Amritsar.

PAWINDA.—To the Ghilzai and Lodi, and especially to the former, belong almost all the tribes of warrior traders who are included under the

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* It is difficult to reconcile the above story with the Muhiál legend given on p. 133 *supra*. For the derivation of Paiṭhán from Pratisthána see the *Arch. Survey* Rep., 1904-5, p. 111 : also p. 206, *supra*.

term *pawindah*,* from *parwindah*, the Persian word for a bale of goods or, perhaps more probably, from the same root as *powál*, a Pashto word for "to graze." They are almost wholly engaged in the carrying trade between India and Afghánistán and the Northern States of Central Asia, a trade which is almost entirely in their hands. They assemble every autumn in the plains east of Ghazni, with their families, flocks, herds, and long strings of camels laden with the goods of Bukhára and Kandahár; and forming enormous caravans numbering many thousands, march in military order through the Kákar and Wazírai country to the Gomal and Zhob passes through the Suleimáns. Entering the Dera Ismáil Khan district, they leave their families, flocks, and some two-thirds of their fighting men in the great grazing grounds which lie on either side of the Indus, and while some wander off in search of employment, others pass on with their laden camels and merchandise to Multán, Rájputána, Lahore, Amritsar, Delhi, Cawnpore, Benares, and even Patna. In the spring they again assemble, and return by the same route to their homes in the hills about Ghazni and Kelát-i-Ghilzai. When the hot weather begins the men, leaving their belongings behind them, move off to Kandahár, Herát, and Bukhára with the Indian and European merchandize which they have brought from Hindustán. In October they return and prepare to start once more for India. But the extension of the Railway system is changing all the conditions of the traffic.

The principal Paṭhán clans engaged in the Pawinda traffic are or were the Muháni, the Muṭhi and Maṛhel clans and some of the Kundi clan of the Niázi are also engaged in the trade. The Báhars, with their two subdivisions Anjir and Sanjar; the Násir, Dotanni, Lúni, Panni, Bakhtiár and Gandapur, with the Ghilzai Sulaimán Khel, Tarakki and Kharoti and many others, are also engaged in the traffic.

Pawrí, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

Penjá, also called Pinjára (see under Qassái), Panjora, Panjwára, Púnji or Pinjíá, is a cotton-scutcher, who striking a bow with a heavy wooden plectrum uses the vibrations of the bow to separate the fibres of the cotton, to arrange them side by side, and to part them from dirt and other impurities. He is often returned as Nadáf, Dhuniá, Panbakob, Kaláf, Pumba, etc.

Perna, fem. -í, a vagrant tribe of gipsies, exceedingly similar to the Naṭs or Bázígars. But there is said to be this great distinction, that the Pernas habitually and professedly prostitute their women, which the Naṭs do not.† It is believed that Pernas sometimes entice low-caste women, who have no protectors, into joining their fraternity. The Perna women are said to be jugglers and tumblers, and generally perform their acrobatic feats holding a sword or knife to their throats

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* These Pawindah tribes speak the soft or western Pashto, and have little connection with the settled tribes of the same stock.

The *Pawindahs* are well described at pages 103*ff* of Dr. Bellew's *Races of Afghánistán*, and at pages 18*ff* of Priestley's translation of the *Haiyát-i-Afghání*, while Tucker gives much detailed information concerning them at pages 184*ff* of his Settlement Report of Dera Ismáil Khán.

† Other good authorities say the exact converse is the case. The Kanjars pride themselves on only prostituting their daughters, and on keeping their wives in even stricter seclusion than many *pardanashín* families. *Cf.* Náchi.

but their characteristic occupation is dancing and singing rather than tumbling. The men apparently do not perform, but merely play the drum for the women to dance to. It is not quite clear that the word is anything more than the name of an occupation like Bázígar, for some Pernas are said to be Chúhṛa by caste. It is possible that they are a true caste, but like many of the vagrant tribes will admit strangers to their fraternity on payment. They are almost all Musalmáns, and are said to marry by *nikáh*. They are said to be divided into two classes, *bárátáli* and *teratáli*, from the sort of music to which they dance, *tál* meaning a "beat" in music. If so, the music with thirteen beats in a bar must be worth listening to as a curiosity. They are probably found almost all over the Punjab, but not on the frontier.

PHÁGAṚ, a Ḍogar clan (agricultural) found in Amritsar.

PHÁGE, an Aráiṇ clan (agricultural) found in Amritsar.

PHAGPÁ, PHAKPÁ, "The Holy," a term applied to the Buddhist religion and to shrines and other objects held sacred by Buddhists. The word therefore in our Census returns merely means that the person returning it is a Buddhist.

PHAKÍWÁR, a Jáṭ clan (agricultural) found in Multán.

PHALAR, a Jáṭ clan (agricultural) found in Multán.

PHALRON, a Jáṭ clan (agricultural) found in Multán.

PHALYON, a Jáṭ clan (agricultural) found in Multán.

PHÁNLEṚE, a Gujar clan (agricultural) found in Amritsar.

PHAPHRA, a small tribe of Jáṭ status, occupying a compact area of about 25 square miles at the foot of the Salt Range, east of Pind Dádan Khan in Jhelum; and to this small block of 10 or 11 villages they are almost entirely confined. They were described by Mr. R. G. Thomson as a "semi-Jáṭ tribe," but have long claimed to be of Mughal descent, and of course have no difficulty in producing a pedigree showing their descent from Taimúr: the only other evidence adduced forward is a *sanad* of a *kárdár* of Mughal times, conferring an assignment on the headmen of Mauza Dhudhi, still one of their principal villages, in which the grantees are referred to as "Mughal *zamíndár*": but examination shows the word Mughal to be a clumsy interpolation: and the interpolator has also thought fit to alter the year from 1133 to 1033 H., overlooking the fact that the document bears a seal with the date 1133. The *sanad* thus proves no more than that the tribe was well established in its present location in 1133 H., or 1720 A. D., and tends to prove that in Mughal times they were considered to be *zamíndárs* not Mughals. For the rest, their Mughal origin is not admitted by the surrounding tribes: and they intermarry with such tribes as the Lillas, Gondals, Waraich, etc., who are almost certainly Jáṭs. Their claim must therefore be rejected, and they must be regarded as probably of Jáṭ origin, though it should be added that in popular estimation they rank somewhat above those who are admittedly Jáṭs. They state that they came to Jhelum from the direction of Farídkot, and settled in that District as traders and agriculturists: the name of their

leader at that time is said by some to have been Phaphra, from whom the tribe derived its name, but by others Nitthárán, some fifteen generations back according to the pedigree-table, while Phaphra is shown nine generations earlier. In character, customs and physique they do not seem to differ from the other minor agricultural tribes of Jhelum, they are good farmers. The earlier part of the pedigree table now produced by them is worthless; in those forming part of the earliest settlement records the first fourteen generations are as follows: Har, Bah or Sháh Biráham, Tilochar, Sháh, Mal, Phaphra, Pheru, Vatrá, Jatrí, Hársh, or Áraf, Tulla, Nádo, Har Deo, Máhpal, Nitthárán: they all trace their descent from Nitthárán, who had five sons, Gharíb, Samman, Ichhrán (whose son Sáu's descendants are found in Sáúwál), Ráú, and Dhudhí. Some of the earlier names are clearly Hindu, the common descent from Nitthárán, whose date according to the tree would be about the middle of the 15th century, is in favour of the account which makes him the first settler in those parts. The Phaphrá are also found as an agricultural clan in Sháhpur. *Cf.* Phiphra.

PHARERÁ, the name for a Hindu Rangsáz in Jullundur.

PHIPHRA, a Muhammadan Jáṭ tribe, found in Gujrát. It claims Chaughattai Mughal origin, and says that its eponym came from the south to settle in Jhelum. *Cf.* Phaphra.

PHIRÁÍ, PIRÁHIN, a devotee of Sakhi Sarwar. The Piráhin go about with a drum, begging, and accompany pilgrims to the shrine in Dera Gházi Khán. The great offering to Sakhi Sarwar is a *rot* or thick flat cake of bread, which the Piráhin cook with *ghi* and sugar, divide part, and eat the rest. But it is doubtful if the Piráhin are *necessarily* connected with Sakhi Sarwar. They are essentially players on a *dhol*; and they also circumcise children. Drummers are always taken with pilgrims to Sakhi Sarwar, but the Piráhin may be mainly, or even solely employed as a circumcisor. They are *majáwars* of his shrine at Kaithal, and probably elsewhere, they may be of various castes, *e.g.*, Mírási, Dogar, and even Baloch. Phirái or Piráhin appears to be the Western Panjábi form of BHARAI. It is said to mean 'a drummer,' though the drum is called *dhad*, and it is most probably the same word as Pariah ir Southern India.

PHOGHÁT, a Jáṭ tribe which possesses some importance in Jínd, and has spread into the neighbouring portions of Gurgáon and Rohtak. They will not intermarry with the Deswál; but the reason is not explained.

They own twelve villages in the Dádri tahsil of Jínd. They claim descent from a Chauhán Rájput of Ajmer who first settled in Sanwar, a village in Dádri, but Mahi Bhallan, son of Sangat Rai, his descendant, abandoned Sanwar and founded a village or 'kaheṛa,' whence he expelled Kundu, Jáṭ, and took possession of the twelve villages held by him. The Kundu Jáṭs are now found in Jínd tahsil. The Phogát derive their name from *phog*,* a plant (used as fodder for camels and also eaten by people in the Bágar), which grew abundantly in the village which was also named Phogát. The *got* worships its *sidh* Bábá Shami Dyál, a Bairági *faqír*, whose shrine is at Dádri, on Bhádon *badi*

* The *phog* is the Rathor's pet shrub for some reason. It is of value as fuel. P. N. Q. IV, 221.

8th. He inspired an ancestor of the tribe to build this shrine and promised him his blessing. The *got* does not worship a *jaṭhera*, but at weddings the pair make offerings to the *bhumia*, the spot set aside in memory of its ancestor who founded the village. The offerings are taken by a Brahman.

HOR, (1) a synonym of DHÁLIWÁL, in Karnál: (2) a Jáṭ clan (agricultural) found in Multán. *Cf.* Porwál.

PHÚLKIÁN, one of the four *ḍerás* or militant orders of the Sikhs, and sometimes described as the twelfth *misl* or confederacy.

PHULLARWAN, a sept of Suraj-bansi Rájputs found in Gujrát, claiming descent from Rájá Karn through their eponym. They also hold 12 villages in Siálkoṭ where they claim Súroa king of Delhi as their ancestor and say that they were once called Súroa, but Phúlorú, their eponym, came from Delhi in the reign of Feroz Sháh and settled at Thirwán or Bhirwál in Jhang. Fifth in descent from him Bagah or Tánga escaped the destruction which threatened the tribe and fled to his grandmother. They intermarry with the Bhaṭṭi and Khokhar. They are found as a Rájput and Pushkarna Ját clan, both agricultural, in Montgomery.

PHULSAWÁL, a tribe of Jáṭs, found in Nábha. They derive their descent from Bechal, a famous warrior, whose four sons were sent in turn to defend the gate (*phulsa*) of a fort, whence the name. They ordinarily worship the goddess (*sic*) Bhairon, and perform the first tonsure of their children at Durgá's shrine in the Dahmi *iláqa* of Alwar.

PIPA, or more politely Piling; is the term applied to the 'outsider' or menial classes in Spiti as opposed to CHAJANG. It is also applied to Muhammadans and Christians, and the *pipa* as a class find themselves excluded from the church, as well as outcast from society, since they cannot become monks; but they may run round a *mani* wall, turn a prayer-wheel and listen to a service at a little distance from a chapel. Thus they may acquire merit and even earn re-incarnation as *nonos*. Four classes of menials are recognised :—

(*i*) the Shing khan or carpenter,
(*ii*) the Gar(h)a or smith,
(*iii*) the Thag khan or weaver,
(*iv*) the BHEDA or musician.

Each craft is endogamous and marriage in a lower craft involves degradation to its ranks and a carpenter is reluctant to entertain a weaver.

PIRÁÍ, a drummer, *i. q.*, Bharáí: *Panjábi Dicty.*, p. 926. Reference is also made to Parnáú, but that word is not given in the Dicty. Another and commoner form is Piráhin, a non-descript kind of *faqír* who acts as a circumcisor.

PIROKE, an impure sept of the Kharrals also called Chuhrora: see Jálahke. It is also found as an agricultural clan in Montgomery.

POGAL, a Jáṭ clan (agricultural) found in Multán.

POHÁDIYE, an Aráíṇ clan (agricultural) found in Amritsar.

POHEA, a Jáṭ clan (agricultural) found in Amritsar.

POKHWAT, a tribe of Jáṭs, found in Gurgaon.

POLANDAR, a tribe found in Baháwalpur. The Láng claim to be one of its four septs, the others being the Dalle, Lile and Kanjur. They say they came from a far land with Sher Sháh Sayyid Jalál.

PONAR, a Jáṭ clan (agricultural) found in Multán.

PONÍ, a Jáṭ clan (agricultural) found in Amritsar.

PONIYÁ, a Jáṭ clan (agricultural) found in Multán.

PONTAH, a Jáṭ clan (agricultural) found in Multán.

POR, a Gujar clan (agricultural) found in Amritsar.

PORAWÁL, a synonym for the HER Jáṭs.

POSLA, a *got* or section of the Mírásis. In Siálkoṭ they are attached to the Jajja Jathol Jáṭs.

POTE, a clan of Jáṭs found in Hoshiárpur.

PRAHU, according to Cust, 'a tribe of hillmen who descend each season from the [Jammu] hills, cultivate the land and return to their homes with their portion of the produce' in Gurdáspur. The Prahus, however, are not a tribe of hillmen, but immigrant tenants from the low hills and Gujars from the Shakargarh tahsil,* and the correct form of the word is *upráhu*, a tenant who tills one crop and then disappears. He is called *opra* in the Bajwant† and in Kángṛa *opáhu*‡

PRANGI, said to be derived from *práng*, meaning 'leopard.' A branch of the Lodi Paṭháns, descended from Prangai, son of Siánai, son of Ibrahím Lodi. Like the Mahpál and Súr branches of the same tribe, the Prángi are generally known as Lodis, and have almost disappeared from the Afghán territories, having mostly taken service under Afghán rulers in Hindustán and settled there.

PRÍT-PÁLA, lit. 'feeder of the departed spirit.' A Brahman selected on the death of a Rájá. He is fed with *khir* (rice and milk), touched with the hand of the dead Rájá very shortly after his death and thenceforward entertained for a year with all the pomp and splendour of the Rájá. All the articles used by the Rájá are given to him and it is believed that through him the dead Rája's soul is nourished in its daily journey to the higher regions which occupies a full lunar year. At the end of the year the Prít-pála is supplied with clothes, money, etc., for life and expelled the state, never to re-enter it. Having been excommunicated he cannot re-visit his home and must retire from the world.§ In Bashahr he is styled Príth-pálu, and is regarded as of similar status to the Achárj, but some of the latter refuse to marry with him.‖

PÚJ, (1) a Baloch clan (agricultural) found in Montgomery; (2) a class of JAIN priests.

PÚJAK, a worshipper.—*Panjábi Dicty.*, p. 934.

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* Gurdáspur *Gr.*, 1891-92, p. 3.
† Siálkoṭ *Sett. Rep.*, 1865, p. 98.
‡ Kángṛa *Sett. Rep.* (Lyall), p. 8.
§ See Mandi *Gazetteer*, 1904, Appendix III, and *cf.* pp. 133-4 of Vol. I.
‖ Simla Hill States *Gazetteer*, 1910, Bashahr, p. 44.

PUMBA, see PENJA.

PUNDIR, a Rájput tribe which would appear to belong to the Dahíma* royal race of which Tod says :—"Seven centuries have swept away all recollection of a tribe who once afforded one of the proudest themes for the song of the bard." They were the most powerful vassals of the Chauhán of Delhi, and Pundír commanded the Lahore Frontier under Pirthi Ráj. The original seat of the Punjab Pundír was Thánesar and the Kurukshetr of Karnál and Ambála, with local capitals at Púndri, Ramba,† Hábri, and Púndrak; but they were dispossessed by the Chauhán under Rána Har Rái, and for the most part fled beyond the Jumna. They are, however, still found in the Indri *pargana* of Karnál and the adjoining portion of Ambála.

PUNGAR, see Rangrez.

PÚNI, a tribe of Jáṭs : *Panjábi Dicty.*, p. 936.

PÚNIA, a Jáṭ tribe of the Shibgotra branch descended from its eponym, the eldest son of Bárh. They claim no Rájput origin but say they are by origin Jáṭs having been made so by the *pun* or favour of Mahádeo. Another account derives their name from a 'title of Mahádeo.' They once held 360 villages in, or on the borders of, Bíkáner, and are now found in Hissár and the adjacent parts of Rohtak, Jínd (Dádri and Sangrúr tahsíls) and Paṭiála.

PUNJ BANDU, a sept of Brahmans, clients of the Muhiál Brahmans, whose *parohits* they are, in Jhelum.

PUNN, a tribe of Jáṭs claiming Solar Rájput origin through Rájá Diram. Found in Siálkoṭ.

PUNNUN.—A Jáṭ tribe, claiming Solar Rájput ancestry. They are chiefly found in Amritsar and Gurdáspur, but they also own five villages in Siálkoṭ. They say that their ancestors came from Ghazni; or according to another story, from Hindustán. In Amritsar they say their first settlement was Arab Koṭ, but they do not know where it was. According to the following pedigree they are akin to the Aulakh.

Raghu.
|
Ag.
|
Jasrat.
|
Rám Chandar.
|
Lahu.
|
Parichhat.
|
Talochar.
|
Shah.
|
Achraj.
|
Dhanich.
|
Punnun.

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* *Cf.* Vol. I, p. 220. The Dahiya Kshatriyas recognise Dadhmati devi, as their family goddess, just as the Dáhíma Brahmans do. Her temple is near Goṭha and Manglod two villages in Nagaur (Jodhpur State). As goddess of the Dahíma Brahmans she is called Sri Dadhimati Mataji. See *Ind. Ant.*, 1912, pp. 87, 88.

† The Karnál *Gazetteer* of 1890 has Churangar or Charni for Ramba and says it must have been a place of great importance as it lay in a great bend on the old bank of the Jumna. Here the Pundir made their last stand against the Chauhán : §§ 134, 144.

The Chhaṛan, an offshoot of the Punnun, do not intermarry with them, because the daughter of Chaudhri Rasúl was married to a Sindhu. Her brother offended the Sindhús and this led to a feud in which only the Sindhús and Punnuns of Sirháli Kalán took part—not the whole of the two tribes. The boy's descendants were known as Chhuṭṭan (discarded) and have now founded a new village. The Punnuns founded Bárá Punnuán in Amritsar.

The Punnun are also found in Montgomery as a Hindu Jáṭ clan (agricultural).

They are found too in Ludhiána, where at weddings the bridegroom's uncle or the elder brother cuts a *jaṇḍi* twig with an axe or sword. The bride and bridegroom then play with the twigs, the bridegroom first striking the bride with them and she afterwards doing the same to him. The *púja* articles are given to a Brahman. The Punnun worship Gúru Rám Rái. The first milk of a cow or buffalo as well as *ghi* is given on the 10th day to a Sikh, in the name of the Gúru, whose *ḍera* is at Kíratpur. Previous to this not even *chháchh* may be given to a Muhammadan.

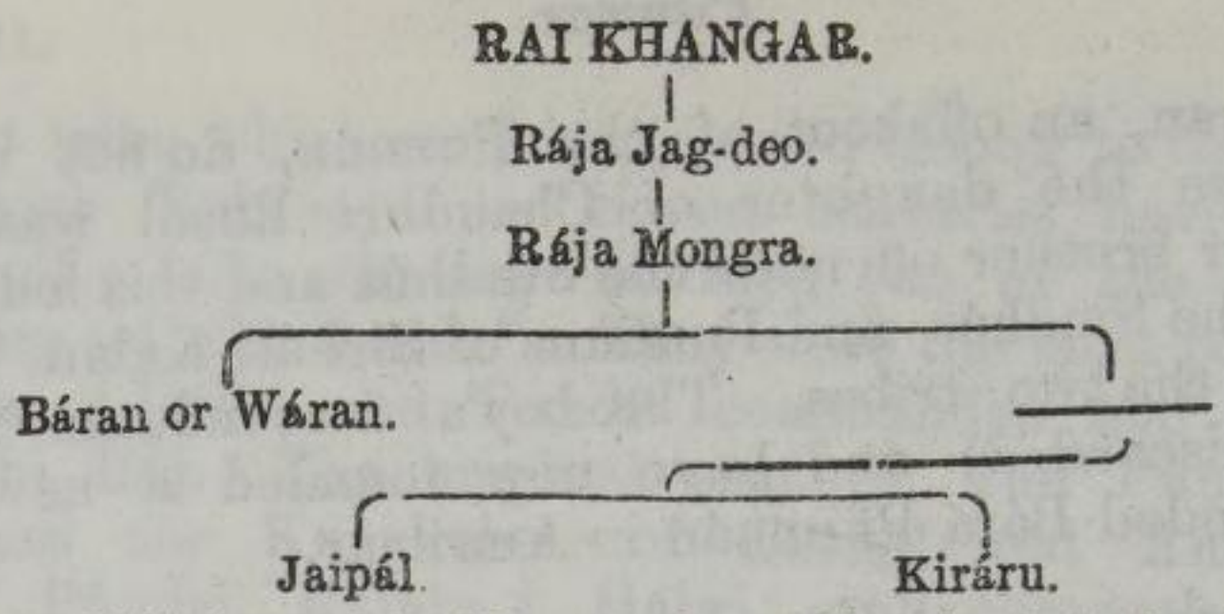
PUNWÁR, a Rájput tribe of the Western Plains. The Punwár or Pramara was once the most important of all the Agnikula Rájputs. "The world is the Pramara's" is an ancient saying denoting their extensive sway; and the *Nau kot Márústhali*, extending along and below the Sutlej from the Indus almost to the Jumna, signified the *máru asthal* or arid territory occupied by them, and nine divisions of which it consisted. But many centuries have passed since they were driven from their possessions, and in 1826 they held in independent sway only the small State of Dhát in the desert. The Punwár are found in considerable numbers up the whole course of the Sutlej and along the lower Indus, though in the Deraját and in the Multán division many of them rank as Jáṭs. They have also spread up the Beás into Jullundur, Gurdáspur and Siálkoṭ. There is also a very large colony of them in Rohtak and Hissár and on the confines of those districts; indeed they once held the whole of the Rohtak, Dádri, and Gohána country, and their quarrels with the Játu Túnwar of Hissár have been noticed under JÁTU. A few Punwár are also found in the Pabbi in Jhelum.

According to local tradition in Rohtak the Punwárs immigrated from Jilopattan or Daranágri and intermarried with the Chauháns who gave them lands round Rohtak and Kálánaur. In Siálkoṭ they say that Rájá Vikrámajít was a Punwár and divide themselves into four branches; Bhautiál from Bhota, Mandíla from Mandiál, Saroli from Siráli and Pinjauriá, from Pinjaur,* all names of places.

In Baháwalpur the Punwárs have the following 15 septs:—

i. Dhándú: mostly goat-herds who live by selling milk. A few hold land.
ii. Gachchal.
iii. Pahna-Rúc: a small sept.
iv. Rán: a small sept, mostly agriculturists, but in Ahmadpur East washermen.
v, vi, & vii. Jaipál, Kirára and Wáran.

* This cannot well be the Pinjaur near Kálka. All four places appear to lie in Siálkoṭ.



The Jaipáls and Kirárus originally came from Márwár, but the Wáran had their home at Dhárá-nagri.

viii. Wasír : a small sept.
ix. Tangrá : also a small sept ; some are tenants and others are proprietors.
x. Satthus : tenants and cattle-breeders.
xi. Butt : chiefly found in Ahmadpur, but there are also a few in Khairpur *peshkári*. They refuse to give daughters outside the sept and usually intermarry.
xii. Lakk : chiefly found in the *peshkári* of Khairpur East.
xiii. Labána : the Muhammadan Labánas claim to be Punwárs from Delhi.
xiv. Parhar, divided into three sub-septs, (i) Dangar, (ii) Nachna, and (iii) Mahpa. A branch of the Parhars, called Burárna, lives in the Rohi and tends camels.
xv. Dhuddi : a widely spread clan found both in the Lamma and Ubha and comprising several septs, of which the principal are :—

(i) Kadar.	(iii) Chanan.	(v) Pannan.
(ii) Katári.	(iv) „ *pakhiwár*.	(vi) Wake.

To these may be added the Buhars,* who are akin to the Parhars, and the Dahás who are *dohtras* or daughters' sons of the latter, Dahá, a *faqír*, having married the daughter of a Parhar Rájput and founded this sept.

PÚRAHWÁL, a tribe of Jáṭs which claims to be descended from Rái Púrah, a Solar Rájput, and settled in the Nárowál *pargana* of Siálkoṭ in Akbar's reign.

PURBA, see under Hati Khel.

PURBERA, a Kharral clan (agricultural) found in Montgomery.

PUṚERI, a Baloch clan (agricultural) found in Montgomery.

PÚRÍWÁL, a Jáṭ clan (agricultural) found in Amritsar.

PUSHKARNA, a sub-caste of Brahmans who take their name from the sacred lake of Pushkar or Pokhar near Ajmer. One section of them is said to have been originally Beldárs or Ods who were raised to Brahminical rank as a reward for excavating the tank. They still worship the pickaxe. They are the hereditary Bráhmans of the Rájputána Bháṭias, and are more strict in caste matters than the Sársút. They are found in some numbers in the western districts of the Punjab, and in the town of Báwal in Jínd there are a few Pushkarnas, belonging to the Sahwária *sásan*. They engage in no occupation save priestly service in the temples to Puskharji and assert that they had been specially created by Brahma to worship in his temples, and hence they are so named ; they do not associate with the Gauṛs in any way, though the existence of *sásans* among them would indicate a Gauṛ origin.

* For certain Bohar or Buhar shrines see Pb. C. R. 1902, § 58 on p. 157.

APPENDIX.

The late Sir Denzil Ibbetson's account of the Afghán tribes is reproduced here owing to its value for administrative purposes. It follows the geographical location of the tribes from south to north.

Paṭhán tribes of Dera Ismáil Khán.—The tribes of our lower frontier belong almost exclusively to the lineage of Shaikh Baitan,* third son of Kais. His descendants in the male line are known as Bitanni, and are comparatively unimportant. But while, in the early part of the 8th century, Baitan was living in his original home on the western slopes of the Siáh-band range of the Ghor mountains, a prince of Persian origin flying before the Arab invaders took refuge with him, and there seduced and married his daughter Bíbi Matto. From him are descended the Matti section of the nation, which embraces the Ghilzai, Lodi, and Sarwáni Paṭháns. The Ghilzai were the most famous of all the Afghán tribes till the rise of the Durráni power, while the Lodi section gave to Delhi the Lodi and Súr dynasties. The Sarwáni never rose to prominence, and are now hardly known in Afghánistán. To the Ghilzai and Lodi, and especially to the former, belong almost all the tribes of warrior traders who are included under the term PAWINDAH, from *parwindah*, the Persian word for a bale of goods or, perhaps more probably, from the same root as *powal*, a Pashto word for 'to graze.'† They are almost wholly engaged in the carrying trade between India and Afghánistán and the northern States of Central Asia, a trade which is almost entirely in their hands. They assemble every autumn in the plains east of Ghazni, with their families, flocks, herds, and long strings of camels laden with the goods of Bukhára and Kandahár; and forming enormous caravans numbering many thousands, march in military order through the Kákar and Wazír country to the Gomal and Zhob passes through the Sulaimáns. Entering the Dera Ismáil Khán district, they leave their families, flocks, and some two-thirds of their fighting men in the great grazing grounds which lie on either side of the Indus, and while some wander off in search of employment, others pass on with their laden camels and merchandise to Multán, Rájputána, Lahore, Amritsar, Delhi, Cawnpore, Benares, and even Patna. In the spring they again assemble, and return by the same route to their homes in the hill about Ghazni and Kelát-i-Ghilzai. When the hot weather begins the men, leaving their belongings behind them, move off to Kandahár, Herát and Bukhára with the Indian and European merchandise which they have brought from Hindustán. In October they return and prepare to start once more for India. These Pawindah tribes speak the soft or western Pashto, and have little connection with the settled tribes of the same stock.‡

It is not to be wondered at that these warlike tribes cast covetous eyes on the rich plains of the Indus, held as they were by a peaceful Ját population. Early in the 13th century, about the time of Shaháb-ud-dín Ghori, the Prángi and Súr tribes of the Lodi branch, with their kinsmen the Sarwáni, settled in the northern part of the district immediately under the Sulaimáns, the Prángi and Súr holding Tánk and Rori, while the Sarwáni settled south of the Lúni in Drában and Chandwán. With them came the Bilúch, Khasor, and other tribes who occupied the branch of the Salt Range which runs along the right bank of the river, and still hold their original location. In the early part of the 15th century the NIAZI, another Lodi tribe, followed their kinsmen from Ghazni into Tánk, where they lived quietly as *Pawindahs* for nearly a century, when they crossed the trans-Indus Salt Range and settled in the country now held by the Marwat in the south of the Bannu district, then almost uninhabited save by a sprinkling of pastoral Jáṭs, where Bábar mentions them as cultivators in 1505.

During the reign of the Lodi and Súr Sultáns of Delhi (1450 to 1555 A. D.) the Prángi and Súr tribes from which these dynasties sprang, and their neighbours the Niázi, seem to have migrated almost bodily from Afghánistán into Hindustán, where the Niázi rose to

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* Dr. Bellew points out that Baitan has an Indian sound; while Shekh is the title given, in contradistinction to Sayyid, to Indian converts in Afghánistán. Thus the Ghilzai (the Turk term for swordsman) are probably of Turk extraction, with Indian and Persian admixtures.

† The pronunciation is Powindah, rather than Pawindah.

‡ The *Pawindahs* are well described at page 103 *ff* of Dr. Bellew's *Races of Afghánistán*, and at pages 18 *ff* of Priestley's translation of the *Haiyát-i-Afghání*, while Mr. Tucker gives much detailed information concerning them at page 184 *ff* of his Settlement Report of Dera Ismáil Khán.

great power, one of their tribe being Súbahdár of Lahore. These last waxed insolent and revolted in alliance with the Gakkhars, and in 1547 Sultán Salím Sháh Súri crushed the rebellion, and with it the tribe. At any rate, when in the early days of Akbar's reign the Lohání, another Lodí tribe, who had been expelled by the Sulaimán Khel Ghilzai from their homes in Katawáz in the Ghazni mountains, crossed the Sulaimáns, the Lodi tribes were too weak to resist them; and they expelled the remaining Prángi and Súr from Tánk, killing many, while the remainder fled into Hindustán. The Lohání are divided into four great tribes, the Marwat, Daulat Khel,* Mián Khel and Tátor.† About the beginning of the 17th century the Daulat Khel quarrelled with the Marwats and Mián Khel and drove them out of Tánk. The Marwats moved northwards across the Salt Range and drove the Niázi eastwards across the Kurram and Salt Range into Isa Khel on the banks of the Indus, where they found a mixed Awán and Ját population, expelled the former, and reduced the latter to servitude. The Mián Khel passed southward across the Luni river and, with the assistance of the Bakhtiár, a small Persian tribe of Ispahán origin who had become associated with them in their nomad life,‡ drove the Sarwáni, already weakened by feuds with the Súr, out of their country into Hindustán. In this quarrel the Daulat Khel were assisted by the Gandapur, a Sayyid tribe of Ushtaráni stock (see next paragraph); and the latter were settled by them at Rori and gradually spread over their present country.

The Shiráni Afgháns had been settled from of old in the mountains about the Takht-i-Sulaimán. They are by descent Sarbáni Afgháns; but their ancestor, having quarrelled with his brothers, left them and joined the Kákar from whom his mother had come; and his descendants are now classed as Ghurghushti and not as Sarbáni. About the time that the Lohání came into the district, the Babar, a Shiráni tribe, descended from the hills into the plains below and subjugated the Ját and Baloch population. Finally, about a century ago, the Ushtaráni proper, a Saiyad tribe affiliated to the Shiráni Afgháns, having quarrelled with the Musa Khel, acquired a good deal of the plain country below the hills at the foot of which they still live, subjugating the Baloch inhabitants and encroaching northwards upon the Bábar. These are the most recently located of the trans-Indus tribes of Dera Ismáil Khán. Thus the Paṭháns hold a broad strip of the trans-Indus portion of the district, running northwards from the border of the Khetrán and Kasráni Baloch (see p. 480 of Vol. II) along the foot of the hills and including the western half of the plain country between them and the Indus, and turning eastwards below the Salt Range to the river. They also hold the trans-Indus Salt Range, and the Sulaimáns as far south as the Baloch Border. But while in the extreme northern portion of the tract the population is almost exclusively Paṭhán, the proportion lessens southwards, the Paṭháns holding only the superior property in the land, which is cultivated by a subject population of Ját and Baloch. East of the Indus the Balúch who hold the north of the Bhakkar *thal* are the only Paṭhán tribe of importance. Their head-quarters are at Paniála in the trans-Indus Salt Range, and they seem to have spread across the river below Miánwáli, and then to have turned southwards down the left bank. Although living at a distance from the frontier, they still talk Pashto and are fairly pure Paṭháns. The other Paṭháns of the Khasor hills, though trans-Indus, are, like all the cis-Indus Paṭháns, so much intermixed with Játs as to have forgotten their native tongue. The Mián Khel and Gandapur were deprived of many of their eastern villages in the beginning of this century by Nawáb Muhammad Khán Saddozai, governor of Leiah.

The Paṭhán tribes of Dera Ismáil Kháu continued.—I now proceed to give a brief description of the various tribes, beginning from the south:—

The Ushtarani.—The Ushtaráni proper are the descendants of Hannar, one of the sons of Ustaryáni, a Saiyad who settled among and married into the Shiráni section of Afgháns; and whose progeny are shown in the margin. They were settled with the Shiránis to the south of the Takht-i-Sulaimán, and till about a century ago they were wholly pastoral and *pawindah*. But a quarrel with their neighbours, the Músa Khel, put a stop to their annual westward migration, and they were forced to take to agriculture. Their descent into the plains has been described in section 400. They still own a large tract of hill country, in which indeed most of them live, cultivating land immediately under the hills and pasturing their flocks beyond the border. Their territory only includes the eastern slopes of the Sulaimáns, the crest of the range being held by the Músa Khel and Zmari.

Ustaryáni	Hannar ...	Ushtaráni.	
	Amarkhel ...		Gandápur.
	Gandapur ...		
	Margre ...		
	Shekhi ..		

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* The Daulat Khel is really only a clan of the Mámu Khel tribe; but it has become so prominent as practically to absorb the other clans and to give its name to the whole tribe.

† Wrongly spelt Játor throughout Mr. Tucker's Settlement Report.

‡ They are a section of the Bakhtiári of Persia. They first settled with the Shiráni Afgháns; and a section now lives at Margha in the Ghilzai country and is engaged in the *pawindah* trade, but has little or no connection with the Bakhtiár of Dera Ismáil.

They are divided into two main clans, the Ahmadzai or Amazai and the Gagalzai, and these again into numerous septs. They are a fine manly race, many of them are in our army and police, and they are quiet and well behaved, cultivating largely with their own hands. A few of them are still *pawindahs*. They are much harassed by the independent Bozdár (Baloch). They are all Sunnis. The boundary between the Ushtaráni and Bábar was originally the Ramak stream. But in a war between them the former drove the latter back beyond the Shiran stream which now forms their common boundary.

The BÁBAR are a tribe of the Shiráni stock whose affinities have been described in the preceding section, though they are now quite separate from the Shiráni proper. They are divided into two sections, one living wholly within our border, while the other holds the hill country opposite, but on the other side of the Sulaimáns. The two have now little connection with each other. The Bábar of the plains hold some 180 square miles between the Ushtaráni and Mián Khel, Chaudwán being their chief town; and include the Mahsúd and Ghora Khel clans of the tribe. The result of their quarrels with the Ushtaráni has just been mentioned, while their advent in the plains has been described above—see also Vol. II, p. 31.

The MIÁN KHEL are a Lohání tribe whose coming to the district and subsequent movements have already been described. They hold some 260 square miles of plain country between the Gandápur and the Bábar. With them are associated the BAKHTIAR (see above also) who, though of Persian origin, now form one of their principal sections. The greater number of them still engage in the trans-Indus trade; and they are the richest of all the *pawindah* tribes, dealing in the more costly descriptions of merchandise. They are divided by locality into the Draban and Músa Khel sections, the latter of which hold the south-west quarter of their tract. They are a peaceable people with pleasant faces, and more civilised than most of the *pawindah* tribes. They seldom take military service, and cultivate but little themselves, leaving the business of agriculture to their Jáṭ tenants. They have a hereditary Khán who has never possessed much power.

The GANDAPUR.—The origin and the manner in which they obtained their present country of the Gandápur have been described above; see also Vol. II, p. 277.

The BITANNI or BHITTANNI include all the descendants in the male line of Baitan, the third son of Kais. They originally occupied the western slopes of the northern Sulaimáns; but being hard pressed by the Ghilzai, moved, in the time of Bahlol Lodi, through the Gomal Pass and occupied the eastern side of the north of the range, as far north on its junction with the Salt Range and as far west as Kániguram. Some time after the Wazír drove them back to beyond Garangi, while the Gurbuz contested with them the possession of the Ghabbar mountain. They now hold the hills on the west border of Tánk and Bannu, from the Ghabbar on the north to the Gomal valley on the south. In their disputes many of the tribe left for Hindustán where their Lodi kinsmen occupied the throne of Delhi, and the tribe has thus been much weakened. Shaikh Baitan had four sons, Tajín, Kajín, Ismáíl and Warshpún. The tribe consists chiefly of the descendants of Kajín, with a few of those of Warshpún. Ismáíl was adopted by Sarban, and his descendants still live with the Sarbani Afgháns. The Tajín branch is chiefly represented by the clans Dhanne and Tatte, said to be descended from slaves of Tajín. A small Sayyid clan called Koti is affiliated to the Bitanni. Till some 80 years ago they lived wholly beyond our border; but of late they have spread into the Tánk plains where they now form a large proportion of the Paṭhán population, occupying some 550 square miles, chiefly south of the Takwára. They also hold some land in the Bannu district at the mouth of the passes which lead up into their hills. They are a rude people just emerging from barbarism, but keen-witted. They are of medium weight, wiry, and active, and inveterate thieves and abettors of thieves; and they have been called the jackals of the Wazírs. They have no common chief. The proverbial wit of the country side thus expresses their stupidity and thriftlessness.—"The drum was beating in the plains and the Bitanni were dancing on the hills;" and "A hundred Bitanni eat a hundred sheep." At pp. 106—7 of Vol. II is reproduced Tucker's account of this tribe which differs in some respects from the above.

The DAULAT KHEL.—The coming of this tribe to the district has already been described. Their principal clan was the Katti Khel; and under their chief Katál Khán the Daulat Khel ruled Tánk and were numerous and powerful about the middle of the 18th century. They accompanied the Durráni into Hindustán, and brought back much wealth. But since that time the Bitanni and other tribes have encroached, and they are now small and feeble. The Nawáb of Tánk, the principal *jágirdár* of the district, is a Katti Khel.

The Tator have been mentioned above. They were very roughly treated by Nádir Sháh, and the Daulat Khel completed their ruin. They are now almost extinct. Their two clans, the Bára Khel and Dari Khel, hold a small area on the Tánk and Kuláchi frontier.

Pawindah Border and other tribes.—The tribes not possessing sufficient importance to merit detailed description are—

The Zarkanni, a small colony of Shaikhs, who settled some 500 years ago in a corner between the Gandápur and Mián Khel country, under the foot of the Sulaimáns.

The Balúch, a small tribe of uncertain origin affiliated to the Lodi tribes.* They seem to have come in with the earliest Paṭhán invaders. They hold the country round Paniála, at the foot of the Salt Range where it leaves the Indus to turn northwards, and are the dominant race in the north of the Miánwáli district.

The KHASOR, with the Nur Khel and Malli Khel form a small tribe which claims kinship with the Lodi, who repudiate the claim. They hold the Khasor range, or the ridge of the lower Salt Range which runs down the right bank of the Indus.

The Ghorezai, a petty clan of the Tabarak Káka, and the MIÁNI an insignificant *pawindah* clan of the Shiráni tribe, hold lands in the Gomal valley, the former lying south and the latter north of the Lúni river. They graze their flocks during summer on the western slopes of the Sulaimáns. A portion of the Miáni are independent *pawindahs*, but closely allied to those of our plains.

The KUNDI are a small *pawindah* clan who claim descent from the ancestor of the Niázi. They settled in Tánk with the Daulat Khel Lohání, and originally held the tract along the Suheli stream in the north-east corner of Tánk. But within the last 80 years Marwat immigrants have encroached largely on their eastern lands. Macgregor says they are quiet and inoffensive and the unfavourable description of them given in Vol. II, p. 571, is probably out of date.

The Pawindah Tribes.—These tribes, which will be described generally on p. 240 below although not holding lands in the district, are of considerable administrative interest, as enormous numbers of them spend the cold weather in the pastures on either side of the Indus. The principal tribes are noticed below :—

The NASAR claim descent from Hotak, a grandson of Ghilzai; but the Hotak say that they are a Baloch clan, and merely dependent on them.† They speak Pashto, but differ from the Ghilzai in physique. They are the least settled of all the *pawindahs*, and winter in the Deraját and summer in the Ghilzai country, having no home of their own. Their chief wealth is in flocks and herds, and they act as carriers rather than as traders. They are a rough sturdy lot, but fairly well behaved.

The KHAROTI say they are an offshoot of Tokhi mother of Hotak mentioned above. But the Tokhi say they are descended from a foundling whom the tribe adopted. They hold the country about the sources of the Gomal river in Warghún south by east of Ghazni and they winter in the Tánk tahsil. They are a poor tribe, and many of them work as labourers or carriers. Dr. Bellew identifies them with the Arachoti of Alexander's historians, and points out that they still live in the ancient Arachosia. He considers them and the Násar to be of different origin from the mass of the Ghilzai.

The Sulaimán Khel are the most numerous, powerful, and warlike of all the Ghilzai tribes, and hold a large tract stretching nearly the whole length of the Ghilzai country. Those who trade with India come chiefly from the hills east of Ghazni and winter in the northern trans-Indus tract. They bring but little merchandise with them but go down country in great numbers when they act as brokers or *dallálś* between the merchants and other *pawindahs*. They are fine strong men and fairly well behaved, though not bearing the best of characters.

The *Mián Khels* have already been described. The trading and landowning sections are still along connected, and in fact to some extent indistinguishable.

The DAUTANNI inhabit the Warrah valley and the country between the Wazír hills and Gomal. They are a small but well-to-do tribe, and trade with Bukhára.

The *Tokhi* were the most prominent of all the Ghilzai tribes till the Hotak gave rulers to Kandahár about 1710 A. D. They hold the valley of the Tarnak and the north valley of the Argandáb, with Kelát-i-Ghilzai as their principal centre.

The *Andar* occupy nearly the whole of the extensive district of Shálgar south of Ghazni. With them are associated the Músa Khel Kákar, who are descended from an Andar woman and live south and west of Shálgar.‡

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* It is not perhaps impossible that these may be of Baloch origin. The Khetrán, perhaps of Paṭhán origin, have become the nucleus of a Baloch tribe.

† One story makes them the descendants of a gang of blacksmiths who, in the 14th century, accompanied the Mián Khel on one of their return journeys to Khorásan and settled there.

‡ In 1881 some of the tribesmen in Dera Ismáil Khán returned themselves as Baloch Andar.

The *Tarakki* winter about Kandahár. They are largely nomad.

The Border Tribes.—The most important tribes on the Dera Ismáil border are, beginning from the south, the Qasráni Baloch and the Ushtaráni, already described on page 224 and page 225, the Shiráni, and the Mahsúd Wazíri. The Wazíri will be described when I come to the border tribes of Bannu.

The Shiráni have already been mentioned and their origin described. They occupy the country round the Takht-i-Sulaimán, bounded to the north by the Zarkanni stream and to the south by the Ushtaráni border, their principal habitat being the low valleys to the east of the Takht. They are divided into the Shiráni proper who hold the greater part of the tract, the Bábar of our plains described above, and the small tribes of Haripál and Jalwáni lying to the south of the Shiráni proper. They are of medium height, wiry, and active, and wild and manly in their appearance. Their dress consists of a couple of coarse blankets and their principal occupation is agriculture.

The Paṭhán tribes of Bannu.—On the southern border of the Bannu district, marching with Dera Ismáil, we find the MARWAT and the NIÁZI, the northernmost of the Indian descendants of Baitan, while further north lie the WAZÍR and BANNÚCHI, of the great Karlánri section of the Paṭháns. The migration of the Niázi from Tánk across the Salt Range, and how the Marwat followed them and drove them across the Kurram, have already been described. Their ancestor Niázai had three sons, Bahai, Jamál and Kháku. The descendants of the first are no longer distinguishable; while the ISA KHEL among the Jamál, and the Mushání and Sarhang clans among the Kháku, have overshadowed the other clans and given their names to the most important existing divisions of the tribe. The Isa Khel settled in the south and the Mushání in the north of the country between the Kohát Salt Range and the Indus, while the Sarhang crossed the river,* and after a struggle lasting nearly a century and a half with their quondam allies the Gakkhars and their Jáṭ and Awán subjects, finally drove the Gakkhars, whose stronghold on the Indus was destroyed by Ahmad Sháh in 1748, eastwards across the Salt Range, and established themselves in Miánwáli.

Towards the close of the 13th century† the Mangal, a tribe of the Kodai Karlánri, and the HANNI, an affiliated tribe of Sayyid origin left their Kurhánri home in Birmil, crossed the Sulaimáns into the Bannu district, and settled in the valleys of the Kurram and Gambála rivers. About a century later the Bannúchi, the descendants of Shitak, a Kakai Karlánri, by his wife, Bannu, who with their Daur kinsmen then held the hills lying east of the Khost range in the angle between the Kohát and Bannu districts, with their head-quarters at Shawál, were driven from their homes by the Wazír, and, sweeping down the Kurram valley, drove the Mangal and Hanni back again into the mountains of Kohát and Kurram where they still dwell, and occupied the country between the Kurram and Tochi rivers which they now hold in the north-western corner of the district. At the same time the Dáwari, a tribe of evil repute in every sense of the word, occupied the banks of the Tochi beyond our border, which they still hold. Some 400 years ago the Bangi Khel KHATTAK, occupied the trans-Indus portion of the district above Kálábágh and the spur which the Salt Range throws out at that point. This they have since held without disturbance.

When the Darvesh Khel Wazírs (see above), moving from their ancestral homes in Birmil, drove the Bannúchi out of the Shawál hills, they occupied the country thus vacated, and for 350 years confined themselves to the hills beyond our border. But during the latter half of last century they began to encroach upon the plain country of the Marwat on the right bank of the Tochi, and of the Bannúchi on the left bank of the Kurram. At first their visits were confined to the cold season; but early in the present century, in the period of anarchy which accompanied the establishment of the Sikh rule in Bannu, they finally made good their footing in the lands which they had thus acquired and still hold.

The latest comers are the Bitanni, who have within the last 60 years occupied a small tract on the north-eastern border of the Marwat at the foot of the hills. Thus Paṭháns hold all trans-Indus Bannu, and as much of the cis-Indus portion of the district as lies north of a line joining the junction of the Kurram and Indus with Sakesar, the peak at which the Salt Range enters the district and turns northwards. The trans-Indus Paṭháns, with the partial exception of the Niázi, speak Pashto of the soft and western dialect; the Niázi speak Hindko, especially east of the Indus.

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* The *Kalid-i-Afgháni* says that they held Lakki and were driven out across the river by the Khatak. This seems improbable.

† The *Kalid-i-Afgháni* fixes this date at the middle of the 12th century, and that of the Bannúchi invasion at about 1300 A.D.

I now proceed to a detailed description of the different tribes, beginning from the south:—

The MARWAT hold almost the whole of the Lakki tahsil, that is to say, the south-eastern half and the whole central portion of the country between the trans-Indus Salt Range and the Wazír hills. Within the last 80 years they have begun to retrace their footsteps and have passed southwards over the Salt Range into Dera Ismáil, where they occupy small tracts wrested from the Kundi in the northern corner of Tánk and along the foot of the hills, and from the Balúch in the Paniála country. Their most important clans are the Músa Khel, Acha Khel, Khuda Khel, Bahrám, and Tapi. With them are associated a few of the Niázi, who remained behind when the main body of the tribe was expelled. The Marwat are as fine and law-abiding a body of men as are to be found on our border. They are a simple, manly, and slow-witted people, strongly attached to their homes, good cultivators, and of pleasing appearance. Their women are not secluded. Their history has been sketched above. Their hereditary enemies, the Khatak, say of them: "Keep a Marwat to look after asses; his stomach well filled and his feet well worn."

The Bannúchi hold the central portion of the Bannu tahsil, between the Kurram and Tochi rivers. Their history has already been narrated. They are at present, perhaps more, hybrid than any other Paṭhán tribe. They have attracted to themselves Sayyids and other doctors of Islám in great numbers, and have not hesitated to intermarry with these, with the scattered representatives of the former inhabitants of their tract who remained with them as *hamsáya*, and with the families of the various adventurers who have at different times settled amongst them; insomuch that "Bannuchi in its broadest sense now means all Mahomedans, and by a stretch, even Hindus long domiciled within the limits of the irrigated tract originally occupied by the tribe." The descendants of Shitak, however, still preserve the memory of their separate origin and distinguish themselves as Bannúchi proper. They are of inferior physique, envious, secretive, cowardly, lying, great bigots, inoffensive, and capital cultivators. Sir Herbert Edwardes says of them: "The Bannúchis are bad specimens of Afgháns; can worse be said of any race? They have all the vices of Paṭháns, rankly luxuriant, their virtues stunted." Their Isakhi clan, however, is famed for the beauty of its women. "Who marries not an Isakhi woman deserves an ass for a bride."

The NIÁZI hold all the southern portion of Isa Khel and the country between Miánwáli and the hills; in other words, so much of the Bannu and Miánwáli districts as is contained between the Salt Range on either side the Indus, and Kurram and a line drawn from its mouth due east across the Indus. Their history and distribution have already been related. They are indifferent cultivators, and still retain much of the Paṭhán pride of race. The cis-Indus branch is the more orderly and skilful in agriculture. The Isa Khel is the predominant and most warlike section; but they all make good soldiers. A section of them is still independent and engaged in *pawindah* traffic, spending the summer above Kandahár and wintering in Dera Ismáil. They are strict Sunnis. They seem to be a quarrelsome people, for the proverb says—"The Niázi like rows."

Minor tribes are the *Mughal Khel* clan of Yúsufzai who conquered a small tract round Ghoriwál some seven centuries ago, and still show their origin in speech and physiognomy.

The GURBUZ, an unimportant tribe, have now returned to their original seat west of the Khost range, and north of the Dáwari.

The WAZIRS are one of the most powerful and most troublesome tribes on our border, the Mahsúd being pre-eminent for turbulence and lawlessness. They are exceedingly democratic and have no recognised headmen, which increases the difficulty of dealing with them. They are tall, active, muscular, and courageous, and their customs differ in several respects from those of the Paṭháns in general. They are still in a state of semi-barbarism. They are well described in the *Haiyát-i-Afgháni* (pages 227 *ff* of the translation). Mr. Thorburn estimate the Wazír population of the purely Wazír border villages alone at 13,523, and there are always many members of tribe scattered about the district 'in search of work or of opportunities for theft,' especially during the spring months.

The Paṭhán tribes of Kohát.—The Paṭháns of Kohát belong almost entirely to two great tribes, the KHATTAK of the Kakai section of the Karlánri, and the BANGASH, a Qureshi tribe of Arab descent. The original home of the Khattak, in common with the other sections of the Karlánri, was the west face of the northern Sulaimáns, where they held the valley of Shawál now occupied by the Wazirs.* Towards the close of the 13th century† they, with the Mangal

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* Dr. Bellew says that the Khattak held all the plain country of the Indus as far south as Dera Ismáil Khán till driven out by the Wazir who being in their turn driven southwards by the pressure of Biloch tribes moving up the Indus valley, passed onwards into the hills then held by the Bannuchi. He gives no authority for this account, which does not agree with the tradition of the Khattak themselves as related in the *Kalid-i-Afghani*.

† The *Kalid-i-Afghani* places the migration in the middle of the 12th century, and the Bannuchi migration at about 1300 A. D.

and Hanni, two tribes of the Kodai section of the Karlánri, moved eastwards, the two last deseending into the Bannu district and settling along the Kurram and Gambila, while the Khattak held the hills to the west of our border. A century later the Bannúchi drove, as already related the Mangal and Hanni out of Bannu; and not long after this the Khattak quarrelling with the Bannuchi, moved to the north and east and occupied the hilly country, then uninhabited, which stretches across the centre of the Kohát district to the Indus, leaving behind them the Para Chamkanni, a tribe (perhaps of Persian origin) who had taken refuge with them, and the bulk of whom now occupy the north-east corner of the Kurram Valley, while another section still lives in a state of barbarism about Kániguram as subjects of the Wazir. At this time the ORAKZAI, another tribe of the Kodai Karlánri, held all the valley of Kohát in the north and north-east of the district from Resi on the Indus to Kohát; while the Bangash, already alluded to, lived in the country about Gardez in Zurmat. But in the latter part of the 14th century the Bangash, increasing in number and being pressed upon by the Ghilzai, emigrated eastwards *en masse* and settled in Kurram. Being presently driven out by the TÚRI* and JÁJI, tribes of doubtful origin who claim descent from Khugiáni, son of Kakai, but who are perhaps of Awán stock† though now Paṭháns for all practical purposes, and who still occupy the valley, they joined with the Khattak who had quarrelled with the Orakzai, and drove the latter out of Kohát. The struggle was prolonged for nearly a century; but by the close of the 15th century the Orakzai had been driven into the lower of the ranges which form the eastern extremity of the Safed Koh and lie along the north-western border of the Kohát district. The Khattak and Bangash then possessed themselves of all the northern and central portions of Kohát and divided the country between them, the former taking all the southern and central portions while the latter took the northern and north-western tract consisting of the Kohát and Miránzai valleys up to the base of the Orakzai or Samána range; and the hills between Gada Khel and Ilách were then fixed and still remain as the boundary between the two tribes. In the time of Akbar, Malik Akor was the leader of the Khattak, and he was granted an extensive tract of land south of the Kábul river between Khairábád and Naushahra on condition of his guarding the high road between Attock and Peshawar. This brought him into contact with the Mandanr of Yúsufzai who held the country opposite on the left bank of the Kábul river. Their quarrels were continual; and at length in the time of Sháhjahán the Khattak crossed the river, possessed themselves of the strip of land along its north bank from the junction of the Swát river to the Indus and for a short distance along the right bank of the Indus, and also pushed across the plain and acquired a position about Jamálgarhi to the north of Mardán, in the very heart of the Mandanr country, which commands the approaches to Swát on the one hand and Búner on the other. They have also encroached on the Mohmand and Khalíl who lie to the west of their Peshawar territory. Meanwhile they had gradually spread southwards to the trans-Indus Salt Range and the Bannu border, and across the Salt Range to the Indus at Kálábágh; and they now hold a broad strip running along its right bank from a little above the junction of the Kábul river to Kálábágh; all Kohát save the portion occupied by the Bangash in the north and north-west of the district and the western half of the Lundkhwár valley in the north of Yúsufzai. They crossed the Indus and are said to have at one time conquered the Awán country as far east as the Jhelam. But about the middle of the 17th century they relinquished the greater part of this tract; and now only hold Makhad in the Attock district, and the left bank of the river as far south as Mari in Bannu. There are other Khattak holdings scattered about the cis-Indus plains; but their owners have no connection with the tribe.

About the middle of the 18th century two parties grew up in the tribe. They temporarily combined to accompany and assist Ahmad Sháh Durráni in his invasion of Hindústán but after his departure the division became permanent, the eastern or Akora faction holding the north-eastern portion of Kohát and all the Khattak country of Peshawar, with their capital at Akora on the Kábul river, while the western or Teri division hold all the remainder of Kohát, including the south-eastern corner occupied by the Sághri clan, and the adjoining territory of the Bangi Khel Khattak of Bannu. The western section have their capital at Teri south-west of Kohát, and in the centre of the hills they first occupied.

Thus with the exception of a few Awán villages in the Bangash country, and a Sayyid village here and there, the whole of Kohát is held by Paṭháns, and with the exception of a narrow strip of land stretching along the northern border of the Teri Khattak from Togh to Dhoda which is held by the Niázi, the whole is in the hands of the Bangash and Khattak. The Nawáb of Khattak holds the Teri tract in *jágír*, possessing exclusive revenue jurisdiction, and large criminal and police powers.

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* The Túri were originally *hamsayahs* of the Bangash, but rose in rebellion against their masters.

† Mr. Merk, however, tells me that the Khugiáni claim Durráni origin; and that the claim is admitted by the Durráni, and supported by their genealogies.

The KHATTAK.—The history of the Khattak tribe has been sketched above and a more detailed account had been given on pages 526—30 of Vol. II. They are descended from Luqmán surnamed Khattak, son of Burhán, son of Kakai.* Luqmán had two sons Turman and Buláq. The descendants of the latter are still known as the Buláqi section; while Tarai, son of Turman, rose to such distinction that the whole section, including two main clans, the Tari proper and the Tarkai, is called by his name. They have absorbed several small tribes of doubtful origin, the Muglaki and Saminit belonging to the Buláq, while the Jalozai, Dangarzai, and Uria Khel belong to the Tari section. The most important clans of the Tari section are the Anokhel to which the chief's family belongs, and which includes the septs of the upper and lower Mohmandi‡ who hold the right bank of the Indus below Attock, and the Mir Khel who hold the Chauntra valley in the centre of the Teri tract. Among the Buláqi the most important clan is the Sághri, with its practically independent Bangi Khel sept. These hold the right bank of the Indus above Kálábágh, while the Sághri, with the Babar family of the Bangi Khel, also occupy the cis-Indus possessions of the tribe. Most of the Khattak in Yúsufzai are also Buláq. The Káka Khel section of the Khattak are descended from the famous saint Shaikh Rahím Yár, and are consequently venerated by all northern Paṭháns. The Khattak are a fine manly race, and differ from all other Paṭháns in features, general appearance, and many of their customs. They are the northernmost of all the Paṭháns settled on our frontier who speak the soft or western dialect of Pashto. They are of a warlike nature and have been for centuries at feud with all their neighbours and with one another. They are active, industrious, and "a most favourable specimen of Paṭhán," and are good cultivators, though their country is stony and unfertile. They are also great carriers and traders, and especially hold all the salt trade with Swát and Buner in their hands. They are all Sunnis. The Marwat, the hereditary enemy of the Khattak, says: "Friendship is good with any one but a Khattak": may the devil take "a Khattak," and 'A Khatak is a hen. If you seize him slowly he sits down; and if suddenly he clucks.' Another proverb runs thus: "Though the Khattak is a good horseman, yet he is a man of but one charge."

The BANGASH.—The early history of the Bangash has also been narrated above. Since they settled down in their Kohát possessions no event of importance has marked their history. They claim descent from Khalíd ibn Wálid, Muhammad's apostle to the Afgháns of Ghor,§ and himself of the original stock from which they sprang; but they are Paṭháns "as regards character, customs, crimes, and vices." Their ancestor had two sons Gár and Sámil, who, on account of the bitter enmity that existed between them, were nicknamed Bunkash or root destroyers. These sons have given their names to the two great political factions into which not only the Bangash themselves, but their Afrídi, Orakzai, Khattak, Túri, Zaimusht, and other neighbours of the Karlanri branch are divided, though the division has of late lost most of its importance.‖ The Gári are divided into Míránzai and Baizai clans. The Baizai hold the valley of Kohát proper; the Míránzai lie to the west of them in the valley to which they have given their name; while the Sámilzai occupy the northern portion of Kohát and hold Shalozán at the foot of the Orakzai hills, where they are independent, or live in Paiwár and Kurram under the protection of the Túri. The Bangash Nawábs of Farrukhábád belong to this tribe.

Border tribes.—The tribes on the Kohát border, beginning from the south, are the Darvesh Khel Wazírs, the Zaimusht, the Orakzai, and the Afrídi. The Wazírs have already been described. The Zaimusht are a tribe of Spín Tarín Afgháns who inhabit the hills between the Kurram and the Orakzai border on the north-west frontier of Kohát. They belong to the Sámil faction. The early history of the Orakzai has also been given above. With them are associated the Alíkhel, Mishti, the Shaikhán, and some of the Malla Khel, all of whom are now classed as Orakzai of the Hamsáya clan, though, as the name implies, distinct by descent. The Orakzai hold the lower south-eastern spurs of the Safed Koh and

* Kakai was son of Karlán, founder of the Karlánri division of the Afgháns.

† Dr. Bellew interprets those names as meaning respectively Mongol and Chinese (!)

‡ The Mohmandi of the Khwarra valley of the Kohát district are quite distinct from the Mohmand of Peshawar.

§ Dr. Bellew thinks that they and the Orakzai are, perhaps, both of Scythian origin, and belonged to the group of Turk tribes, among whom he includes all the Karlánri, or, as he calls them, Turklánri, who came in with the invasion of Sabuktagin in the 10th and Taimur in the 16th century of our æra.

‖ Dr. Bellew is of opinion that these names denote respectively the Magian and Buddhist religions of their ancestors. The present division of the tribes is given as follows by Major James: *Sámil.*—Half the Orakzai, half the Bangash, the Mohmand, and the Malikdín Khel, Sepáh, Kamr, Zakha Khel, Aka Khel, and Adam Khel clans of Afridi. *Gár.*—Half the Orakzai, half the Bangash, the Khalíl and the Kuki Khel and Qambar Khel clans of Afridi. The feud between the two factions is still very strong and bitter, and is supplemented by the sectarian animosity between Shíah and Sunni.

the greater part of Tírah. They are divided into five great clans, the Allezai, Massozai, Daulatzai, Ismáílzai, and Lashkarzai, of which the Daulatzai and Massozai are the most numerous. The Muhammad Khel is the largest sept of the Daulatzai, and, alone of the Orakzai, belongs to the Shíah sect. They are a fine manly tribe, but exceedingly turbulent. They are divided between the Sámil and Gár factions. There are a considerable number of Orakzai tenants scattered about the Kohát district. The present rulers of Bhopál belong to this tribe. The Afrídi will be found described below among the border tribes of Pesháwar.

The Paṭhán tribes of Pesháwar.—The Paṭháns of Pesháwar belong, with the exception of the Khattak described above, almost wholly to the Afgháns proper, descendants of Sarban; and among them to the line of Karshabún or the representatives of the ancient Gandhári, as distinguished from the true Afgháns of Jewish origin who trace their descent from Sharkhabún. I have already told, how during the 5th or 6th century a Gandhári colony emigrated to Kandahár, and there were joined and converted by the Afghán stock of Ghor who blended with them into a single nation. Their original emigration was due to the pressure of Jáṭ and Scythic tribes who crossed the Hindu Kush and descended into the valley of the Kábul river. Among those tribes was probably the Dilazák,* who are now classed as one of the Kodai Karlánri, and who were converted by Mahmúd Ghaznavi in the opening of the 11th century. They extended their sway over the Ráwalpindi and Pesháwar districts and the valley of the Kábul as far west as Jalálábád, driving many of the original Hindki or Gandhári inhabitants into the valleys of Swát and Buner which lie in the hills to the north, and ravaging and laying waste the fertile plain country. Amalgamating with the remaining Hindkis they lost the purity of their faith, and were described as infidels by the Afgháns who subsequently drove them out.

The Kandahár colony of Gandhári was divided into two principal sections, the Khakhai and Ghoria Khel, besides whom it included the descendants of Zamand and Kánsi. I give below the principal tribes which trace their descent from Kharshabún for convenience of reference :—

Kand ...	Khakhai ...	Yúsufzai ...	Mandanr ...	... Hold the Pesháwar plain north of the Kábul river called British Yúsufzai, the Chamlah valley on the Pesháwar border, and part of the Haripur tract in Hazára.
			Yusufzai proper...	Hold Swát, Buner, Panjkora, and Dír; the hills north of the Yúsufzai plain.
		Gugiáni		... Hold Doába; the plains in the angle between the Kábul and Swat river.
		Tarklánri		... Hold Bajaur tract west of Swat.
	Ghoria Khel	Mohmand ...	Plains Mohmand	Hold plains of Pesháwar on right bank of Bára river.
			Bar Mohmand	... Hold mountains north of Kábul river and west of the Swát-Kábul *Doáb*.
		Dáudzai		... Hold Pesháwar plain on right bank of Kábul river to little below the junction of the Bára river.
	...	Khalfl		... Hold the Pesháwar plains between the Dáudzai and the Khaibar.
Zamand		Muhammadzai		... Hold Hashtnagar, the plains east of Swát river in Pesháwar.
		Others		... Scattered.
Kánsi		Shinwári		... Hold part of Khaibar mountains and the northern slopes of the Safed Koh.
		Others		... Scattered.

* Dr. Bellew seems doubtful whether the Dilazák were of Jáṭ or of Rájput extraction. He says the name is of Buddhist origin.

About the middle of the 13th century they were settled about the headwaters of the Tarnak and Arghasan rivers, while the Tarín Afgháns held, as they still hold, the lower valleys of those streams. As they increased in numbers the weaker yielded to pressure, and the Khakhai Khel, accompanied by their first cousins the Muhammadzai descendants of Zamand, and by their Karlánri neighbours, the Utmán Khel of the Gomal valley * left their homes, and migrated to Kábul. Thence they were expelled during the latter half of the 15th century by Ulugh Beg, a lineal descendant of Taimur and Babar's uncle, and passed eastwards into Ningrahar on the northern slopes of the Safed Koh, and into the Jalálábád valley. Here the Gugiani settled in eastern and the Muhammadzai in western Ningrahar, the Tarklánri occupied Lughman, while the Yúsufzai (I used the word throughout in its widest sense to include both the Mandanr and the Yúsufzai proper) and Utmán Khel moved still further east through the Khaibar pass to Pesháwar. Here they settled peacefully for a while; but presently quarrelled with the Dilazak and expelled them from the Doába or plain country in the angle between the Swát and Kábul rivers, into which they moved. They then crossed the Swát river into Hashtnagar and attacked the Eastern Shilmaní, a tribe probably of Indian origin, who had only lately left their homes in Shilman on the Kurram river for the Khaibar mountains and Hashtnagar. These they dispossessed of Hashtnagar and drove them northwards across the mountains into Swát, thus acquiring all the plain country north of the Kábul river and west of Hoti Mardán.

Meanwhile the Ghoria Khel whom they had left behind in the Kandahár country had been following in their track; and early in the 16th century they reached the western mouth of the Khaibar pass. Here they seem to have divided, a part of the Mohmand now known as the Bar Mohmand crossing the Kábul river at Dakka, while the remainder went on through the pass to the plain of Pesháwar lately vacated by the Yúsufzai, where they defeated the Dilazák in a battle close to Pesháwar, drove them across the Kábul river into what are now called the Yúsufzai plains, and occupied all the flat country south of the Kábul river and west of Jalozai This they still hold, the Dáúdzai holding the right bank of the Kábul river, and the Khalíl the left bank of the Bára river and the border strip between the two streams facing the Khaibar pass, while the Mohmand took the country south of the Bára and along the right bank of the Kábul as far as Naushahra, though they have since lost the south-eastern portion of it to the Khatak. Meanwhile the Bar Mohmand made themselves masters of the hill country lying north of the Kábul river as far up as Lálpura and west of the Doába, and possessed themselves of their ancestral capital Gandhára, driving out into Káfiristán the inhabitants, who were probably their ancient kinsmen, the descendants of such Gandhári as had not accompanied them when, two centuries earlier, they had migrated to Kandahár. They then crossed the Kábul river, and possessed themselves of the country between its right bank and the crest of the Afrídi hills to the north of the Khaibar pass.

While these events were occurring, the Gugiáni, Tarklánri,† and Muhammadzai, who had been left behind in Ningrahár, moved eastwards, whether driven before them by the advancing Ghoria Khel, or called in as allies against the Dilazák by the Yúsufzai. At any rate they joined their friends in Doába and Hashtnagar, and attacking the Dilazák, drove them out of Yúsufzai and across the Indus. They then divided their old and new possessions among the allies, the Gugiáni receiving Doába, the Muhammadzai Hashtnagar, while the Yúsufzai, Utmán Khel, and Tarklánri took the great Yúsufzai plain. During the next twenty years these three tribes made themselves masters of all the hill country along the Yúsufzai, Hashtnagar, and Bar Mohmand border, from the Indus to the range separating the Kunar and Bajaur valleys, the inhabitants of which, again the ancient Gandhári who had already suffered at the hands of the Bar Mohmand, they drove east and west across the Indus into Hazára and across the Kurram into Káfiristán. This country also they divided, the Tarklánri taking Bajaur, and the Utmán Khel the valley of the Swát river up to Arang Barang and its junction with the Panjkora, while the Yúsufzai held all the hills to the east as far as the Indus and bordering upon their plain country, including lower Swát, Buner, and Chamlah. Some time later the Khatak obtained from Akbar, as has already been related, a grant of the plains in the south-east of the Pesháwar district. Thus the Khakhai and their allies held all the country north of the Kábul river from the Indus to Kunar, including the hills north of the Pesháwar but excluding those lying west of Doába which were occupied by the Bar Mohmand; while all the plain country south of the Kábul was held, in the east by the Khatak and in the west by the Ghoria Khel. These last attempted to cross the river into Yúsufzai, but were signally defeated by the Yúsufzai, and have never extended their dominions. How the Khatak pushed across into the Yúsufzai plain has already been told. The Dilazák, thus expelled

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* Another story makes the Utmán Khel descendants of one Utman, a follower of Mahmúd Ghaznavi, who settled *circa* 1000 A. D. in the country which they now hold.

† A section of Tarklánri remained in Laghmán, where they still dwell.

from their territory, made incessant efforts to recover it; until finally, as the cause of tumult and disorder, they were deported *en masse* by the emperor Jahángír and scattered over the Indian peninsula. When the Yúsufzai settled in their possessions they divided the hill and plain country equally between their two great sections, the Mandanr and the Yúsufzai proper. But feuds sprang up amongst them which were fomented by the Mughal rulers; and early in the 17th century the Yúsufzai expelled the Mandanr from Swát and Buner, while the Mandanr in their turn expelled the Yúsufzai from the greater part of the Yúsufzai plain. Thus the Yúsufzai now hold Swát, Buner, and the Lundkhwár and Ránízai valleys in the north-west of Yúsufzai; while the Mandanr hold Chamlah and the remainder of the plain country.

The Paṭhán tribes of Pesháwar continued.—The Plain MOHMAND.—I now proceed to describe the tribes in detail. Passing from Kohát into Pesháwar through the country of the Khatak, who have already been described and turning west, we first come to the lower or Plain Mohmand, who occupy the south-west corner of the district, south of the Bára stream. They are divided into five main sections, the Mayázai, Músazai, Dawezai, Matanni and Sarganni. Their headmen, in common with those of all the Ghoria Khel, are *arbáb*, a title meaning master, and conferred by the Mughal emperors.* They are good and industrious cultivators, and peacefully disposed except on the Afridi border. Their relation with the Bar Mohmand, from whom they are now quite separate, differing from them in both manners and customs, is described on page 254.

The KHALIL occupy the left bank of the Bára, and the country along the front of the Khaibar pass. They have four main clans, Matúzai, Bározai, Isháqzai, and Tilarzai, of which the Bározai is the most powerful. They are not good cultivators. There are some of the tribe still to be found in Kandahár.

The Dáudzai occupy the left bank of the Kábul river as far down as the junction of the Bára. The Mohmand and Daudzai are descended from a common ancestor Daulatyar, son of Ghorai, the progenitor of the Ghoria Khel. Daud had three sons, Mandkai, Mamur and Yusuf, from whom are descended the main sections of the tribe. Mandkai had three sons, Husain, Nekai and Balo of whom only the first is represented in Pesháwar. Nekai fled into Hindustán, while Balo's few descendants live in parts of Tirah.

The GUGIANI hold the Doába or plain country in the angle between the Kábul and Swát rivers. They are descended from Mak, the son of Khakhai, by a *hamsáya* shepherd who married Mak's daughter Gugi, whence the name. They are divided into two great sections, Hotak and Zirak. Macgregor says that other Paṭháns do not recognise them as of pure Paṭhán blood.

The MUHAMMADZAI† hold Hashtnagar, a strip of territory some 13 miles broad running down the left bank of the Swát river from our border to Naushahra. They are descended from Muhammad, one of the sons of Zamand; and with them are settled a few descendants of his brothers, from one of whom, Kheshgi, one of their principal villages is named. Their clans are Práng, Chársadda, Razar, Utmánzai, Turangzai, Umarzai, Sherpao and Tangi with its two septs Barazai and Nasratzai.

The BAIZAI.—The Yúsufzai proper are divided into the Bádi Khel (now extinct), Isázai, Iliászai, Malizai and Akozai. The Akozai are further divided into three clans, the Ránízai‡ who hold the western portion of the hills between Yúsufzai and Swát, the Khwájazai who occupy the country between the Swát and Panjkora rivers, and the Baizai. The last originally held the Lundkhwár valley in the centre of the northernmost portion of the Pesháwar district, and all the eastern hill country between that and the Swát river. The hills they still hold; but the Khattak have,§ as already recounted, obtained all the western portion of the valley, while the Utmán Khel Karlánri, whom the Baizai called in as allies in a feud with their neighbours and kinsmen the Ránízai, have obtained its north-east corner, and the Baizai now hold only a small tract to the south of these last. They are divided into six septs, Abba Khel, Azíz Khel, Bábozai, Matorezai, Músa Khel, and Zangi Khel. The last lies south of the Ilam range which divides Swát from Buner. The other five originally held the Baizai valley and the hills to the north; but since the irruption of the Khatak and Utmán Khel, only the first three hold land in our territory.

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* Arbáb is the plural of the Arabic *rab* or lord; a term often applied to the Deity.

† The tribe is often called Mohmandzai or Mámanzai, and their ancestor, Mohmand or Máman.

‡ The *Haiyát-i-Afgháni* calls the Ránízai a sept of the Baizai. This seems improbable, as they descend from different wives of Ako.

§ Some say that the Khatak, as well as the Utmán Khel, were called in as allies against the Ránízai.

The *Mandanr* hold the remainder of the Pesháwar district. They are divided into main clan as follows:—

- Mandanr
  - Usmánzai
    - Kamálzai
      - Mishránzai.
      - Kishránzai.
    - Amázai
      - Daulatzai.
      - Ismáílzai.
  - Utmánzai
    - Alízai.
    - Kanázai.
    - Akázai.
  - Saddozai.
  - Razar
    - Mánezai.
    - Malakzai.
    - Ako Khel.
    - Khidrzai.
    - Mámúzaí.

The Saddozai are by origin a branch of the Utmánzai by a second wife of Utmán, but they are practically separated from them. The Usmánzai occupy all the northern and western portions of the Mandanr tract, the Kamálzai lying to the west immediately south of the Lundkhwár valley and stretching as far down as the border for the Buláq Khatak, while the Amázai lie to the east and south-east of the same valley. Of the septs, the Kishránzai, who hold Hotí and Mardán, and the Daulatzai lie to the north, and the Mishránzai and the Ismáílzai to the south of the respective tracts. South of the Amázai, and between them and the Khatak territory, come the Razar; while the Utmánzai and Saddozai hold the extreme east of the district on the right bank of the Indus, the Saddozai lying to the west and the Utmánzai to the east. These latter also hold a small area in the south of the independent Gadún valley, and early in the 18th century were called across the Indus by the Gújars of Hazára as allies against the Traín Afgháns, and appropriated the Gandgarh tract from Torbela to the southern border of Hazára. In this tract all three of their main septs are represented, the Tarkheli section of the Alízai holding the southern half of the tract, and stretching across the border into Attock. The Khudu Khel, a Saddozai sept, occupy the valleys between Chamlah and the Gadún country. The valley of Chamlah, on the Pesháwar border and north of the Gadún country, is occupied by a mixture of Mandanr clans, in which the Amázai, whose Ismáílzai sept hold the Mahában country, largely preponderate. The Mandanr, living almost wholly within our territory and long subject to the rulers of Pesháwar, are perhaps more civilised and less impatient of control than any other Paṭhán tribe.

The Paṭhán tribes of the Pesháwar border.—The Afrídi.—Dr. Bellew says that the Afrídi, whom he identifies with the Aparytæ of Herodotus, originally held the whole of the Safed Koh system between the Kábul and Kurram river, from the Indus to the headwaters of the Kurram and the Pewár ridge. But since the great Scythic invasions of the 5th and succeeding centuries, they have been successively encroached upon by tribes of very diverse origin; first by the Orakzai and Bangash to the south, and later by the Wazíri and Turi to the south-west, the Khatak to the east, and the Ghilzai, Khugiáni and Shinwári to the west. They now hold only the central fastnesses of the eastern extremity of the Safed Koh; namely, the Khaibar mountains, the valley of the Bára and the range south of that valley which separates Kohát from Pesháwar, and the northern parts of Tiráh, which they recovered from the Orakzai in the time of Jahángír. The Paṭhán historians trace their descent from Burhán, son of Kakai, grandson of Karlánri, by his son Usmán surnamed Afrídi, and say that in the 7th century the Khaibar tract was held by Rájputs of the Bhatti tribe and Yádúbansi stock, subjects of the Rája of Lahore, who were constantly harassed by the Afgháns of Ghor and the Sulaimáns; and that about the end of the century the Afridi, then in alliance with the Gakkhars, obtained from the Lahore government all the hill country west of the Indus and south of the Kábul river on condition of guarding the frontier against invasion. The Afrídi are divided into five clans, of which the Ula Khel and in it the Zakha Khel sept is the largest, while the Mita Khel are no longer to be found in Afghánistán and the Míri Khel have been amalgamated with the Malikdin and Aka Khel. Some of the principal divisions are shown below:—

1. Míta Khel.
2. Míri Khel.
3. *Aka Khel* ...
   - Bassi Khel.
   - Madda Khel.
   - Sultán Khel.
   - Miro Khel.

4. Ula Khel ... ... (Khaibar Afrídi).	Maimana Khel ...	Fíroz Khel ...	*Kúkí Khel.*	
			Kamar Khel.	
		Mír Ahmad Khel	*Malikdín Khel.*	
			Qambar Khel.	
		Sepáh.		
	Zakha Khel.			
5. *Adam Khel* ...	Hasan Khel.			
	Jawáki.			
	Galli.			
	Ashu Khel.			

But for practical purposes they are divided at present into eight clans—*viz.*, Kuki Khel, Malikdín Khel, Qambar Khel, Kamar Khel, Zakha Khel, Aka Khel, Sepáh, and Adam Khel, whose names are printed in italics in the above table.

The Adam Khel, who include the Hasan Khel and Jawáki septs so well known on our border, occupy the range between Kohát and Pesháwar, from Akor west of the Kohát pass to the Khatak boundary. The Hasan Khel hold the land along the southern border of the Pesháwar, from Akor west of the Kohát pass to the Khattak boundary. The Hasan Khel hold the land along the southern border of the Pesháwar and the north-eastern border of the Kohát district. Next to them come the Aka Khel who hold the low range of hills from Akor to the Bára river, the Bassi Khel sept lying nearest to British territory. These two clans occupy the south-eastern corner of the Afrídi country, and lead a more settled life than their kinsmen, being largely engaged in the carriage of wood and salt between Protected Territory and British India. The other tribes are in some degree migratory, wintering in the lower hills and valleys, while in the hot weather they retire to the cool recesses of the upper mountains. But their general distribution is as follows: North of the Bára river is the Kajúri plain, which forms the winter quarters of the Malikdín Khel, Qambar Khel, Sepáh, and Kamar Khel. The Qambar Khel pass the summer in Tíráh. The Sepáh's summer quarters are in the Bára valley; while the Kamar Khel spend the hot months in the spurs of Safed Koh between Maidán and Bára, and are better cultivators and graziers and less habitual robbers than their kinsmen. The Zakha Khel are the most wild and lawless of the Afrídi clans. Their upper settlements are in the Maidán and Bára districts, and their winter quarters lie in the Bázar valley north of Landi Kotal, and in the Khaibar from Ali Masjid to Landi Kotal. Their children are christened by being passed backwards and forwards through a hole made in a wall after the fashion of a burglar, while the parents repeat "Be a thief; be thief"—an exhortation which they comply with scrupulously when they arrive at years of discretion. They are notorious as liars and thieves, even among the lying and thieving Afrídi. The Kúki Khel hold the eastern mouth of the Khaibar, and the pass itself as far as Ali Masjid. In summer they retire to the glen of Rájgal, north of Maidán, in the Safed Koh. They trade in firewood, and offend rather by harbouring criminals than by overt acts of aggression. The Afrídi is the most barbarous of all the tribes of our border. All the Karlánri, with the single exception of the Khatak, are wild and uncontrollable; but most of all the Afrídi. "Ruthless cowardly robbery and cold-blooded treacherous murder are to an Afrídi the salt of life. Brought up from earliest childhood amid scenes of appalling treachery and merciless revenge, nothing has yet changed him: as he lives, a shameless cruel savage, so he dies. Yet he is reputed brave, and that by men who have seen him fighting; and he is on the whole the finest of the Paṭhán races of our border. His physique is exceptionally fine, and he is really braver, more open and more treacherous than other Paṭháns. This much is certain, that he has the power of prejudicing Englishmen in his favour; and few are brought into contact with him who do not at least begin with enthusiastic admiration for his manliness."* He is tall, spare, wiry, and athletic; hardy and active, but impatient of heat. His women are notoriously unchaste. He is only nominally a Musalmán, being wholly ignorant and intensely superstitious. The Zakha Khel removed the odium under which they suffered of possessing no shrine at which to worship, by inducing a sainted man of the Káka Khel to come and settle among them, and then murdering him in order to bury his corpse and thus acquire a holy place of their own. The Afrídi are intensely democratic, the nominal chiefs having but little power.

The MULLAGORI.—North of the Afrídi come the Mullágori, a small and inoffensive tribe who are associated with the hill Mohmand but whose Paṭhán origin is doubtful. They hold the Tartara country north of the Khaibar range. They are noted thieves, but confine themselves to petty offences.

The SHINWARI are the only branch of the descendants of Kánsi, third son of Karshabún,† who still retain a corporate existence as a tribe. They lie west of the Mullágori, hold the

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* Macgregor's *Gazetteer of the North-Western Frontier, sub voce* Afrídi.

† Dr. Bellow says they came from Persia in the time of Nádir Sháh, and settled among the Paṭháns.

hills to the north of the western end of the Khaibar pass, and thence stretch along the northern slopes of the Safed Koh up to the Khugiáni territory. They are divided into four great clans, Sangu Khel, Ali Sher Khel, Sepáh, and Mandozai. The Khaibar Shinwári belong to the Ali Sher Khel, and live in the Loárgi valley at Landi Kotal. Their principal septs are Píro Khel, Mír Dád Khel, Khúga Khel, Shekh Mal Khel, and Sulemán Khel. They are largely engaged in the carrying trade between Pesháwar and Kábul; and are stalwart, hardworking and inoffensive, though much addicted to petty thieving. They probably came up to this part of the country with the Ghoria Khel (see page 250).

The BAR MOHMAND.—The history of the hill or Bar Mohmand has been related in section 409. They hold the hills to the west of the Doába between the Kábul river and Bajaur and Utmán Khel country, the southern portion of Kunar, and some of the northern hills of the Khaibar. They have also spread across our border along the Kábul river, between the two branches of which the Halimzai clan hold a small area lying between the Dáúdzai and the Gugiáni. Their principal sections are Baizai, Khwáezai, Dawezai, Utmánzai, Kukozai, and Tarakzai, the last of which is divided into Halimzai, Isa Khel, Burhán Khel and Tarakzai proper. The Halimzai and Tarakzai proper hold land on our border, the others living further west. The Khán of Lálpura, Chief of the Mohmand, who belongs to the Tarakzai clan, probably enjoys more real power than any other tribal chief among the Patháns of our immediate border. The Mohmand is almost as great a savage as the Afrídi, while his venality is even greater. "You have only got to put a rupee in your eye, and you may look at any Mohmand, man or woman." They formerly gave much trouble on our border.

The UTMAN KHEL.—The history of the Utmán Khel has already been sketched. They occupy both banks of the Swát river beyond our border as far up as Arang Bárang, and have, as stated in section 410, obtained a portion of the Baizai valley of Lundkhwár. The two chief clans are the Umar Khel and Asíl Khel, the former of which hold the hills on the Pesháwar frontier, while the latter who live on the Swát river are more powerful. "They are described as tall, stout, and fair, often going naked to the waist. The women labour like the men, and everything shows the absence of civilization. They are a sober people, with none of the vices of the Yúsufzai."* They give us but little trouble.

The YUSUFZAI proper.—The history of the Yúsufzai has already been related. Their main divisions are shown in the margin. The holdings of the Akozai clans have already been described in section 410. The Isázai hold the north-east slopes of Mahában, and the mountainous country on both sides of the Indus in Hazára and the Gadún valley. The Malízai hold eastern and the Iliászai western Buner. The Ránizai and Baizai septs of the Akozai hold all the hills beyond the northern border of Yúsufzai, the former to the west and the latter to the east. Beyond them in Buner lie the Salárzai sept of the Iliászai, and again between them and the Chamlah valley are the Núrazai of the Malízai clan, which includes the Abazai section. The Yúsufzai are incredibly superstitious, proud, avaricious, turbulent, merciless, and revengeful. But they are of a lively, merry, sociable disposition, fond of music and poetry, and very jealous of the honour of their women. Their tribal constitution is distinctly democratic.

Bádi Khel ..	(almost extinct).	
Isázai ...	Hasanzai.	
	Madákhel.	
	Akázai.	
Iliászai.		
Malízai ...	Daulatzai.	
	Chagharzai.	
	Núrázai.	
Akozai ...	Ránizai.	
	Khwájazai.	
	Baizai.	

The Jadún Country.—South of the Yúsufzai territory come Chamlah and the Khudu Khel territory already noticed. The southern parts of the country between Pesháwar and Hazára constitute the GADUN or JADÚN country. The holdings of other tribes in this valley have already been noticed. The Jadún themselves occupy all the eastern portions of the valley and the southern slopes of Mahában down to the Indus, as well as a considerable area in Hazára.

The Paṭhán tribes of Hazára.—The Hazára mountains on this side of the Indus were from a very early date inhabited by a mixed population of Indian origin, the Gakkhars occupying the portion to the south and having authority over the Rájputs of the eastern hills, while a Gújar population held most of the northern and central parts of the district. In 1399 A.D. a family of Karlúgh Túrks came into India with Taimur, settled in the Pakhli plain in the north and centre of the district, and established their rule over the whole of the district then known as the kingdom of Pakhli.† I have already related how, about the middle of the 16th century, the Dilazák were driven out of Pesháwar across the Indus, and were presently

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* Macgregor's *Gazetteer, sub voce* Utmán Khel.

† Colonel Wace said they were a clan of the Hazára Túrks. But the Túrks who gave their name to the district are supposed to have come with Changiz Khán and not with Taimur. Perhaps they were the same men, and have confused the two invaders in their traditions.

followed by the representatives of the old Gandhári, the present inhabitants of Swát and Buner and the mountains north and east of Pesháwar. As the Afgháns who had possessed themselves of the trans-Indus tract opposite the Hazára district increased in numbers and extended their rule, successive bands of the old inhabitants crossed the river and settled in Hazára. About the end of the 17th century* a Sayyid named Jalál Bába, ancestor of the famous Sayyids of Kágán, came with a heterogeneous following from Swát, drove out the Karlágh, and appropriated the northern half of the district, including the valley of Kágán. About the same time the Tanáoli crossed the river and occupied the hill country between Abbottábád and the river, now known by their name as Tanáwal; while the Jadún came over from their original seat between Pesháwar and Hazára and possessed themselves of the tract south of Abbottábád, the Tarín drove out or subjected the Gújar families of the Hazára plain, and the Utmánzai, called across the Indus by the Gújars as allies, appropriated the Gandgarh tract along the bank of the river from Torbela to the boundary of the district. During the first 20 years of the 19th century the Durráni lost their hold on the district, something like anarchy prevailed, and the distribution of tribes gradually assumed its present form. This may be broadly described as follows. Afgháns hold the country between the Gandgarh range and the Indus, and the plains for some little distance south-east of the junction of the Siran and Dor. Tribes of Indian origin hold the whole south-east of the district and the eastern hills as high up as Garhi Habíbullah opposite Muzaffarábád, the Gakkhars holding the south of the tract along both banks of the Haro river, while above them the Dhúnds, Karráls, and Sarráls, occupy the hills in the south-eastern corner of the district, and the adjoining Harípur plains are held by a mixed population of Awáns and Gújars. The remainder of the district, that is the northern and central portion, is held by tribes which, whatever their origin, have by long association become assimilated with the Paṭháns in language and customs, the Jadún holding the Dor valley from Bagra upwards to Mángal, the Tanáoli holding the Tanáwal tract in the west centre of the district between Abbottábád and the Indus, much of which belongs to the semi-independent Nawáb of Amb, while the Swátis hold the whole mountain country north of Mansehra and Garhi Habíbullah.

The *Utmánzai* have been already fully described among the Pesháwar tribes. The *Tarkheli* is one of the principal Utmánzai clans in Hazára, and occupies the Gandgarh country. A few *Tarin* Afgháns, first cousins of the Abdáli, wrested a considerable portion of the Harípur plains from Gújars early in the 18th century, and still live there, but are now few and unimportant. The *Mishwáni* are descended from a Sayyid father by a Kákar woman, and are allied to the Kákar Paṭháns. A small number of them came across the Indus with the Utmánzai, to whom they were attached as retainers, and now occupy the north-eastern end of the Gandgarh range, about Sríkot. With the Utmánzai came also a few PANNI, a Kákar sect, who are still settled among them.

Non-Frontier Paṭháns.—During the Lodi and Súr dynasties many Paṭháns migrated to India, especially during the reign of Bahlol Lodi and Sher Sháh Súr. These naturally belonged to the Ghilzai section from which those kings sprang. But large numbers of Paṭháns also accompanied the armies of Mahmúd Ghaznavi, Shahább-ud-din, and Bábar, and many of them obtained grants of land in the Punjab plains and founded Paṭhán colonies which still exist. Many more Paṭháns have been driven out of Afghánistán by internal feuds or by famine, and have taken refuge in the plains east of the Indus. The tribes most commonly to be found in Hindústan are the Yúsufzai, including the Mandanr, the Loci, Kákar, Sarwáni, Orakzai, the Karlánri tribes, and the Zamand Paṭháns. Of these the most widely distributed are the Yúsufzai, of whom a body of 1,200 accompanied Bábar in his final invasion of India, and settled in the plains of Hindustán and the Punjab. But as a rule the Paṭháns who have settled away from the frontier have lost all memory of their tribal divisions, and indeed almost all their national characteristics.

The descendants of Zamand very early migrated in large numbers to Multán, to which province they furnished rulers till the time of Aurangzeb; when a number of the Abdáli tribe under the leadership of Sháh Husain were driven from Kandahár by tribal feuds, took refuge in Multán, and being early supplemented by other of their kinsmen who were expelled by Mír Wais, the great Ghilzai chief, conquered Multán and founded the tribe well known in the Punjab as Multáni Paṭháns. Nawáb Muzaffar Khán of Multán was fourth in descent from Sháh Husain. When the Zamand section was broken up, the Khweshgi clan migrated to the Ghorband defile, and a large number marched thence with Bábar and found great favour at his hands and those of Humáyún. One section of them settled at Kasúr, and are now known as Kasúria Paṭháns of Guriáni and Gohána in Rohtak are Kákar. They are said to have settled in the time of Ibráhim Lodi. Those of Jhajjar in the same district are said to be Yúsufzai. In the time of Bahlol Lodi, Sarhind was ruled by members of the

* This is the date given approximately by Colonel Wace. It should, perhaps, be put a century earlier.

Prángi tribe from which he sprang, and many of this tribe are still to be found in Ludhiána, Rupar, and the north of Ambála. The reigning family of Maler Kotla belong to the Saripal clan of the Sarwani Afgháns, who, as already related, were driven out of Afghánistán by the Mián Khel and Bakhtiar in the time of Humáyún. Jahángír, for what reason I do not know, deported the Míta Khel sept of the Afrídi to Hindustán; and some of the Afgháns of Pánípat and Ludhiána are said to be descended from this stock.

Races allied to the Pathán.

Tanaoli.—The Tanáoli are said to claim descent from Amír Khán, a Barlás Mughal, whose two sons Hind Khán and Pal Khán crossed the Indus some four centuries ago and settled in Tanáwal of Hazára; and they say that they are named after some other place of the same name in Afghánistán. But there can be little doubt that they are of Aryan and probably of Indian stock. We first find them in the trans-Indus basin of the Mahában, from which they were driven across the Indus by the Yúsufzai some two centuries ago. They now occupy Tanáwal or the extensive hill country between the river and the Urash plains. They are divided into two great tribes, the Hindwál and Pallál, of which the latter occupy the northern portion of Tanáwal, and their territory forms the *jágír* of the semi-independent Chief of Amb. Of the 40,000 Hazára Tanaolis, 8,737 returned themselves in 1881 as Pallál, 1,964 as Dafrál, a sept of the Pallál, and only 1,076 as Hindwál. It is probable that clans were not recorded in the Amb territory where the Hindwál, and indeed the great mass of the Tanáolis dwell. They are an industrious and peaceful race of cultivators; but their bad faith has given rise to the saying—*Tanáoli be-qauli*, "the Tanáoli's word is naught."

Dilazák and Tájik.—The Dilazák are distinct from the Tájik. The origin and early history of the Dilazák have already been noticed in Vol. II, pp 241—2. But according to some authorities they were the inhabitants of the Pesháwar valley before the Paṭhán invasion, and are apparently of Scythic origin and came into the Punjab with the Jáṭs and Kaṭṭi in the 5th and 6th centuries. They soon became powerful and important and ruled the whole valley as far as the Indus and the foot of the northern hills. In the first half of the 13th century the Yúsufzai and Mohmand drove them across the Indus into Chach-Pakhli. But their efforts to regain their lost territories were such a perpetual source of disturbance, that at length Jahángír deported them *en masse* and distributed them over Hindustán and the Dakhan. Scattered families of them are still to be found along the left bank of the Indus in Hazára and Ráwalpindi.

The Tájik are apparently the original inhabitants of Persia; but now-a-days the word is used throughout Afghánistán to denote any Persian-speaking people who are not either Sayyid, Afghán, or Hazára; much as Jáṭ, or Hindki is used on the upper Indus to denote the speakers of Panjábi or its dialects. They are described by Dr. Bellew as peaceable, industrious, faithful, and intelligent. In the villages they cultivate, and in the towns they are artisans and traders; while almost all the clerkly classes of Afghánistán are Tájiks.

Hazáras.—Our Census figures certainly do not represent the whole number of Hazáras in the North-West Frontier Province and probably most of them return themselves as Paṭháns simply, without specifying any tribe. The Hazáras of Kábul have already been noticed. They hold the Parapomisus of the ancients, extending from Kábul and Ghazni to Hirát, and from Kandahár to Balkh. They are almost certainly Mongol Tartars, and were settled in their present abodes by Changiz Khán. They have now almost wholly lost their Mongol speech, but retain the physical and physiognomic characters of the race, and are "as pure Mongols as when they settled 600 years ago with their families, their flocks, and their worldly possessions." They intermarry only among themselves, and in the interior of their territory are almost wholly independent. They are described at length by Dr. Bellew in Chapter XIII of his *Races of Afghánistán*. Sir Alexander Cunningham said that in Bábar's time the Karlúki (? Karlághi) Hazáras held the country on both banks of the Sohan in Ráwalpindi; and he refers to them the well-known coins of Sri Hasan Karlúki of the bull and horseman type, which he ascribes to the beginning of the 13th century. But the descendants of these people are apparently returned as Túrks and not as Hazáras. Their history in the Hazára district has been sketched above. Dr. Bellew describes the Hazáras as a "very simple-minded people, and very much in the hands of their priests. They are for the most part entirely illiterate, are governed by tribal and clan chiefs whose authority over their people is absolute, and they are generally very poor and hardy. Many thousands of them come down to the Punjab every cold season in search of labour either on the roads, or as well-sinkers, wall-builders, etc. In their own country they have the reputation of being a brave and hardy race, and amongst the Afgháns they are considered a faithful, industrious and intelligent people as servants. Many thousands of them find employment at Kábul and Ghazni and Kandahár during the winter months as labourers—n the two former cities mainly in removing the snow from the house-tops and streets. In consequence of their being heretics, the Sunni Afgháns hold them in slavery, and in most of the larger towns the servant-maids are purchased slaves of this people." They are all Shías.

Q

Qádari, Qádria. See under Súfi.

Qáim Kháni, a sept of Chauhán Rájputs found in the Báwal *nizámat* of Jínd and in Jaipur State and descended from Qáim Khán, a famous convert to Islám. They are said to abstain from using planks of wood in their doorways.

Qáim-makám, lit. a *locum tenens*. A small group of Muhammadans who in Hissár claim to be Mughals, and owe their institution to the Mughal emperors. But in Rohtak they say they are Paṭháns.

Qalandari, the Kalender of the *Arabian Nights*, is properly a holy Muhammadan ascetic who abandons the world and wanders about with shaven head and beard. But the word is generally used in the Punjab for a monkey-man. Some of them have a sort of pretence to a religious character; but their ostensible occupation is that of leading about bears, monkeys, and other performing animals, and they are said, like the Kanjars, to make clay pipe-bowls of superior quality.* The numbers returned are small except in Gurgáon, where Mr. Canning suggested, the Qalandars of the Census returns of 1881 may be the *faqírs* of the shrine of Sháh Chokha, a saint much venerated by the Meos; insomuch that the abduction of a married woman from this saint's fair is held to be allowable, Sháh Chokha being held to have given the woman to the abductor. The Qalandars have a secret vocabulary, which includes a number of pure Persian words. They settle most of their disputes among themselves, and conduct their debates with great orderliness and dignity. The most famous Qalandar shrine is that of Abu Ali or Bú Ali Qalandar who is buried at Pánipat.† Another Qalandar, Shah Báz, a notorious heretic from Khurásán settled in the Samah tract on the Pesháwar border.

Qalháí, a Jáṭ clan (agricultural) found in Multán.

Qánúngo, lit. 'an expounder of law.' The title of a family in Karnál who were originally *modis* or store-keepers and also engaged in commerce at Joli. One member of the family was appointed Qánúngo of Karnál and the family then settled there. Originally Mahájan by caste, its founder Maidi Mal had a son Rai Mal, ancestor of the present Qánúngo family, but he subsequently embraced Islám and his son Shaikh Tayáb by a Muhammadan wife is said to have risen to the rank of *wazír* at the Mughal court and to have obtained his brother's appointment as Qánúngo. Qánúngo families are also found in Hoshiárpur, where a family of Jírath Khatrís were once *qánúngos* of Bajwára in Mughal times‡: in Gujrát: in Jullundur, at which town there was

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* As in Gurdáspur where their speciality is said to be a pottery made by mixing goat's dung with clay. According to Garnett (*Mysticism and Magic in Turkey*), the founder of the Qalandari Darwesh was Qalandar Yussuf Andalusi, a native of Andalusia, who was for long a disciple of Shaikh Háji Bektásh. He was, however, expelled from his brotherhood on account of his overbearing temper and arrogant conduct. He then tried to gain admittance to the Maulavi order, but eventually founded a brotherhood, the rules of which prescribe perpetual wandering and eternal hatred against the orders which had rejected him. The title of Qalandar means 'pure' and is not confined to the order.

† Macauliffe, *Sikh Religion*, I, p. 52. For his legend, see Karnál *Gazetteer*, 1890, p. 100.

‡ *Tawárikh Qaum Khatrián*, p. 29.

an old Sabgal Khatri family* which held the office and is now partly Muhammadan: in Kángṛa at Kotla:† at Palwal in Gurgaon; and elsewhere. The family last mentioned affects the shrine of Shaikh Ahmad Chishti whose shrine is at Sajwári in Palwal tahsil. One of their ancestors died at this shrine and such was his attachment to the saint that until one of his fingers was cut off and buried at the shrine his body could not be removed and taken to the Jumna to be burnt.

QÁRLÚGH, QAR-, or QÁRLÚQ, a well-known Turk tribe whose *malik* or chief, Saif-ud-Dín Hasan and his son Násir-ud-Dín Muhammad appear in the account of the Mughal invasions of the Indus territories in the period from 1221 to 1260 A.D. The former held Ghazni, Karmán and Baníán, the latter a place between Karman (Kurram) and the Jhelum and not far from the banks of the Indus, but hitherto not identified. To it Saif-ud-Dín retired when driven from Ghazni and Karman, and his son became a vassal of the Mughals, retaining the *khiṭṭah* of Baníán which Raverty located on the east bank of the Indus. The *khiṭṭah* probably extended as far north as Pakhli in Hazára where the Qárlúghs were probably reinforced by Timúr's *míng* or *hazárah*. The Qárlúghs declined before the Afghán inroads, but in 1786-7 Timúr Sháh Durráni reinstated the headman of the Turki *patti* and Mánakrai in those possessions and a few of this Turkish race were at the British annexation still settled at Mánakrai, a little to the east and south of Haripur, and in Agror.

QASÁI, a cotton-comber. The Qasáis have several sections, Arbi Bhaṭṭi, Bhaṭṭa, Khokhar, Goráha, Thahím, Thahím-Ansári and Súhal. The Bhaṭṭa say they used to be *mullāhs* until their territory was invaded when they said they were Qasáis. The 'caste' is further cross-divided into two occupational groups, the Bákari‡ who sell goat's flesh and deal with Hindus, and the Pinjáras or cotton-cleaners. These two groups do not intermarry or hold any social intercourse with each other as a rule. The Qasái almost certainly overlap the QASSÁB, if indeed the two names are not identical. See also Penja. The Persian translation of Qasái is Naddáf.

QASNÁNA, a Kharral clan (agricultural) found in Montgomery.

QASRÁNI, QAISARÁNI: See Kasráni (Baloch).

QASSÁB.—A butcher who slaughters after the Muhammadan fashion, dresses the carcase and sells the meat. But in Karnál the Qassáb is often a market gardener. In Rohtak the butcher class is the very worst in the District, and is noted for its callousness in taking human life, and general turbulence in all matters. A proverb says: "He who has not seen a tiger has still seen a cat. He also has not seen a Thag has still seen a Qassáb."

In Kapurthala the Qassábs have two territorial groups, (i) the Lahore who immigrated there under Rai Ibrahím, (ii) the Shaikhopuria who came from Shaikhopur under Rájá Fateh Singh. The village or Doábia

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* This appears to be distinct from the Qánúngo family at Ráhon, originally Khi Khatris but now Muhammadan by creed: P. N. Q. I, § 478.

† *Tawáríkh Rájagán i-Kángṛa*, by Díwán Sarb Diál, Kángṛa, 1883.

‡ Fr. *bakra*, goat. Also termed Shaikh out of respect. The Qasáis who do not kill cows call themselves Sikkhú, or to distinguish more exactly *mekn-sikkhú* (from *méknú*, a goat) as opposed to *bhakkar-sikkhú* (from *bhakkar*, a bull, cow or buffalo). They have a secret vocabulary.

Qassábs form a third group, rarely connected with the two former by marriage. The Lahori were originally Bhaṭṭi Rájputs, converted to Islám under Akbar: while the Shaikhopuria were Khokhars. Both are in practice endogamous. No outsiders are admitted into the caste—not even an apprentice who has been taught butchering.

The Qassáb would certainly appear to be sometimes identical with the Qasáí. Thus the Bhaṭṭi (or Bhuṭṭi) Qasábs of Jhang are cotton-combers. They observe the *jhand* ceremony in front of a mosque, *gur* worth five annas and 2½ *sers* of *chúrí* (bread baked with *ghi* and sugar) being distributed. In Gurgaon the *beopári* or 'dealer' in cattle is said to be a butcher also. These dealers are very numerous about Firozpur Jhirka in the south of that District. They are probably Meos by origin.

Qawwál. See under **Mirási.**

Qázi, a Muhammadan law-doctor who gives opinions on all religious and legal questions. The descendants of a famous Qázi often retain the title and there are several well-known Qázi families. In Dera Gházi Khán the Qázis are said to be all Awáns, and the more important among them call themselves Ulamá. The Qázis do not claim descent from one and the same ancestor. During the times of the Musalmán kings of Delhi some men were appointed judges of the Muhammadan Law, and their descendants continue to practise as expounders of its tenets.

Qázi Shaikh Rázo (-rájo), a Jáṭ clan (agricultural) found in Multán.

Qizil- or Qazal-básh—(Turki *qizil* 'red,' and *básh*, 'head.')—The Qizil-básh are supposed to be descendants of the captives given to Shaikh Haidar the Safawi* by Tímúr. They wore the red caps assumed by those captives as a mark of distinction and were considered the best troops in the Persian armies. Ibbetson described them as a tribe of Tartar horsemen from the Eastern Caucasus, who formed the backbone of the old Persian army and of the force with which Nádir Sháh invaded India. Many of the great Mughal ministers were Qizilbásh and notably Mír Jumla, the famous minister of Aurangzeb. The red cap of peculiar shape, which they wear, was invented by the founder of the Sophi dynasty of Persia, an intolerant Shiá, as the distinguishing mark to that sect, and which his son Sháh Tahmásp compelled Humáyún to wear when a refugee at the Persian Court. There are some 1,200 families of Qizilbásh in the city of Kábul alone, where they were located by Nádir Sháh, and still form an important military colony and exercise considerable influence in local politics. They are not uncommon throughout Afghánistán. See also under Ghulám. Ferishta† appears to assign to the Kazilbásh a much earlier origin than any other writer, for he mentions the "Túrkmáns of Kandahár, called Kazilbásh, owing to their wearing red caps," under the year 1044 A.D.‡

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* The Shaikh Haidar alluded to must be the Safavid who was fourth in descent from Shaikh Safi and added the role of warrior to the profession of saint: S. Lane-Poole's *Mohammadan Dynasties*, p. 255.

† Briggs' *Mahomedan Power in India*, p. 121.

‡ Kizzilbásh is also described an 'offensive nickname' given by the Turks to the Bektásh of Cappadocia, Shias in faith, or with a curiously composite religion. The Bektáshis are followers of Háji Bektásh who blessed the Janissaries when that corps was enrolled by the Amír Orchan and it remained closely associated with the order found by that famous saint: Garnett's *Mysticism and Magic in Turkey*, pp. 18 and (for the doctrines of the Bektásh) 111-4.

Qom, a Jáṭ clan (agricultural) found in Multán.

Quraishi, Quraish, was the tribe to which the Prophet belonged. The word is said to mean trader.* But a learned *maulavi* in Jhang declares that the name is derived from *qarsh*, a marine animal hunted by the Quresh or Quraish. Owing to its lofty origin the Quraish is a favourite tribe from which to claim descent, and it is to be feared that comparatively few of those who return themselves as Quraishi have any real title to the name. The true Qureshis of the south-western districts, however, are often possessed of great influence, and hold a high character for sanctity. Such are the descendants of Bahá-ul-haqq the renowned saint of Multán, who are known as Háshmi Qureshis, and whose family is described at pages 490*ff* of Griffin's *Panjab Chiefs*. They are chiefly found in the Multán, Jhang, and Muzaffargarh districts. Among those who style themselves Quraish many belong to the Farúqis or descendants of Umar, the second Caliph, or to the Sadíqis or descendants of Abu Bakar, the first Caliph, both of whom belonged to the Quraish tribe. But the term Sadíqi is often confused with Siddqi.

In Jhang the Quraishis are divided into the following eight families or septs :—

Háshami, from Hásham.	Shaikh.
Bodla, *q. v.*	Abbássi, from Abbás.
Mirán.	Alláhbeli.
Shahána.	Hársi, from Háris.

The Alláhbeli were so named by a *faqír* who blessed them with the words : *Alláhbeli*, 'may God be your friend.' The Háshamis take wives from the other septs, but do not bestow daughters outside their town sept. Similarly the Shahána and Abbássi only give daughters to the Háshami and take brides from the other septs, but otherwise give none in return. The Quraishi give daughters to Sayyids. The Hársis' claim to be Quraishis has been disputed, but those of Haweli Bahádur Sháh and Garh Mahárájwali or Pír Abdur Rahmán are of some importance. The Hársis too sometimes claim to be endogamous.

The Quraishi in Multán are confined mainly to the families of Baháwal Haqq at Multán, the guardians of the shrine at Makhdúm Rashíd, and their immediate connections.† Several tribes, *e.g.*, the *Langriál* also claim Quraish origin. The Quraishi appear to have entered Multán in the 13th century A. D. and their proselytizing movements throw some light on the tribal arrangements of the day.‡

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* Amir Ali, *Spirit of Islám*, p. 61, derives it from *qarasha*, to trade. The sanctity of the tribe dates from 440 A.D., or nearly two centuries before the Prophet's power reached its zenith, in which year Koshai acquired for his family the guardianship of the Ka'bah—the four-square sacred stone at which the gazelle was sacred—at Mecca. Before the birth of Muhammad two rival factions were formed, the Hashmites and the Umawiyah, and the feud passed on from generation to generation. Muhammad was a descendant of Hásham and his bitterest opponents were the men of the Umawiyah party, who after his death re-opened the feud and eventually killed the sons of Ali.

† Multán *Gazetteer*, 1902, p. 128 and p. 155.

‡ Ibid., p. 144.

The Háns in Montgomery also claim to be Quraishi but the history of the tribe shows how the claim arose. Under Alamgir Shaikh Qutb Háns, a learned man and apparently a teacher of some of the nobility at Delhi obtained a grant of several villages in *táluka* Qutbábád. The Háns were then simple land-holders, living a little to the north-west of Pákpattan. Shaikh Qutb became powerful, owing to his ability and influence at court, and wealthy, as the Pára, Sohág and Dhaddar streams flowed through his lands. The *tappa* or tract of the Háns was transferred by Alamgir from the *pargana* of Kabúla to that of Alamgirpur. At the downfall of the Mughal empire Shaikh Qutb's descendant made himself independent and about 1764 Muhammad Azím was chief of the clan. He seized as much of the country round Malika Háns as he could, but in 1766 the Sikhs overran it and took him prisoner by treachery. His brother is said to have called in the Bahrwál Sikhs to assist him, promising them half his territory, but instead of helping him against his rival, the *díwán* of Pákpattan, they put down cow-killing and the call to prayer, and so he called in the Dogars, and drove out the Sikhs. But about this time the streams which watered his lands had dried up and he was unable to resist the Sikhs when they returned and he had to seek refuge with the *díwán* of Pákpattan. But this account is far from satisfactory as it is irreconcilable with the received chronology of Sikh historians. However this may be it is clearly possible that the Háns are, as they claim to be, Quraishi by descent and that Shaikh Qutb owed his position at Delhi to that fact, and obtained a grant for his family or tribe on that account.*

Certain holy clans also claim Quraishi descent. Such are the KHAGGA† and the CHISHTI. The latter claim to be Farúqi Quraishi as descendants of the Caliph Umr. The most illustrious descendant of Abu Izhák, their founder, was Bábá Farid Shakarganj, the saint of Pákpaṭtan, and his descendants are the *diwáns* of that shrine.

The BODLAS also claim Quraishi origin.

QUREJAH, a Ját clan (agricultural) found in Multán.

QURESHI, an Áwán clan (agricultural) found in Amritsar.

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* Monty. *Gazetteer*, 1899, pp. 35—38 and 86.

† See Vol. II, p. 489. *Khagga* means a kind of fish, but *ghag* also means a 'stream, according to Purser, Montgomery *Sett. Rep.*, p. 14.

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Rabábí (á), a player on the *rabáb* (a violin with three strings) : *see* under Mírási.

Rabána, an agricultural clan found in Sháhpur.

Rabera, one of the principal *muhins* or clans of the Kharrals, with its head-quarters at Fatehpur in Montgomery : classed as agricultural.

Rad, a Ját clan (agricultural) found in Multán.

Rá Deo, Rájá Deo, the people of Malána, a village in Kullu, separate from the main valley. The village gives its name to the valley, the Malána Nál, in which it lies. Malána is said to be so called from Malánu, a Thákur, brother of Jána (Jána is a hamlet in Nagar Kothi), who ruled over Malána some time after its foundation.

Tradition says that a band of hunters came to the valley, and having eaten food on the spot where the temple now is, went on to hunt. The fragments of bread left behind sprang up into a crop of corn, and seeing this on their return the hunters knew that the *deota* had taken them under his special protection. They remained and founded Malána. It is a large village of some 300 or 400 souls, lying in a remote valley east of the Beas. The village consists of two main *behrs* or quarters, the first called Sara *behr*, on the east, and the second Dhárá *behr*, on the west side. Sara *behr* again really includes two smaller but ill-defined *behrs*, and is occupied by the Nagwánis (from Nagoni in Kothi Naggar)* and the Sarwálas (from Sar in Kothi Kais). The Nagwánis are the *pujáris* of the temple, and the Sarwálas are the guardians of the *sar* or *baoli* of the *Deota* Jamlu, their *behr* being close to it. They carry loads and do other work for the Rá Deo. Dhárá *behr* also consists of three minor *behrs*, those of the Thamiáni, Pachiání and Dharáni *chugs* or families respectively. These came from Thale, in Bárágarh Kothi, from Pos in Kanáwar Kothi† and from Dhárá in Kais Kothi. The Thamiáni correspond to the Bháts or lower grade of *pujáris* in Kullu and usually intermarry with the Nagwánis. The Pachiánis are tenants of the *deota* and the Dharáni are bearers of the silver maces, in common use in all ceremonies, which they carry before the *deota*.

Sir James Lyall writes :—

"The hamlet consists of two quarters, one of which lies rather higher up the hill side than the other, which contains the buildings sacred to the god. The men of the upper quarter take brides from the lower, and *vice versâ*. This custom of intermarriage they allege to be due not to exclusiveness on their part, but to their inability to pay the consideration for a betrothal which is demanded by the parents of girls in the other parts of Kullu, while there is no demand for their own marriageable girls among the marrying men of Kullu."

The Malána people admit themselves to be Kanets, but they are too much under the *deota's* protection to intermarry with any Kullu Kanets, though occasionally they take wives from Rasol, not, however,

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* The *kothi* in Kullu is a collection of hamlets rather than a village.

† This Kanáwar Kothi in Kullu must not be confused with Kanaur in Bashahr.

giving women to the Rasol men in return. Rasol is a remote village not far from another Malána in Kanáwar Kothi. In Rasol there is a large *máfi* of Jamlu. It is curious that the Dhárá *behr* people admit themselves to be Rao or inferior Kanets, the Sará *behr* men alone claiming to be Khash or superior Kanets.

The only exogamous rule is a vague one, the idea being that relatives within seven degrees may not marry. But this only applies to agnatic kinship, regard being paid to the *haddi ka nátha*, not to the *dudh ka nátha*.

Widows can take a man to live with him, but do not *marry* a second time. An informal feast is held to celebrate the occasion. Adultery is not, of course, severely punished, Rs. 20 being the usual price being paid for another man's wife, or Rs. 40 if there is enmity between the husband and the seducer. It may be noted that there are fixed rates for all dealings between Malána men, and these can only be exceeded when trading with outsiders.* A woman who escapes into the Nagwán *behr* or Thamián *behr* cannot be arrested. If a wronged husband refuses to accept Rs. 20 as damages for losing his wife the seducer can take refuge in the Nagwán or Thamián *behr*. If he does this he must be protected by the Rá Deo who deduct Rs. 5 from the fine of Rs. 20 and credit it to the god's account, the husband being given only Rs. 15 instead of Rs. 20, because he has refused to act in accordance with rule.

Each class burns its dead separately in defined spots. The ashes are simply left there. The Brahmans of Harkandi are the *prohits* of Malána, and in every respect their customs seem to tally with those of Kullu generally. They do not know the Malána tongue. The *lohárs* of Malána village itself, who beat the drums in Jamlu's band, do not understand the Malána language.

The whole concourse of the men of Malána are themselves an embodiment of the *deo*: such concourse is called the *Rá Deo*. The *kárdárs, chelas, pujáris*, etc., in fact all the office-bearers, are all Malána Kanets, who are appointed from time to time from among themselves by the Malána men. This body of officials, when they go their rounds to collect revenue fees, etc., are known as the *bári*, in distinction to the grand host of Malána, the *Rá Deo*.

The *deota* has first a *karmisht* (= the Kulu *kárdár* or steward), and this term seems peculiar to Jamlu's managers, second, a chief and assistant *pujári* and a *gur* or *chela*. In addition there are eight *jaṭheras*, elected† every one or two years, who call the villagers to work for the *deota*. Any one absent a whole day is fined annas 4 (or twice the amount imposed for refusing to do Government work). The signal for the closing of the attendance roll is the throwing down of a small stick (*kandiáli*).

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* These are old rates and it is stated have never been changed. Wheat is *bhar* per rupee. Barley and buckwheat 2 *bhar* per rupee. A *bhar* is a seed measure containing 16 *pathas* and a *patha* is roughly a *ser* and a quarter of barley and a *ser* and a half of wheat.

† According to Sir James Lyall the Rá Deo appoint the council of 8 *jaṭheras*, or jurymen, and they decide all disputes which arise among the people of Malána, their decision is never questioned, and our courts are never troubled with cases from the village.

All the *Rá Deo*, except a few men, old women and children, cross the pass in the end of *Maghar* or beginning of *Poh*, and spend more than a month in the villages in Kulu containing land assigned to their god, billeting themselves on every house. In the same way at other times the *Rá Deo* visits for a few days Buladi and Bishna, two villages in Kothi Kais, where it borders on Malána, which are held by the *deo*, and at other times the villages in Harkandi which are assigned to it. The *bari*, *i.e.* the band of office-bearers, pays separate and more frequent visits, the *Rá Deo* only visits large villages which can support it. During these visits all the Malána men feed free at the expense of their hosts, but no doubt their food is considered in the accounts of the revenue taken with more or less accuracy. Some of the Malána men are detached in parties to visit the other shrines of Jamlu in Kulu, which are separate from the Malána shrine. These parties get food free for a few days. The *bari* also makes rounds to the other Jamlu temples; when it comes a goat is killed and a feast held, and some eight annas are paid as a tribute. The zamíndárs of all this part of the country commonly put aside a few *sers* of rice to give to the *bari* when it comes round, none of the Malána men can read or write, they profess to keep accounts from memory only. Some of them come with the *bari* as porters to carry the rents, which are paid in grain back to Malána. The Malána *karmisht* keeps Kulu accountants in the Kulu villages where Jamlu has *muáfis* and these keep the rent rolls in the various *muáfis*. The Malána people do not give any accurate detail of how their grain is expended, but at the fairs (*melas*) held at Malána all comers are fed free as long as the fairs last.

The Malána folk have good flocks of sheep and goats, which they barter for rice at an annual fair held at Naggar. They are not liked, but dreaded to some extent as uncanny by the other Kulu people. Since the approach to their glen from the Beas valley was so far improved in 1883 under the influence of Mr. L. W. Dane, Assistant Commissioner, as to be traversed by a mule battery, they have become much more amenable to authority. Jamlu is said to be the *bhái* (not necessarily *brother*) of *devi* Hirma, of Gyephan, the god of a snowy peak in Láhul, visible from parts of the Beas valley, and of Jaghtham *deota* of Barshaini in Kanáwar, but as to the parentage of any of the three history is silent. Hirma, Gyephan and Jamlu are supposed not to have divided their property. But Jaghtham and Jamlu have separated their joint property having been partitioned, Jamlu taking the *iláqa* west of Manikaran and Jaghtham the *iláqa* east of that place, a curiously modern fable! There is a peculiar custom in connection with the worship of Jamlu, namely, the dedication to him of a handmaiden (called Sita), taken from a family of the Nar caste resident at Manikaran. The handmaid is presented as a husband to the god at a festival (*kaika*), which occurs at irregular intervals of several years, on the first of Bhádron. On dedication to the god the girl, who is four or five years old, receives a gift of a complete set of valuable ornaments from the shrine.

She remains in her parents' house, getting clothes and ornaments at intervals. If she goes to Malána she is fed. She does nothing in the way of worship of Jamlu. When she is 15 or 16 years old a new handmaiden is appointed in her place. She is supposed to be really a virgin while she is Jamlu's wife.

Jamlu was much feared in the Rája's time; on his account Malána was a city of refuge, whence no criminal could be carried off if he got there. Again, Jamlu neither paid tribute to the Rugnáth temple at Sultánpur nor attended at that temple his respects on the Dasehra, as most other Kulu *deotas* were compelled to do. Again the Malána men, who are all under his special protection, were allowed great license, they used to say that the other *deotas'* temples were their *deo's dogris*, or out-houses, and help themselves to anything they admired in them.

Their god has strong prejudices against use of liquor, even for medicinal purposes, and also against vaccination, but the village was more than decimated by small-pox early in the decade 1880—1890, and in 1889 all the inhabitants cheerfully submitted to be vaccinated. Since then they have got vaccinated regularly, but only because Government wishes this. To get vaccinated was considered, however, a sinful thing, though it is now denied by the *karmisht* that this prejudice ever existed.

The buildings of Jamlu are all said to face north-west, but this is doubtful.* The *pindi* or image is a high rounded stone. He-goats and rams (even though castrated) are sacrificed to him, but she-goats, etc., are only offered to Ranka Devi, his wife. Jamlu is said to be the Hindu Jamdaggan. Mr. G. M. Young records a theory that Jamlu is Jaimal Khan, the Mughal general. He has temples in Spiti, Ladákh, and in many places in Kulu, but most of the latter are simply resting places of the Malána Jamlu.

The chief buildings are a granary for storing the grain rents of the land assigned to the god, a house entered only on the occasion of one of the annual fairs and kept barred during the rest of the year, a building within which barley is sown fifteen days before that fair, so that the blanched shoots may be offered to the god at the fair (this offering, called *jari*, is made to other *deotas* as well as Jamlu, and the young shoots are worn by the men in their caps at most fairs), and an edifice built for the custody of a golden image of an elephant, which image was presented by the emperor Akbar† according to the tradition in recognition of an oracular revelation of the god that led to the cure of a deformity in the person of the emperor's daughter. There is thus no temple, in the proper sense of the word, at Malána, though there are temples dedicated to Jamlu in many villages throughout Kulu; the god is supposed to dwell on the inaccessible mountain at the head of the glen, whence he rarely, if ever, descends. It is for this reason, perhaps, that there is no idol representing the *deota*.

In case of the slightest injury to the building, it must be entirely rebuilt within eight days, the workers not coming into contact with outsiders or women and eating but once a day. A Thawi or mason

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* Mr. G. M. Young says:—The main buildings are arranged round three sides of a square, all facing inwards as far as I remember. There is a flat low stone in the grave where the great *puja* takes place, from which the snow is swept away first before the *puja*. Jamlu is supposed to come to this stone to receive Akbar's homage. There is no image, or stone, I believe, in the temple. There is a very similar stone, called Jagatipat, in Nagar Castle.

† The image is a statuette of a male figure, supposed to be Akbar. It may be gilt, but not I should say gold There is a building into which it and a number of tiny images of horses, elephants, (said to be Akbar's gift) are placed on the night before the great *puja*. In the rest of the year these images are all kept by the *pujári* in the *bhandár* where he lives. (G. M. Y.)

has to be got elsewhere, but he must have been guilty of no immorality (with a lower caste woman).

Two ceremonial feasts are held in his honour, the first in Phágan and the second in Sáwan, each lasts about a week. The first is when the chief *puja* takes place and the second is the Malána *játra* or regular fair at which there is a large attendance of pilgrims, many of whom present offerings, the prescribed form of which is a small silver model of a horse or of an elephant. These offerings* are afterwards melted down, and shaped into larger statuettes of one or other of these animals or into whistles or other furniture for worship. There are now 5 elephants, 11 horses, 1 deer† and an umbrella in the storehouse. The sheep and goats sacrificed at the fairs are slaughtered in a style resembling that followed by Muhammadans rather than the Hindu fashion, and this has given rise to a belief in some parts of Kulu that the *deota* is a Musalmán.

Once a month and sometimes more, there are *uchhabs*, or feasts, which are attended mainly by the Malána men alone. Any *sádhu* or beggar who visits Malána gets food and a blanket if he wants it. Such visitors are not very numerous, owing to the difficulty of the roads.

The Malána people, in common with all the Kulu tribes, are also firm believers in demons, etc. There are many in the valley. Dánu Bhút signifies his wrath by a gale of wind. He dwells on the mountains west of the valley, and waylays men in the shape of a bear or an ox or a tree, and once a man has seen him the man's heart is filled with a growing fear which kills him in time most certainly, even if a goat is sacrificed to the Bhút.

Banu Bhút lives in the Dúgher *thâch*‡. About 1892 he came down with such force that he brought down a large *devidiár* or juniper tree which is still shown, and damaged Jamlu's temple. Jamlu has a sheep sacrificed to him.

Jogni is a *devi* who attacks men who go up to the high ranges with too many flowers in their caps or in gaudy clothes. Illness follows, and to cure it a *chelu* (kid), not black in colour, must be sacrificed very early in the morning on the roof of the house. (This is the regular Jogni Deota of Kulu).

The Malána people have the usual Kulu household gods, *viz.*, the Bastar Deo or *Dwelling god* of the foundation stone, before whom a sprig of yew (*rakhal*) is placed, and the Thán Deo, outside the house, to whom *pinds* of flour, etc., are offered on the first day of harvest. In certain villages, *e. g.* in Kanáwar, there are Thán Deotas with regular temples. Lastly, there is the Patal Deota, who is also placed outside the house and goes with the sheep to the Alpine pastures. He

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* Jamlu Deota has many other fairs, a Phagli *játra* in Phagan, a Shami *játra* early in Bhádon, a Jitrvirshu in Chet and a Kaurvirshu (on 17th Baisákh)—*i. e.*, the great and small *virshus* or festivals. In addition there is the fair of Ranka Devi, Jamlu's wife, on 17th Chet. These, of course, do not include the *kais* or expiatory sacrifices, which take place mostly by the Deota's special orders. A very great one took place in 1883 after the mountain battery marching through the valley had killed some cows. The people of Malána (and of Nagar too) made images of cows and paid huge sacrifices to them.

† The *karmisht* told Mr. G. M. Young that he did not know the exact number.

‡ *Thách*, a gathering place for flocks in the upper pastures.

is worshipped by the *phwáls*? or shepherds under the form of a trident (*tarshúl*) on first going to the pastures and on returning home.

In a few other details the Malána people differ from those of Kulu. They are not compelled to wash their hands before touching food because they scrupulously avoid contact with low castes. The *kárdár* and *chela* do not plough land, do not smoke tobacco, and must not remain near any corpse even if the corpse is one of the family, and will not use skins to cross rivers. The ceremony of dedicating the hair of the head (*mundan*) is called *pas* in Malána, and the Karmisht, *pujáris* and *gur* have been exempted from it. Similarly there are no ceremonies at betrothal or marriage, the Deota's consent being merely asked and Re. 1 paid to the girl's father at betrothal. Marriage occurs when the girl is from 15 up to 25. The Malána people only performs the Srádh ceremonies on the last of the 16 days of the Krishnapaksh in Asoj. The Dágis* in the village are forbidden to approach the temple.

The Malána people are by some considered to be superior physically to those of Kulu, but there are a few lepers among them, due probably to inter-breeding. It may be that their physical qualities and their exclusiveness are due to the fact that they (and the Rasol people) have never been contaminated by intercourse with the Sikhs, etc., who overran Kulu, and whose invasion brought venereal diseases into the hills. It seems curious that Kulu women are so despised by them. They resemble the Kulu people in admittedly allowing two brothers to possess a common wife. They say, however, that more than two do not do so.

The dialect spoken in Malána has some affinities with that spoken in Kanaur, but little with the dialects of Lahul or the Tibetan of Spiti. It is called Kanashi. The land revenue of all the hamlets in the Malána valley is assigned to the temple of Jamlu.

Ráfizí, *pl.* **Rawáfiz**, 'forsaker,' 'deserter,' a term properly applied to a sect of Shías who deserted Zaid, the grandson of Ali, because he refused to curse the first two Khalífas; but in the Punjab, at any rate, it is a general term applied by outsiders to any class of Shía.

Ragha, a sept of Rájputs, closely akin to the Játus (*q. v.*). *Hissár Gazetteer.*

Raghúbaṇsí, Raghbansi, 'a descendant of Rághu,' a branch of the Rájputs. They are, perhaps, most numerous in the eastern part of the United Provinces. In the Punjab they are chiefly found in the Hill States and the sub-montane of Gurdáspur and Siálkoṭ, though there are a few in the Jumna districts also. But the name would appear to imply little more than traditional origin. Thus the Raghbansi in Gurdáspur and Siálkoṭ are now Manhás by tribe. In Hoshiárpur the Bohwá Rájputs call themselves Raghúbaṇsí, and say they came from Jaipur and Jodhpur.

Rági, a Sikh title: a musician: fr. *râg*, a mode or time. Also described as a Jáṭ sub-caste.†

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* They cannot speak the Malána tongue, although they can understand it. They are not forbidden to speak it. Foreigners who graze their flocks with the Malána flocks can understand and speak the Malána language.

† Punjab *Census Report*, 1912, p. 431.

Kagyál, a Rájput clan (agricultural) found in Multán.

Rahal. A Ját clan found in Nábha. It claims Rájput descent, having become Ját by adopting widow remarriage. Their ancestor was born on the way (*ráh*) when his mother was taking her husband's food to the field. They wear a *janeo* at marriage, but remove it afterwards, and reverence a *sati's* shrine at Hallotali in Amloh *nizámat*.

Rahán, a Ját clan (agricultural) found in Multán.

Rahbári,* a caste of Hindu camelmen, hunters and drivers. Their story is that when Shiva created the camel he made a man out of his sweat to look after it.† When he grew up the man demanded a wife, so Shiva bade him bring a fairy's clothes from a bank where Indra's *parís* were wont to bathe. The man brought him the clothes of two fairies, so Shiva gave him one to wife, and bestowed the other on a *cháran* (Bhát). The camelman's wife bore him 7 daughters and a son named Sámar. The girls were given to Rájput husbands who founded as many Rahbári *gots* and the son founded the Sámar *got*. The Rahbáris have two groups—Máru and Pitaliá. The latter is found in Jaisalmír, whence the Rahbáris originally came,‡ and owes its name to the fact that its women may not wear ornaments made of any metal save brass.

The Márú Rahbáris do not even smoke with the Pitaliá, as they regard them as their inferior. Still less do these two sub-castes intermarry. Rahbári women wear a distinctive dress: their ivory bangles§ recall their Rájput origin, silver bangles being a sign of widowhood; their gowns are of specially stamped cloth, of three varieties, *matra*, *lasári* and *gaichi*, no other being used; the head is covered with a *chíndárí*, not with coloured or white cloth. Unmarried girls alone wear the *kurta*, women the *angia*.

The Rahbári *gots* in Jínd include:—

Al.	Bhúnhalía.	Haun.	Lángas.
Bár.	Chaulána.	Kálar.	Mahíwán.
Bháṭí.	Chuhán.	Kangal.	Makwáná.
Bhím.	Dhógal.	Khátána.	Páṛhka.
Bhokia.	Gaihaṛ.	Kiramṭa.	Paswála.
Bhoku.	Ghangaṛ.	Kohlá.	Pokha.
			Sámaṛ.

In Nábha, however, the *gots* of each group are said to be separate. The Márú are said to have 120 *gots*, including the Rájput sept-name of Bhaṭṭi, Chauhán, Panwar and Tanúr, which indicate a Rájput origin.

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* Probably from *rahwár*, quick-paced, active.

† Another version is that Shiva made Párbati look after it until one day she refused to do so any longer, so he made a doll of *dab* grass, put life into it and entrusted the camel to his care.

‡ These are presented to the bride by the bridegroom's father.

§ The Rahbáris probably came from Bíkánír and Jodhpur with Rájput princesses who married Mughal princes. They were skilled camel-keepers, which the Muhammadans were not, and a story goes that once, when camel's milk was prescribed for a Jodhpur princess at Akbar's court, no one could milk a she-camel except a Rahbári.

The *gots* are divided into *nakhs* named from ancestors.

Got.		*Nakhs.*		
Bhaṭṭit†	...	Al ...		All found in Nábha.
		Koja* ...		
		Mehun ...		
		Raslat ...		
Bhím	...	(none).		
Ghangal	...	,,		
Songra	...	Beka.		
		Gujar.		
		Ghia.		
Tanur	...	Chaupaní.		
		Madhání.		
		Parání.		

Generally **4** *gots* are avoided in marriage and widow remarriage is allowed.‡ No *janeo* is worn, but Rájputs, Ahírs, Jáṭs and Gújars may drink water at their hands. Rájputs, however, do not smoke with a Rahbárí.

Cults.—A Rahbárí boy is baptised either at birth or marriage by a Bairágí, who ties a *kanthí* round the boy's neck, is fed and given a rupee. Thenceforward he is the boy's *gurû*. The first tonsure is performed at a place chosen by the barber.§

The Rahbáris of Jínd and Sangrúr tahsils are followers of Báwás Mast Náth and Chait Náth, the famous Jogis of Bohar near Rohtak, which shrine most of them visit on Chait 9th *badi*. The wealthy present camels, others money to the shrine.

In the Bágaṛ the Rahbáris affect Pabupál, brother of Buṛá, Raṭhor Rájput, and sing his *sáka* or epic.

Unlike most other Hindus Rahbáris will lop leaves from a *pípal* to feed their camels. They do not reverence their animals on the Díwálí night, but light lamps at the place where they are tethered.

Wedding ceremonies.—The Rahbáris have few distinctive observances at weddings. At betrothal a barber, a mirási and a Brahman are sent to the bridegroom's father to apply for *tilak*. This is followed by the *lagan* and then the wedding party sets out and generally arrives next morning. It waits for the bride's father to arrive with his brotherhood outside the village gates, and he brings boiled rice and sugar with which the bridegroom's party is feasted. The bridegroom's father pays Rs. 7 at this visit of which Re. 1 is given to a mirási, Re. 1 to a barber and Rs. 5 are kept by the bride's father. A ceremony, called *tahurti chatan cháti*, is performed before the *pherás*, at which the bride's father pays Rs. 20, or as much as he can afford, to the bridegroom.

At night the wedding party is entertained with porridge in which *ghi* is poured when eaten.

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* This *nakh* will not wear a silver waist-belt, as other Rahbáris do, because their ancestor who wore one died on a pilgrimage to the Ganges.

† This should be Bhátí according to the Rohtak note.

‡ The Rahbáris of Nábha observe it at Bohar in Alwar, at the shrine of Sádá *faqír*.

§ But only with the husband's younger brother, not with the *jeth* or elder.—(Rohtak).

On the departure of the party, which takes place after three days, the bride's father puts a necklace of camel-dung on the bridegroom and also gives him a rosary of the same material. In return for this the other party gives cash, etc.

RAHDÁRÍ, an agricultural clan found in Sháhpur.

RAHELÁ, RAHELLÁ, see Rohilla.

RÁHÍ, an Aráín clan (agricultural) found in Amritsar.

RAHÍMEKE, a Kharral clan (agricultural) found in Montgomery.

RAHITWÁ, -BÁ, fem. -í-, a foundling: one who enters into a state of voluntary slavery: a term applied to certain prostitutes and their descendants: *Panjábi Dicty.*, p. 945.

RAHMANKE, a Kharral clan (agricultural) found in Montgomery.

RAHOLA, a Ját clan (agricultural) found in Multán.

RAHTOR, 'spine,' a Rájput clan. *Cf.* Kachhwáha 'tortoise,' and Sisodia, 'hare.' P. N. Q. II, 654.

RAHU, a sept of Kanets, which holds Karmher *pargana* in Dhámí State.

RAHÚ, a class of Kanets which is also called Kuran in Bashahr. In Kulu they are called by both names.

RÁÍ, (1) a Ját clan (agricultural) found in Amritsar, and also in Siálkot where they claim descent from Jogra, like the Kang; (2) an agricultural clan found in Sháhpur; (3) see under Bhát and Mirásí.

RAIBDÁR, a tribe of Játs found in Gurgaon. It is famous for its stupidity and other Játs tell many amusing stories at its expense.

RAIN, (1) = ARAIN: (2) a tribe of Játs found in Jínd. Mansa Rám is their *sidh*. His *samádh* is at Buriá, and they offer him 4 loaves and sweet porridge at a wedding and also the first milk of a cow on the 2nd, 10th and 15th *sudi* of each month. Also found in Ludhiána, in which District they cut the *jandi* tree at a wedding, and play with the twigs—*chhitián*. A barber woman puts a rupee in a tray (*parát*), and whichever gets it first is considered lucky.

RÁJ, the title given by the guilds of bricklayers and masons of the towns to their headmen, and is consequently often used to denote all who follow those occupations. Mihmár is the corresponding Persian word. It is probably the name of an occupation rather than of a true caste, the real caste of these men being said to be almost always Tarkhán. The Ráj is returned only for the eastern and central districts, and seems to be generally Musalmán save in Delhi, Gurgáon and Kángra. Batahra appears to be a synonym for Ráj in Jullundur and Amritsar, but in Chamba the Batahra seems to be a true caste, working generally as stone-masons and carpenters, and not unfrequently cultivating land. In Kulu, however, the Batahra is said to be a Koli by caste who has taken to slate quarrying.

RAJÁDEKE, a Kharral clan (agricultural) found in Montgomery.

RÁJAR, an agricultural clan found in Sháhpur.

RÁJAR, a Ját clan (agricultural) found in Multán.

RÁJIHANS, Rájkumár, Rájsháhi or Thákar.

RAJOA,—(Multáni), ? an independent clan. *Panjábi Dicty.*, p. 948.

Cf. Rajwa.

RÁJPUT,* fem. -NÍ. In the Vedic literature the term Rájá-putra, 'son of a Rájan' or king, was apparently used in its literal sense, though it may also be capable of a wider interpretation. Later the Rájáputra degenerates into a mere 'landowner'† and possibly is identifiable with the Rájanya or noble. As stated in the article on the Khatrís the Rájput was a later development than the Kshatriya.‡ Indeed, if a conjecture be permissible, the rise of the Rájput represents the change from the ancient Vedic system of administration to a ruler and more feudal type of society under which a hereditary nobility replaced the more bureaucratic Kshatriya. In the article on the Ját are reproduced Sir Denzil Ibbetson's views as to the identity of Ját and Rájput stock as it stands at present, and as to how the Rájputs really consist of the royal families of that stock. It might perhaps be said that a Rájput tribe is not necessarily descended from a ruling chief or sovereign, but that the rise to political power or independence of a member of a tribe tended to promote his collateral kinsmen as well as his direct descendants to the status of Rájput. Sir Denzil Ibbetson might well, as he thought, have gone further and said that a tribe of any caste whatever, which had in ancient times or even in comparatively modern times) possessed supreme power throughout any fairly extensive tract of country would be classed as Rájput. It seemed to him almost certain that that some of the so-called Rájput families were aboriginal, and he instanced the Chandel. A very similar process has gone on all through the Himalayas from Chitrál§ to Nepál,‖ especially in the Kángra and Kulu hills. In the latter tract the THÁKUR is often an ennobled Kanet, or even, in Lahul, a Tibetan. In Kángra the Ráthi is a debased Rájput or a promoted Ghirth. On the other hand, the Kanet may be a degraded Rájput, as occurs in the Simla Hills, where some Kanet septs are unquestionably descended from cadet branches of ruling families. The use of the term 'debased' and 'degraded' is however apt to be misleading because the gradual merging of a younger brother's descendants into the ranks of the commoners does not connote any loss of 'caste,' but only such lessening of social rank as is found under similar circumstances in Europe.

A.—THE RAJPUTS OF THE JAMMU BORDER OR DUGGAR.

We have already seen how, along the Jammu border and beyond it into Gurdáspur, the Rájputs are confined to the hills and the Játs to

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* The pronunciation of the word in the Punjab is Rájput or Rájputt, and I have therefore in this work been content to accent the first syllable only.

† Macdonnell and Keith: *Vedic Index*, II, p. 218. Rájanya was the regular term for a man of the royal family: it may also have been applied to all the nobles irrespective of kingly power. Later the term Kshatriya normally takes the place of Rájanya as a designation for the ruling class: *ibid*, p. 216. Hence the chronological sequence was Rájanya, Kshatriya, and Rájput. But, even in modern times the term Kshatriya retains a shade of superiority over Rájput and in 1888 ? in the Hill States, the late Sir Denzil Ibbetson found Rájputs of proximate royal descent entered in the Census schedules separately as Kshatriyas, as being above ordinary *Rájputs*, and he noted that *Rájáputra* not only denotes *Kshatriyas* or sons of kings, but is also the name of a mixed caste, and of a tribe of fabulous origin. The *Tantra* says: "*Rájáputras* spring from a Vaisya on an *Ambashtha* (physician). Again, thousands of others sprang from the foreheads of cows kept to supply oblations" (Colebrooke's *Essay*, p. 272).

‡ Vol. II, p. 505, *supra*.

§ See the article on Chitráli at p. 174 *et seqq*. of Vol. II.

‖ Hodgson's *Essay on the Military Tribes of Nepál*. Some of the distinctive features of the Punjab Khatri organisation appear to be reproduced in Nepal.

the plains,* but the line is not perhaps as rigid in other districts along the Jammu border as it is in Gurdáspur. The Rájput tribes being found in the plains interspersed among the Jáṭ tribes which appear to have gradually confined them to the hills and sub-montane tracts. But between the Rájput system of the hills and the Jáṭ system of the plains, there is a very clear line of demarcation. The Jáṭ tribes in the plains are essentially democratic.† The Rájput tribes of the hills are classified on a loose and ever-shifting system into hypergamous grades. Thus in Jammu itself the Rájput table of social precedence is thus described‡ :—

"By special precedence the Rájputs stand as follows :—

1st Class ?—Original Rájputs (Solar race).

(*a*) Jamwál. | (*b*) Jasroṭia. | (*c*) Mankoṭia.

(*Lunar race*).

(*a*) Bandrál.
(*b*) Bhadwál. } One family.
(*c*) Bilauri. }
(*d*) Hantál.
(*e*) Bhotiál.
(*f*) Bhadarwáh.

(*g*) Kishtwária.
(*h*) Kaṭoch.
(*i*) Goler.
(*j*) Sabba.
(*k*) Jaswál.
(*l*) Suket.

(*m*) Mandi.
(*n*) Kullu.
(*o*) Kalerie.
(*p*) Guleria.
(*q*) Sarmorie.

The above two stand almost equal to each other in superiority.

2nd Class ?—Half Rájputs, 2nd class (Solar race).

(*a*) Manhás.

(*Lunar race*).

(*a*) Ambarai. | (*b*) Chib. | (*c*) Jarál. | (*d*) Bhao.

3rd Class (Lunar race).

(*a*) Rakwál.
(*b*) Salaria (Salehria).§

(*c*) Charak.
(*d*) Bághal.

(*e*) Langeh.
(*f*) Bajiál.

(*g*) Andotra.
(*h*) Jaj.

4th Class (Lunar race).

(*a*) Mandál.
(*b*) Rasiál.
(*c*) Kharakhatr.

(*d*) Samsál.
(*e*) Jaggi.
(*f*) Lalotre.

(*g*) Kátal.
(*h*) Bhulwal.
(*i*) Hans.

(*j*) Bajju.
(*k*) Balwál.
(*l*) Gori.

(*m*) Seroch.

These Rájputs are considered first class Thakkars now-a-days.

Rájputs of Solar and Lunar races intermarry ; while the Lunar race, with the exception of their own caste, intermarry with other castes. Rájputs of Solar and Lunar races receive their wives from half Rájputs of both the races. But Jamwáls do not take their wives from Manhás because of their being descended from the same ancestor. Rokwáls give their daughters to Jamwál and Manhás only.

Manhás, Ambarai, Chib, Bhao and Jarál intermarry and give their daughters to first class Rájputs.

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* Vol. II, p. 361.

† This statement is subject to several qualifications—see the art. on Jáṭs in Vol. II, but it is in the main correct.

‡ By the late Khán Bahádur Munshi Ghulám Ahmad Khán in the Kashmir *Census Rep.*, 1902, pp. 79-80. The value of the account is much impaired by the many typographical errors in it and I have only ventured to correct a few of them.

§ It is usual to speak of the Salehria Rájputs as a tribe, but the term appears to merely mean 'low-lander' and it is possible that the Salehria 'tribe' is really composed of a number of septs or fragments of tribes which happen to be settled in the *salehr* or sub-montane tract : H. A. R.

Rokwál, Salehria, Charak, Baghál, Langeh, Bojwál, Andotra and Jaj intermarry and give their daughters to Rájputs of first and second classes, and receive their wives from half Rájputs of class IV.

Half Rájputs of class IV who are considered as first class Thakkars, intermarry between themselves, and receive their wives from other Thakkars, but give their daughters to third class Rájputs only.

Thakkars of lower class, not coming under the category of Rájputs, now intermarry and give their daughters to Rájputs of fourth class, but cannot take their wives from out of them because the customary widow-marriage among these has degraded them."

The Manhás* appear to have been a nomad tribe, averse to settled abodes and the late Mr. J. T. Christie recorded the following account of their separation from the parent stock:—Samman Deo, eldest son and heir to the family estate quitted Jammu in dudgeon and founded Gamrola, a village in the Chamál *thána* of Gurdáspur. Thence sprang 22 Manhás villages in that District, Siálkoṭ and Jammu. Not one of these contains a brick or stone building. On his father's death a deputation waited upon Samman Deo to beg him to return and assume his rightful place, but he refused and, for some unknown reason, invoked a curse upon those of his race who should live in masonry buildings. Recent instances of the curse working are cited.†

It will be seen that in Jammu itself the Jamwál, who are naturally placed first in the Rájput peerage as the clan of the ruling house, are treated as quite distinct from the Manhás. Ibbetson's view was that: "Jamwál was the old name of the whole tribe, but is now confined to the royal branch who do not engage in agriculture, and look down upon their cultivating brethren who are commonly styled Manhás. The Manhás intermarry with the Salahria and other second class Rájputs of the neighbourhood. They call their eldest son Rájá and the younger ones Mián, and use the salutation *Jai*! In Siálkoṭ 765 Manhás have returned themselves also as Bhatti, 741 as Salahria, and 755 as Raghbansi; while in Gurdáspur 2,080 are also shown as Raghbansi. So, of the Jáṭ Manhás of Gujránwála, 1,325 are Virk who have shown themselves as Manhás also. The Manhás are real husbandmen, and therefore occupy a very inferior position in the local scale of Rájput precedence." These facts and figures go far to show that Manhás is an old term for cultivator (possibly meaning 'middleman' or tacksman), and that its original significance is still vaguely remembered.

In the Una tahsíl of Hoshiárpur the Manhás are said to have a synonym Sagnai, derived from the village of that name, Manhás being derived from Marn Hans Deo. The ancestor of the tribe came from Ajudhia, settled in Lahore, and then in Jammu, which Pars Rám, another ancestor, re-peopled, and his brother, Autár Deo, founded the fort of Báhu. Pars Rám's son, Karm Deo, had several sons, Marn Hans Deo

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* An account of the Manhás tribe has already been given at p. 67 *supra*, but variants might be added almost indefinitely. Thus in Gujrát their tradition is that Jodh Deo had two sons, Mál Deo and Jakhar Deo. The latter's descendants took to cultivation, which the Rájputs despise, and so were sarcastically dubbed Manhás. They date their settlements in Gujrát to Humáyún's time, when Pargo came to Jammu and founded Pargowál where their first tonsure is still performed. One of his 22 sons, Mahi, served under Akbar, turned Muhammadan, and obtained a grant of land on the left bank of the Jhelum. Hence the Muhammadan Manhás regard the Mahi sept, as well as the Salahria, Jaráh and Bhao, as their offshoots, but too completely separated from them to allow of intermarriage.

† P. N. Q., I, § 755.

being one. His descendants Dharm Deo and Karm Deo founded the fort of Dharbgarh in Mangarwál, west of Sagnai. Rájá Abhi Chand of Datárpur killed Karm Deo in battle whereupon Dharm Deo abandoned Dharbgarh and founded Sagnai 17 generations ago. The ruins of Dharbgarh still exist. The Malkotiá, Sumaniál, and Lakhan Pur appear to date from the same period. Some years ago, the Manhás assembled at Sagnai and decided that they were entitled to the salutation *jai-dia*, but this form is not conceded to them by the Rájputs of the first grade. The tribe claims to have erected the temple of Tirkatá Devi and the fort of Sabánu at Jasrotá in Jammu, and also the fort of Dhúpgarh since demolished. The Manhás cannot obtain wives from the Rájputs of the first grade nor will they give daughters to the fourth or fifth grades except the Dhongotar, a tribe of the fourth grade, but daughters are taken from fourth grade tribes and even from the fifth grade, but only in case a wife is not obtainable from the second or third grade: for example a headman of Sagnai has married a girl of the Dhantiál, a fourth grade tribe. At marriage feasts or other occasions the order of precedence is according to age and if there be men of a higher grade present they sit above those of lower grades. There are said to be eight tribes of the second grade. After the Manhás come the Dúd, Jariál, and Sonkhlá. The Manhás and Sonkhla came from the West and claim to be superior to the Jaikária Rájputs in Kángra. But *their status varies with their locality*. Thus the Manhás are regarded as the highest class in Hamírpur and the Sonkhla as the highest class in Dera tahsil.

On the eastern part of the Jammu border lies Gurdáspur in which District the Rájput system was thus described by Sir Louis Dane* :—

"The hilly tract of Gurdáspur is peopled almost entirely by Thakkars or spurious Rájputs, the sub-montane is mainly Rájputs, and plains population is principally Ját. There are very few true *Jaikaria* Rájputs, as the Paṭhánias and Manhás, who might lay claim to this rank, have lost grade by turning personally to direct agriculture. Practically, all of these tribes come under the generic term of *Salámias*, and many of them hardly deserve the name of Rájputs at all, and would be called Ráṭhis in Kángṛa, who are repudiated by the true-blood Rájputs! The lowest clans of all are known as Rám-Rámias. Leaving the classification based on the method of salutation adopted, and arranging the Rájputs by the traditional races of *Surajbansi* and *Som-bansi*, we have the following results :—

Chandar-bansi.		*Suraj-bansi.*	
Guleria.	Ghandar.	*Jamwál.*	Thakiál.
Paṭhánia.	Makhotra.	*Jasnotia* (? Jasrotia).	Bhadiár.
Samria.	Rakwál.	*Janglotia.*	Salehria.*
Khokhar.	Chauhán.	*Manhás.*	Gahotra.
Kohál.	Madar.	*Harchand.*	Malotra.*
Bhaṭṭi.	Kanauch.	*Jarrál.*	Manj.*
Bhamrotra.	Awan.	*Sin.*	Manjriál.
Lamin.	Samanch.	*Indauria.*	Riál.
Kakotra.	Jhanjua.	*Chibh.*	Jhaggi.*
Náru.	Dhamdiál.	Bágal.	Sanauria.
Ladít.	Balím.	Tangrál.	Mahotra.
		Saroch.	Kátil.
		Thakkar.	Lalotra.

* Gurdáspur *Gazetteer*, 1891-2, pp. 68-70.

Those shown in italics call themselves *Jaikarias*, but except the first two Chandar-bansi, and the first three, Suraj-bansi the other clans have really lost their claim to the salutation of *Jaideya* in this District. The clans against whose names an asterisk has been placed are all locally known as *kahri*,* or those who only take from or give wives to a particular clan, and the others or *dohri*, or those who take and give wives in the same clan. The former class are considered superior. The five true *Jaikaria* classes give and take in marriage amongst themselves, and take from the order *Jaikaria* and *kahri* clans. The *dohri* clans intermarry, except with their own clan or that of their mothers and paternal or maternal grandfather. Amongst the inferior *Jaikaria* and *kahri* clans there is a regular order of precedence, and they take from a lower and give to a higher clan. Thus the Tangráls take from the Kátils, Lalotras and Koháls, and give to the Jarráls, Salehrias and Indaurias, the Kohálś take from the Kátils and hill Thakkars, and give to the Tangráls, and the Salehrias give to the Manhás and take from the Gahotras, Kátils and Lalotras. A tendency is, however, observable amongst them to level away these distinctions to some extent, and if this extends it will be an excellent thing. The Thakkars in the hill occupy the very lowest rung of the ladder, and so have not been shown in the list. They have innumerable subdivisions amongst themselves, and practice widow remarriage. The custom of *karewa* is also not uncommon amongst most of the *dohri* clans. This classification into *gots* or clans is not only interesting as an historical and ethnological study, but is also of considerable importance from the baser points of view of the revenue assessing officer and vital statistician. A curious feature of the race is that the lower classes appear to be dying out. Their estates are undermanned, so far as the proprietors go, and badly farmed; all sorts of reasons based on poverty of soil, climate, and general impoverishment are adduced by the people themselves to explain this, but, in my opinion, none of these are suffi-

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* The term *kahri* appears to be derived from *ek* 'one,' and *dohri* from *do*, 'two.' Apparently the latter class make reciprocal betrothals, while the latter only arrange unilateral ones. This conjecture is confirmed by the Kashmir *Census Rep.* of 1912, which says :— "Among the Rájputs, even as between the sub-castes of undisputed nobility of birth, there are minute distinctions as to which can give and which can take girls in marriage and these limitations are adhered to with great pride. It is this practice that has led to the distinction that exists between the *ekehra* and *dohra* clans. The former (*i. e.* the *ekehra*, clearly) sections of a caste or sub-caste are those which can contract only a one-sided match, that is to say they can accept only the daughters of the other party for marriage with their sons, but, because of their superiority in the social scale, cannot give their own daughters in marriage to the sons of that party. The *dohra* classes exchange sons and daughters without any restriction. In fact marriages amongst them are settled only on a system of exchange. A, for instance, marries his son to B's daughter only if he has a daughter to give to B's son. One of the evil consequences of this is that the *ekehras* have to pay cash by way of compensation to *dohras* when taking girls from the latter for marriage to their sons. This has led to making marriage a merely mercenary affair. On the other hand the *ekehra* classes may sometimes have to pay for boys from higher families (though this custom is denied by the higher classes). That is, too, why such men of these classes as cannot afford to pay the bride-price remain unmarried."

The hypergamous grading appears to be :—

i. Jai-Kária } avoiding widow remarriage.
ii. Kahri }
iii. Dohri, who exchanges brides apparently and certainly practise widow remarriage.
iv. Thakkar, corresponding to the Ráthis of Kángra, but probably including ii and iii.

The Jai-Kária further have two grades, hypergamous *inter se*, one the true or acknowledged Jai-Kária, the other with a doubtful right to that title.

cient to entirely account for the results noticed. The first two affect all tribes alike, and yet amongst the higher classes there is a general tendency to increase, while, where the Rájputs have embraced Islám, they are just as numerous as any other race. The last result probably lends the required clue. The marriage law amongst the Hindu Rájput ordinarily requires that a higher clan should not give its daughters in marriage to a lower, though they may take from the lower class. The lower, therefore, they descend the tribal ladder the more difficult it is for a man to obtain a suitable wife: and the climax is reached in the case of the Thakkars, who are here at the bottom of the scale, and amongst whom the deterioration of race and generally dwindling tendency are most marked. The daughters leave the clan, and the men must either remain unmarried or take their brides from sub-tribes which, though not regarded consanguinous, have so fréquently intermarried during past centuries as to ruin the physical prospects of the progeny. On embracing Islám the strict rules of the marriage law are much released, and though outside marriages are preferred, there is nothing to prevent general marriages even within the clan. As a consequence we find that, while the Muhammadan Manhás, Kátil and Salehria Rájputs have so multiplied, as to have reduced their average holding 7 acres in Shakargarh, the Hindu have dwindled until each proprietor owns as much as 13 acres, and in the case of the lower clans the contrast is much more striking."

Going still furthur east we have the Rájput system of the Punjab Himalayas which is imperfectly described below.

B.—THE HINDU RAJPUTS OF THE EASTERN HILLS.

In the eastern hills, which lie in the north-east corner of the Punjab, we have a type, and undoubtedly a very ancient type, of Hindu society which has been practically untouched by Muhammadan influences, though possibly Buddhism may at one time have affected its development. This society has an exceedingly complicated organization, based on the two principles of natural descent and social status independent of that descent, which we have found to exist, in a comparatively simple form, among the Khatris. Caste, in the accepted meaning of that term, may be said not to exist. The highest stratum of society is composed of a number of tribes which are split up into several groups of different social status, and which are generically called Rájputs. Below these Rájput tribes are the cultivating classes, the Kanets and Ghiraths, and below them again the artizans and menials.

The Rájputs consist of numerous tribes, divided into still more numerous septs or *als*, both tribes and septs being based on natural descent. The *al* does not appear to be necessarily exogamous, for in some cases the term is used as practically equivalent to family, and what the exogamous unit really is I am unable to say.*

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* "It is worthy of notice that there is some vagueness of idea, and probably indefiniteness of custom, about the prohibited degrees" among the Jáṭs and Brahmans of the south east Punjab (*Code of Tribal Custom*, Gurgaon, p. 20).

Tribe or Race.	Status-groups.					
	I.—Mián or Jaikária.	*II.—Rájput.*	*III.—Thákur.*		*IV.—Ráthi.*	
			1st grade Ránas.	2nd grade Ránas.	1st grade.	2nd grade.
Katoch*:— Káshab-gotra.	Katoch septs:— Bhim-Chandia. Diláwar-Chandia. Dalpatia. Khem Chandia.	Katoch septs:— Babhauria. Indauria.		Katoch sept:— Gararwal.		
	Goleria clans:— Septs:— Gadotia. Chand. Batlohar. Bangolar. Murádpuria. Saroch. Kadol. Hatnoch. Kishen-Singhia. Gagli. Hatrial. Hamirpuria. Badn-Chandia.	Goleria septs:— Sanwaria. Malothar. Changra.		Goleria sept:— Gahlotia.		
	Jaswál clan.	Jaswál sept:— Jasiál.		Jaswál septs:— Dongarwál. Malial. Sudiál. Balohi. Kadehria.		
	Dadhwál clan. Sibala clan.	Dadhwál sept:— Bujherwál. Chibh.				Dadhwál sept:— Soharu.

Chandr-bansi :— Rathor.	Chambiál clan.	Chambiál sept :— Bajrotha.		Chambiál septs :— Bakaria. Tain. Chambolia.		
	Sonkhla.	Sonkhla sept :— Rachar.				
Chandr-bansi :— Kondal-gotra.	Jamwál clan.	Jamwál septs :— Gohena. Gharwál. Kanál. Rawal. Bhalabhar.	Jamwál septs :— Bhalwál. Bhelwál. Baliál. Rakwál.	Taliarag. Tatwan. Saruhi.		Jamwal septs :— Nagrain. Bhandrái.
Kachhwaha :— Bhardwaj-gotra.	Septs :— Mankotiá. Jasrotia. Sampal.					
	Pathánia clan. Septs :— Okhiál. Thadiál. Suliálch. Talaria. Goiralia. Tukrolia. Holar. Tharia. Manpuria. Luria. Anotar. Bhalakhria. Banolar. Ratiál. Kokhria. Gorezal. Dagla. Dhamriál. Chanjol. Gangwatia. Hariál. (All names of places.)	Pathánia septs :— Jhaggi. Khantwal. Gangeta. Joseta. Dhamiál. Dolaria. Rapothria. Magrolaria. Oghiál.			Pathánia septs :— Baraswál. Jaleria. Anotra. Jangliáli. Dingrál. Ladhiarach. Ghanoria (Dod). Jariál.	

* The original form was Katochan, possibly 'an inhabitant of the Katoch country,' as Forster and Moorcroft called the Kángra State. They style the ruling family Katochin. But Trigadh was in use as the name of the Kángra State as late as the beginning of the XIX century, and there is no other direct evidence that it was ever called Katoch.

Tribe or Race.	Status-groups.						
	I.—Mián or Jaikária.	*II.—Rájput.*	*III.—Thákur.*		*IV.—Ráthi.*	
			1st grade Ránas.	2nd grade Ránas.	1st grade.	2nd grade.
Tunwar :— Itri-gotra. Pundrit :— Itri-gotra.	Septs :— Baloria. Bhadwál.					Oghiál. Dhumriál. Chaharia. Dheria.
Pundrit :— Itri-gotra.	The Kola (Kulu). Mandiál, Suketar.					
		Patriál sub-clan :— Septs :— Manaswalia. Dad. Banloch. Halkaia.				
Chandel :— Itri-gotra.	Kahluria.	Kahluria septs :— Chandla. Chandpuria.				
Jadu-bansi :— Kondal-gotra.	Kotlehria.	Kotlehria sept :— Ranot.				
Manhás.	Manhás septs :— Jamuwál. Samiál.	etc.	etc.	etc.	etc.	etc.

The tribes are split up into six status-groups in the manner shown in the table on pages 278—280, so that the order of social precedence stands thus:—

I.—Mián. II.—Rájput. III.—Ṭhákur { 1st grade Ránas. / 2nd „ „

IV.—Ráthi ... { 1st grade Ránas. / 2nd „ „

These terms require some comment. It will be observed that the term Rájput appears to be used in a restricted as well as in a general sense, and as this two-fold meaning has led to confusion I propose to call these groups, collectively, the Rájput-Ráthi groups. It will further be seen that each of the terms used denotes status, not race, or caste, or tribe. Barnes*, for instance, says:—'Two of the old royal and now essentially Rájput families (of Káṅgṛa) are said to be Brahman by original stock.' Mián literally means 'prince,' and as the members of that grade are entitled to the salutation *jai dia* they are also called Jaikára, but this group is also called, vaguely, Rájput. Of the other terms Ṭhákur, or baron, and Ráná or chief, are simply titles denoting status or rank, while it is suggested that Ráthi is derived from *rakhebi* (which is an equivalent of *karewa*, or widow remarriage). However this may be, Ráthi is a term which implies loss of status and so is rarely used by the Ráthis themselves. Thus all the terms in use denote status and nothing else.

Lastly, it will be seen that the *tribes* are not graded according to status, for we find that even some Kaṭoch septs are quite low down in the scale, though for the most part the Kaṭoch are Mián of Jaikária status. Status depends mainly on the strictness with which certain social rules are observed. Thus 'the Mián and the Ṭhákur must not permit widow remarriage.' Further a Mián should not plough, give his daughter in an inferior class, nor take a wife from it.† He may not accept any price for a daughter, and his women-folk must observe strict *parda*. The chief distinctions between a Mián and a Ṭhákur seem to be that the latter may plough and also may take a wife from a Ráthi. The Jaikária are not supposed to eat *kachchi*, or smoke except with one another, but in practice it is regarded as a venial offence if they do so with the grade next below them. The Ráthi practises *karewa*, and *that* distinguishes him from the Rájput. They also accept a bride-price, but are in this respect only on a level with the Ṭhákurs, who often do the same, or effect exchange betrothals.‡

But in former times, if not now, status could also be gained by royal favour, for a Rája might promote a Ghirth to be a Ráthi, or a Ṭhákur to be a Rájput, for service done or money given. By giving a daughter to an impoverished *rája* a rich Ráthi may raise his clan—not merely, it would seem himself or his family—to Ṭhákur Rájput status. If a *rája* takes a Pátial girl, whom he has seen herding cattle and fallen in love with, the girl's whole clan begins to give its daughters to Miáns and gains a step in the social scale. On the other hand, by practising widow remarriage or giving a daughter to an inferior grade, status could be diminished or lost.§

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* Kangra Settlement Report, § 73.

† But he may take a wife from an inferior *status-group*. The term 'class' here seems to be used loosely for caste.

‡ Lyall's Káṅgṛa Settlement Rep., § 72. § *Ibid.* §§ 73 and 66.

The effects of this system are seen in the varying status of the septs in each tribe, but the complexity of the system is not fully brought out in the table, for there are degrees of social status, even within the sept based on proximity to its original home. Further we find that in each status-group some *als* or septs are hypergamous, while others are not, for they refuse to give daughters to the next highest group. Lastly, the status of a tribe may vary with the locality in which it is settled.

In fine, Rájput society is in a state of chaos and it is hardly possible to give any clear account in detail of its various ramifications. Moreover, any such account would probably be obsolete in a few years, for society is in a state of flux, but the fluctuating units are the septs or *als*, or at least the families, not the individual members of the tribe.

The relations of the Rájput-Ráthi groups to the lower castes.—As we have seen the Ráthis give daughters to the Ṭhákurs and they in turn to the Mián, a system which apparently finds expression in the saying:—'*Chauthi pirhi Ráthni ki ráni banjae* or in the *fourth* generation the Ráthi's daughter becomes a queen.' This is to be explained as meaning that a Ráthi's daughter, the first generation, may marry a Ṭhákur in the second generation. In the third her daughter may marry a Rájput and *her* daughter again may marry a Mián or a ruling chief. At least this is the only way in which the expression "fourth generation" seems explicable. There is a similar saying regarding a Kanetni, or the daughter of a Kanet, who may in the *fifth* generation become a queen. Lastly, there is the saying:—'*Satvin pirhi Ghirthni ki dhi ráni hojái* or in the seventh generation a Ghirth's daughter becomes a queen.'*

But even this does not close the circle of marriage relationships. The Ráthi may contract a *jhanjrara* or second marriage with a woman of another caste, such as Jáṭ or Jhíwar, and the issue by such a marriage are deemed legitimate. Thus we arrive at once at the obvious conclusion that there is no endogamous Rájput 'caste' at all, and moreover there are no sub-castes, but a series of status-groups each more or less hypergamous.

Results of the Rájput social system.—The Rájputs of the hills exhibit some of the usual features of a society organized on a system of hypergamy. 'Rájputs of high family are heavily bribed to marry owing to the feeling of pride which forbids a Rájput to marry a daughter to any but a man of equal or rather superior family but his own.' Here we have Kulinism in full force. The Rájputs of the third grade or Ṭhákurs are thus placed in a peculiarly unfortunate position. On the one hand, they have to buy husbands for their daughters. On the other hand, the Ráthis will not give them daughters without exacting a price so that they are mulcted both when marrying and when giving in marriage.

Rája Jai Chand, Rája of Lambagraon, thus classified the Rájputs of Kángṛa, but it is doubtful whether all his septs *(als)* are in fact exogamous, and there is some uncertainty also as to the exact nature of the groups here called clans.

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* Pandit Hari Kishen Kaul gives the steps thus: (1) a Ghirath girl may marry a Kachcha Ráthi, and (2) her daughter a Pakka Ráthi. Their daughter in turn may marry (3) a Thakkar, and (4) a Thakkar may give his daughter to a Rájput, he (5) to a Mián and (6) a Mián's daughter may be married to a Rája, and so become a *ráni*.

The chief clans of Rájputs found in the Simla hills are shown below together with the place whence they are said to have come.

Pramár or Panwari		Ujjain.
Chauhán.		
Solanghi.		
Prahár.		
Gaur	...	Bengal.
Gyáru	...	Gaya.
Katal	...	Náhan Sirmúr.
Vishal	...	Kanchananagar (Deccan).
Mabháli	...	Márwár, etc., different districts.
Lohákri	...	
Rangliáni	...	
Trondi	...	
Ghtáni	...	
Nirál	...	
Thákur	...	Márwár.
Ráná	...	
Paṭhánia	...	Delhi.
Padwál	...	Málwa.
Kshatriya	...	Descended from Pars Rám.

Many of these clans are said to have come when the Rájputs were massacred by Balrámji; the Gaur is said to have come in 1267 Bikrmajit, and the Paṭhánia about three centuries ago, but no precise date can be assigned to the Rájput invasions, and they appear to have come in small numbers winning their way to sovereignty over the country rather by their superior civilization than by conquest on a large scale. All the chiefs of the hill States are Rájputs and their ancestors are mentioned in the Bhagvat and the Mahábhárat. The Ráwats and Ráthis may be classed also as Rájputs. They however plough and cultivate land with their own hands, and their rites at a wedding or a death are not according to the Shástras. Sartoras are those born of a Rájput father and a Kanet or some other low caste mother. Rájputs do not intermarry with them nor eat food prepared by them.

The writer of the above paragraph then goes on to say that the first four sections of the Dasháls—Gonds, Theogs, Madháns, Darkotis, etc.—were for a long time after their migration to the hills, considered to be low caste like the Kanets, and did not wear the sacred thread nor perform the orthodox death ceremonies. Gradually, however, they mixed with the Rájputs, and began to give their daughters in marriage to wealthy Rájputs. Afterwards the Rájput also condescended to marry their daughters to them. The history of the migration of the Jár Giárús and Jár Katáls is very much the same. In reality they were Brahmans, and Brahmans of their brotherhood are still to be found. But they gave up their Brahmanical functions and, adopting the marriage and death ceremonies of Rájputs, mixed with them. For example the states of Kot Khai, Kumhársain, Karangla, Delath, Kanethi, Jubbal, Ráwin, Sairi, Taroch and Khash were full of low castes of Kanets, but now they have adopted the ceremonies of the superior Kanets. The Sársut and Gaur Brahmans did not intermarry but now they do so.

The writer, it will be observed, does not tell us who the Dasháls are, but he apparently means that they were immigrants from the plains who founded the baronies of Gond, Theog, Madhán and Darkoti, with others not specified. These baronies are now ruled by Ránás owning a more or less nominal allegiance to their suzerain states. The Giáru (from Gaya) and the Katál both appear to be called Jár, but the important thing about them is that both are of Brahman origin, but adopted Rájput avocations and usages, and so became amalgamated with the older Rájputs, just as the Kanets of Kot Khai and the other States specified got mixed up and the Gaur and Sársut Brahmans intermingled.

The writer is quoted *verbatim* because what he writes is not only interesting in itself, but his way of writing illustrates the mental processes by which Brahmans come to be accepted as Rájputs by caste, and so on.

Descending from the Kángṛa Valley and crossing the range which running parallel with the Siwáliks forms the Jaswán Dún or valley and is included in the Una tahsil of Hoshiárpur, we find the following elaborate classification of the Rájputs put forward :—

1. First grade containing 13 classes.
2. Second „ „ 8 „
3. Third „ „ 24 „
4. Fourth „ „ 40 „
5. Fifth „ „ 109 „

I.—Rajputs of the First Grade.

1. Katoch,
2. Goleria,
3. Jaswál,
4. Sibia,
5. Dadhwál,

but the last four are mere offshoots of the first. To these are added Kahlúria, Kotlehria, Hindúria, Sirmúria, Mankotia, Manḍiál and Dhadwál.* Sipáhia is a modern form of 4.

The original settlement of the Jaswál was at Bhir Jaswán in Thána Amb, and remains of buildings, wells and fountains still exist on a hill at that place. They acquired the name of Jasiál or Jaswál from the Jaswán Dún in Hoshiárpur.

The Sibáia were settled at Síba or Sivia in tahsil Dera, but they may have derived their name from Rájá Sapúran Chand who founded Síba, or indeed Síba may have been named from him. Sapúran Chand became a rájá four generations after Rájá Hari Chand who founded Haripur.

The Dadhwál appear to have been undoubtedly first settled at Dadh, but possibly they derive their name from the Dadwa Latta tract which comprises parts of Hájipur, Datárpur, and certain villages in Amb, Garhdiwála and Hariána: or perhaps the tract takes its name from the tribe.

Although the Goleria, Sibáia, Dadhwál and Jaswál were originally only branches of the Kaṭoch they intermarry amongst themselves but not with the Kaṭoch. This is the more remarkable because Goleria is an older branch than the Kaṭoch and still performs the *ráj-tilak*. The four septs mentioned may however take wives from the second and third grades except that the Jaswál may not intermarry with the Jasiál of the second grade. Certain villages held by these septs appear to be regarded as of lower status, for example the Jaswál of Phadsale Wasoh are of the first grade, those of Pandogah of the

* All these are clearly territorial designations. Thus :—
Kahlúria—of Kahlúr or Biláspur; Kotlehria—of Kotlehr, the ruling family of that state; Hindúria—of Hindúr or Nálágarh; Sirmúria—of Sirmúr or Náhan; Mankoṭia—of Mankoṭ, and Mandiál of Manḍi; Dadhwál—of Dadh (and so on).

second and those of Amb, Una, Kalwa-badoh and Kothra, or of Devia, Phore, Amalhar, Pholar and Amb-Tallu are even below (junior to) the second grade and so on.

The Kaṭoch,* etc., have a similar classification and these gradations are scrupulously observed on all occasions.

II.—The Rájputs of the Second Grade.

Manhás.	Dud.
Jasrotia.	Jariál.
Sonkhla.	

The origin of the Dud is ascribed to Garhmuktsar, whence they went to Bindraban, thence to Garhi Mánaswál in tahsil Garhshankar and thence to Kungrat and Batin in Una tahsil. Finally they settled in Salvi, etc., in Thána Amb.

The Jariál (or Tamúr, a synonym of unknown origin), are also called Rájauri from Rájaur, a province of Jammu. Their ancestor Nihál Singh was defeated and killed by one of the Mughals. His daughters committed suicide, but one of his *ránis* escaped to Kálánaur accompanied by her *parohit* and gave birth to a son named Júrá, whence the name of the tribe. She took refuge in Chamba with a merchant who acquired great wealth owing to the boy's good fortune, in consequence of which he changed his name to Bhág Singh and his descendants settled in Nangal Jariálán and other villages of Amb.

The Sonkhla, or Sankhudhára, the name of their original home, are descended from Rájás Bhoj and Vikramaditya. Their ancestor Rájá Jagdes came to the hills to worship at Jawála Mukhi. He was accompanied by various retainers, including his *parohit*. Having married into the Kaṭoch family he settled at Jalári near Nádaun. A *faqír* gave one of their ancestors, by name Sangu, the *bar* or power to cure small-pox and this gift was inherited by Sangu's descendants, one of whom practised inoculation of the right hand, using a certain herb. In order to practise this inoculation the tribe settled in various villages, especially in Nagholi in tahsil Una. They are also spread over the Simla hills and Kángṛa. *Sati* worship is common amongst these tribes. Amongst the Jariál five women of the bride's brotherhood must take part in the *gotkunála*, which is not the case with the Manhás or tribes of the first grade. It is also said that the whole of the brotherhood and *lágis* should attend a wedding. Amongst the Sonkhla on the *samohat* day, before a wedding, a feast is given to the brotherhood of the bridegroom, that is to say this feast is regarded as a part of the *samohat*; other tribes feast the members of the marriage procession at the bridegroom's house.

The Jariál regard Shiv-ji as their Isht or patron deity. The Jariál and Sonkhla appear to perform no sacrifices. The Dúd consult a Brahman and feed him before sowing.

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* For example the Hemat-or Hom-Chandia Kaṭoch of Bijapur in Kángṛa will not smoke with the Kaṭoch of certain other villages simply because the former live close to Lambagráon, the original residence of the family.

The remaining four tribes are Laddu, Ghorebaha, Chandla, and Bhanot.

III.—Rájputs of the Third Grade.

This grade comprises eight tribes :*—

Name.	*Synonym.*	*Name.*	*Synonym.*
Jasiál.		Bariá I†	... Chaudhri.
Pútiál	... Paṭhánia.	Pátiál	... Raghu-bans.
Phadiártakhi	... Taschak.	Bhamnauria	... Náru.
Sándal	... Chaudhri.	Chanwaria.	

The Jasiál say they came from the South and conquered the Jaswán valley, but were all exterminated by an invader Purab Chand (who had married their king's daughter), except one boy who escaped. Rájá Purab Chand was afflicted with a disease on account of his cruelty to the Jasiál, until he sought out the boy and made him enter the Káshab *got*, hitherto the *got* only of the Kaṭoch.

Sándal's ancestor Jadhbir abandoning Chhalkákra took refuge from Muhammadan oppression with his mother's father in Arniála-Sháhpur in tahsil Hoshiárpur and was given 5 villages for maintenance, including Arniála-Sháhpur, which the tribe still holds.

IV.—Tribes of the Fourth Grade.

Name.	*Synonym.*	*Name.*	*Synonym.*
Rajan	... Khokhar.	Sihanda.	
Dhantiál	... Ráná.	Badhmánia	... Punwár.
Ladol	... Jamwál.	Salohar.	
Bangwai	... Kaloth.	Ranáwat.	
Láori	... Punwar.	Dangoher	... Jaswál.
Malputh.			

1. Many years ago the ancestor of the Rájan came to Rájni Devi in Hoshiárpur and settled there—whence the name Rájan. Khokhar is said to be their original name.

The Rájan of Rájni went on a wedding procession to Hindur but were attacked by the Rájputs and all save one woman exterminated. She had a son whose three sons Adu, Santu and Bagga founded the villages of those names in Amb in their mother's country.

2. Dhantiál derives its name from M. Dhontha in tahsil Dera. Ráná was a title bestowed by a Rájá on an ancestor.

3. The Ladol or Jamwál came originally from Oudh to Jammu where they settled at Ladwára.

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* The names of some of these tribes also are territorial, thus :—

Phadiártakhi from Phandura.	Bhamnauria from Bhamnur in Dasuya tahsil.
Patiál from Paṭna.	Chanwaria from Ghawásan Chanwar in Dera tahsil.

† There is also a Bariá II which *claims* to be superior to Bariá I, while Sandal and Bariá I are also said to be synonyms.

Bariá II has 6 *als* :—

Dhuriál from Dharu village.	Suṛiál from Suri village.
Nahriál from Nahri ,,	Satotalia from Tila Satotalgarh in Kothrá.
Maṛiál from Mairi ,,	Ranawat from Arniála.

The Ladol tradition is that they are descended thus :—

Rám Chandr.

Litu (founded Lahore).	Kasha (founded Kasháwar, or Kasur).

Their descendants were Autár Deo and Parae Rám and the latter established six *rájadhánis* or kingdoms and 16 *mandis* or fiefs. Jamnast Deo's descendants still live in Jammu, but Kala Deo left it on a pilgrimage and settled at Ladoli, their present village, with Tháthal, Katohar and Athmánia.

4. The Bangwái derive their name from Bangoi in Goler.

The Kach Brahman are the *parohits* of the Bangwái, because, as usual, one of that Brahman section harboured the two wives of their ancestor, who had been poisoned. Their sons settled, one in Bhul in Hájipur, the other in Bangoi. The latter's descendants emigrated to Abhipur, Fatehpur, and thence to Goyandpur Nabhra, still holding the last two villages.

5. Láori is from Láwar, the locality of which is given as in Hindustán.

The Láore migrated from Lawar to Babhar, in Una, and thence to Komerán, a settlement of the Kulsu Rájputs (who seem to be extinct).

6. Malputh is derived from Multán !

7. Sihanda—from Sindh.

8. Badhmania—from a place Badhmana.

9. Salohar—from Salwa.

10. Ranáwat—not explained.

11. Dangohar—a branch of the Jaswál settled in Dangoh, but this claim is not admitted by the Kaṭoch.

The exact places of 10 and 11 are doubtful.

V.—Tribes of the Fifth Grade.

Eleven tribes of this grade are found in Tahsil Una :—

1. Bringwál (synonym Chandla) is said to derive its name from Pingal or Bengal in Dasuya (?). Their ancestor Hardiál Chand came from Hindustán to Kahlúr, whence his descendants emigrated to Ghawásan in Dera and thence to Bengli, in Una, near Amb and Lohára.

2. Masotha, or Thakkar, descended from Meda, came from Mastiáni in Kángṛa (whence the name) and thence to Nakroh in Una. Thakkar appears to denote their rank.

3. Bajotha derives its name from Rájá Bhoj. It came from Katra Thánapuri in Hindustán and thence as a ruling tribe to Delhi and Bhatinda. After that it established itself in Sirmúr and then in Katra, in Dera, Ghamror, Mandholi, Nári and Tohlo.

4. Pathwál (Punwár) is derived from *bhathi*, a 'still,' because their progenitor was superintendent of a distillery.

Bije Sen is said to be the ancestor of the Pathwál, Badhmánia, Gori and Sonkhla.

5. Gurtaye (Sándal or Muqaddam) derives its name from Gaggargarh, or Goret according to another tradition, where they once lived. They emigrated from Sirmúr.

6. Chángri, from Changar in Kángṛa, near Jawálamukhi. Thence they came to Nathúhi.

7. Dohal (Chauhán), from the village of that name near Amb. They also hold Karotia and Dhanotia, and hence the Karotia and Dhontiál are regarded as sub-divisions of this tribe.

8. Gangáet—from Ganga (Ganges). They first settled in Bít Mánaswál and now occupy Amb and Mawa.

9. Jábrá or Chambiál—from Jabar in Kángṛa. Migrating from Chamba, they founded a state at Haripur but were exterminated with the exception of a woman who escaped. Her descendants settled in Jabar and Ghúwai, and at Nakroh.

10. Ragwáli, from Rugwálgarh in Kángṛa where their ancestor Ratn Pál settled after migrating from Delhi *via* Jammu. They have 4 branches:—

(1). Raghwáli, descended from Sucheta, his eldest son, living in Chalar.

(2). Baniáli from Bania, living in Baliána in Kángṛa.

(3). Tiáliya, from Tija (also living in Kángṛa), besides Baghwáli.

C.—THE RAJPUTS OF THE EASTERN PLAINS.

Next come the Rájputs of the Delhi territory and the Jumna valley.* They belong for the most part to the two great tribes of Chauhán and Punwar which gave Delhi its most famous dynasties, but several other tribes have to be added to these two and their origins are ascribed to three different races. Like the Hill Rájputs these tribes all claim to be ultimately descended from the few great tribes or royal races or *kuls*, as they are commonly called, of the Rájput annals, and each of these races is divided again into innumerable local clans called *sachi* or *gots*. Thus according to the account given in the Phulkián States *Gazetteer*:—

"The Rájputs are divided into three races (*bans*) Súraj-bansi (solar),† Chandar-bansi (lunar) and Agni-kul or Baragh-bansi. Each *bans* is again divided into *khánps*, each *khânp* into *nakhs* and each *nakh*, it is said, into *gôts*. The Agni-kul have four branches (? *khánps*), (*i*) the Solankhi, or '16-handed'; (*ii*) the Sánkhla, blowing *sankh* or shell; (*iii*) the Pramara or Punwár (whose ancestor had no arms), and (*iv*) the Chauhán, the 'four-handed', also called the Chatr-bhuj. The eponym of the latter had two sons:—Sikand whose descendants are found in

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* According to Cunningham the term Rájputána extended previous to the Mahratta conquest from the Sutlej on the west to the Chhota Sindh river of Márwár on the east. The term Rajwára (?)

† The following is a curious scrap of Mirási genealogy from Lahore:—

Raja, Ghang, Surajbansi.

Chíma	Chauhán	Duggle	Nangra

—four septs which do not intermarry, except when Muhammadans.

The Goria Mirásis say that Ghang had 12 sons—one of whom was Goria. Some of the Goria are Telis, others horse-breakers. The Chima would appear to be the Chíma Jáṭs and the Nangra the Nagra Jáṭs, but who the Duggle are it is impossible to say.

Báwal, and Bhál whose descendants inhabit the Bágar. Sikand had 12 sons, each of whom founded a separate *nakh*, thus: (1) Alan Deojí, eponym of the Chauhán Rájputs in Báwal, founded the Alanot *nakh*, (2) Hardaljí founded the Háda *nakh*, (3) Deoji founded the Dewara *nakh*, (4) Suraj Mal founded the Adsongra *nakh*, (5) Bálaji founded the Balia *nakh*. The (6) Khenchi,* (7) Narman, (8) Bhag, (9) Bargala, (10) Dasotra, (11) Basotra and (12) Kahil *nakhs* are named after his other sons. The Chauháns form an exogamous group. Those of Báwal *nizámat* are Alanot by *nakh* and Bach by *got*, Bachash having been their ancestor. Like Sikand's descendants they worship Asawári Devi, whose temple is at Samber in Jaipur. Bhál's descendants worship Jibbi Devi of Khandela. The descendants of Sikand worship the Bhirgwat† Godáwari stream, wear a three stringed *janeo*, and specially follow the *Sháma Veda*. Every *khánp* of these Rájputs has a tree as its *dhári*, *i.e.* its members do not cut or use it. Thus the Rájputs of Báwal *nizámat* do not cut the *ása pála* tree. Prior to the period of Rájput supremacy Báwal, including the modern tahsils of Rewári and Kot Qásim with a part of Jaipur, was ruled by Bhagra, a Jáṭ, whence it is still called Bhigota. The Rájputs of this tract are followers of a Muhammadan saint whose shrine is at Nangal Teju in Báwal. They avoid the use of liquor and use *halál* flesh, but preserve the belief in *satis*. A man may not visit his father-in-law's house unless invited and given a present of ornaments. The *mukláwa* is considered unnecessary when the parties are young.

Of the various branches of the lunar race the Baḍgújar, Kachhwáha and Shaikháwat *khánps* have a common descent. The former claim descent from Lahu, son of Rám and Síta, and the Kachhwáhas' ancestor was created by Bálmík out of *kush* grass. Kaláji, a Kachhwáha, had a son by the favour of Shaikh Burhán-ud-din, the Muhammadan saint, and so his descendants are called Shaikháwats. They have 36 *nakhs* including the Ratnáwat (descendants of Bhairon-ji), Dunáwat, Chandáwat and Khachhrolia, of which the first is found in Nábha, though only in small numbers. Ratnáwat women do not use the spinning wheel or grind corn, and the men would rather starve than eat flour ground by their women. Those who do so are excommunicated. All the Shaikháwats are followers of Shaikh Burhán-ud-din, whose shrine is at Jaipur. They bind a skin round a child's waist and only use *halál* flesh according to the Shaikh's behests. Kachhwáhás and Shaikháwats do not intermarry, being descendants of one ancestor. The Baḍgújars now marry with the Kachhwáhas, but not so the Shaikháwats. This used not to be the case, but since they migrated to Rájputána it has been the custom. A Kachhwáha chief set the example by marrying a Baḍgújar girl whom he met when hunting a tiger. Other Lunar branches found in the State are the Jádú and Túnwar Rájputs. The former are descended from Jaddu, one of the five sons of Rája Jajáti, 5th in descent from the moon. They have a number of *nakhs*, of which the Muktáwat (so called because Sri Krishn, their ancestor, wore a *mukat* or crown) is found in Nábha. They are disciples of Atri, from whom their *got* is derived, and avoid marriage with the Bhaṭṭis, who are a branch of their tribe. Tarís, the ancestors of the Tunwárs was

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* These appear to be the Khichi of Cunningham's A. S. R., II, pp. 294—301.

† Or Bhargava.

the second son of Rájá Jajáti; they are again divided into *nakhs* and *gots* and though Jádú and Túnwar descend from a common ancestor, yet they intermarry with one another, but Túnwars and Játus do not intermarry. Once a Túnwar Rájá had a son who was born with long hair and the *pandits* warned him that the boy endangered his life, so he was abandoned in the desert. A Láta Brahman, however, declared that the birth was auspicious to the Rájá, so he had the child traced. He was found sheltered by a hawk's (*chíl*) wings: one of the followers of the Rájá threw an arrow at the bird, it flew away, and at the place where it alighted a temple was erected to the bird as the goddess Chíla. The boy was named Játú or "long haired," and his descendants avoid killing a *chíl* and worship the goddess. Their special *parohits* are Brahmans of the Láta *got*. Rájputs pride themselves on the title of Ṭhákur. Those born of slave girls are said to be of the Suretwál *got* and also called Dároghas. Unlike other Hindus, Rájput women often wear blue clothes, but they do not wear *kanch* or silver bracelets, only ivory ones. The women avoid flesh and liquor, but not so the men. They will take water from the skin of a Muhammadan *saqqa* or water-carrier. Marriage is consummated without waiting for the *mukláwa* and sometimes the pair meet in the house of the girl's parents. The bride is not sent back to her home three or four days after the wedding, and she is not allowed to visit her parents until the *bhora* ceremony, which takes place sometime after the wedding has been performed. But a wife goes to her parents' house for her first confinement. Early marriage is no longer practised.

The primary sub-division of the tribes is into *thápas* or *thámbas, i.e.* groups of villages bound together by common descent. Sub-feudal ties are still recognised, the village occupied by the descendants of the common ancestor in the eldest line being, however small or reduced in circumstances, still acknowledged as the head. To this day, when a headman dies, the other villages of the *thápa* assemble to install his heirs, and the turban of the parent village is first tied on his head. In old days the subordinate villages used to pay some small *chaudhráyát* to the head village on the day of the great Diwáli. The head village is still called the 'great,' or 'turban' village, the *tíka* or village of origin, the *tíka* being the sign of authority formally impressed in old days on the forehead of the heir of a deceased leader in the presence of the assembled *thápa*. No village can change its *thápa*. The imperial revenue system of the Mughals in adopting the tribal *thápa* as one of its units somewhat modified its constitution, but the revenue *tháxas* generally coincided with those of the tribe. In addition to the limitations imposed on intermarriage with neighbours there is a further restriction, imposed by the Rájputs, whereby no man can marry into any family living in the *thápa* into which his father, grandfather or great grandfather married.* Thus if a Mandhár Rájput married a Chauhán girl of *thápa* Jundla his son, grandson and great-grandson would not be able to marry any Chauhán of any village in the Jundla *thápa*. But beyond this and the normal

* In Indri the Chauháns say they avoid their own *byong* or natural sept and *got*, (Bachchas) and also their maternal grandfather's *thamba* in marriage. In Kaithal the Mandhárs avoid their own tribe and the maternal grandfather's *thamba*.

prohibition against marrying within the clan, the Rájputs have in general no further limitations on intermarriage.*

The Rájput migrations.—The Rájput traditions say that the CHANDEL once held Kaithal and Samána and ruled the neighbouring tract from Kohand, that the BARAH Rájputs held the country round Asandh, Safídon and Salwán, and the PUNDIRS that round Thánesar and the Nardak. The latter were however expelled by the CHAUHÁN who made Jundla their headquarters: and occupied a great part of the Nardak together with large possessions in the Doáb.†

The two former tribes, *i. e.* the Chandel and Barah, were at apparently the same time expelled by the Mandahár who settled in Jínd and made their capital Kaláyat, now in Paţiála.‡

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* Among the Túnwar Rájputs of Karnál girls may be given to Mandhárs, Chauháns etc., but the idea is that the part of the country from which Túnwars get their wives ought to be avoided. For this purpose the Tunwar villages are divided into *thambas* (pillars): for instance, the *thamba* of Lukhi comprises the villages of Lukhi, Chanarheri, Bhusthála and Jalberi: Pharal *thamba* includes those of Pharal, Bipur, Chandlana, Sudpur, Kathwa: Tangaur *thamba* has Tangaur, Kalsana and Dhakala. To take an example, the Túnwar girls of Bhusthála are married in Rajaund to Mandhár Rájputs; the Lukhi Rájputs cannot then take girls from Rajaund. Moreover, the *bhánji* (sister's daughter) and *dohiti* (daughter's daughter) are avoided. If it be found that the girl is descended however remotely, from a Túnwar woman of the *thamba* she cannot be taken in marriage. To take a concrete example, a Bhusthála girl was married at Bahúna; her daughter was married at Baras; the Baras girl at Baragaun; the Baragaun girl was betrothed to a man in Lukhi and on this being discovered the Baragaun people raised objections and the *nai* came to say that the alliance could not be completed; it had to be broken off.

In this case the origin of the rule seems clear. There is a danger of marrying a woman who may be descended, through females, from a common ancestor. The number of *gots* amongst the Rájputs being few, only the father's *got* need be avoided, but the *thamba* system appears to effectively prevent all risk of interbreeding.

Lukhi appears to owe its pre-eminence to the existence there of the tomb of Cháchu from whom and his brother Singhan all the Túnwars are descended. Cháchu was made a Muhammadan by some king but his tomb is in Lukhi, a Hindu village, and he is greatly respected by the Hindu villagers of the place. When a wedding procession returns to the village the pair visit the tomb before entering their own house, do obeisance to it and offer a rupee. So too when any girl of the village is married a rupee is offered to it. Every Thursday lamps are lit and vows made at it. When illness breaks out Túnwars, both Hindu and Muhammadan, offer the first day's pickings of every cotton-field at the tomb; and it is visited by Túnwars from Chila Pattan, described as lying to the south-west in the Wiláyat Des, or 'home-land,' towards Márwár. While Hindu Túnwars, says Sir James Douie, marry into *got* except their own, Muhammadan Túnwars are only debarred from marrying a paternal uncle's daughter. The Márkanda Bet is occupied by Muhammadan Túnwars while the Hindus hold villages further south in Thánesar *iláqa* where the land is less valuable. All the Túnwars of those parts are Biágarpat by *got*, Túnwar being the *al* or *teong* (original stock) of the tribe: P. N. Q., I, § 540.

† The Chauháns in Karnál all claim descent from Ráná Har Rai. He had been bathing in the Ganges and returned through the Kurukshetra, where he fell into a quarrel with the Pundirs. He founded Jundla in 891 Sambat = 834 A. D., but had to call in his uncles to aid him in finally conquering the Pundirs, and they founded or acquired groups of villages. The Chauháns will take the daughters of Pundirs in marriage but will not give them brides.

‡ The accounts however do not all agree, as it is also said that in very early days the Mandahár were settled about Sámána, for Firoz Sháh chastised them and made many of them Muhammadans. When they first came into what is now the Karnál District, they drove the Chandel out of Kohand and Gharaunda, but were obliged to relinquish them and their final occupation of Asandh, Gharaunda and Safídon was probably effected from Kaláyat. One bardic legend gives precise details. It makes the Mandahár descendants of Lao Kumar, son of Rám Chand and adopted son of his uncle Lachhman. Lao ruled in various places, including Ajudhia, and came to visit the Kurukshetr. At a *tirath* near Jínd his wife bore a son, Jindhra, who founded Jínd in 891 Sambat = 834 A. D. and his grandson Sádh wrested Kaithal from the Chandel in 1093. Sádh's son Bampra begot Kálla and Kálu who founded Kalayat and Rajaundh, and Mámráj who settled in Kaithal. Kálla's son Rána Gurkha took the forts of Asandh, Safídon and Salwán from the Baráh Rájputs, settling in the first named in 1131 Sambat.

The Túnwars originally held Pánipat and the country round, and they do not seem to have been dispossessed till the early days of the Muhammadan conquest. They once held the whole Naili tract but were driven out of part of it by the Mandaháras. They now hold the Bet or lowland of the Márkanda, with many villages in the Pehowa *pargana* of Kaithal and their country is popularly known as Tuharwára.

D.—THE RAJPUTS OF THE CENTRAL PUNJAB.

The Rájputs of the Central Punjab are connected with the Rájputs of Rájputána, at least by tradition. Although a legend preserved by tradition states that after the Mahábhárata war Susarma Chandra, a Somabansi Rájput who had held Multán, retired to the Jullundur Doáb and there founded a kingdom which comprised the Trigartta, *i. e.* the country watered by the three rivers, the Sutlej, Beás and Rávi, and was also called Jálandhara, the Rájputs do not look to the hills for their origins, but to Udaipur or Jaipur, Mathura and Ajudhia. But with few exceptions these traditions rest upon the slanderest of foundations. No historical records link up the ancient history of the central districts with the early history of the Rájput clans which have from time to time set up a sort of semi-independence or acquiesced in feudal recognition of a central authority. However fortunes may have fluctuated the right of internecine war has almost invariably existed, even if it was not formally recognised by the suzerain power.

It is impossible to say which is the oldest Rájput tribe of this area, so vague and conflicting are the tribal legends. Thus the tradition of the Ghorewáha Rájputs is that in Sambat 1130 or 1070 A. D., two brothers Ahwáha or Hawáha and Kachwáha, came from Kot Kurmán or Udaipur and obtained a grant of territory from Muhammad of Ghor, but he did not invade India till a century later. But the true Kachwáha Rájputs belonged to Jaipur, not Udaipur, and so Purser was driven to suggest that Kot Kurmán was only a general term for the seat of the Kachwáha,* *kurma* and *kachwa* both meaning 'tortoise.' But Purser also proposed to identify the Ghorewáha with the Hárá, a branch of the Chauhán not found in the modern Punjab, though they may possibly have given their name to the Hariána, and it is noteworthy that their bards, who still visit them periodically, come from Kotah and Búndi in Rájputána, where the Hárá are to be found.

The Ghorewáha have at least 12 *muhins* or septs of which the following are found in Jullundur :—Rajpál, Sedsúr, Bhinsi or Bhímsi, Sahnpál (or Sahn Chand) and Díp. The Sard, Aju and Rájpur septs are found in Hoshiárpur, the Bhúp and Ladha in Ambála, and the Maint and Salkho in Ludhiána. The original territory of the Ghorewáha is said to have been bounded in the north-east by that of the Jaswál, on the south-west by the Manj and by the Náru.

The Náru Rájputs hold some villages in Jullundur which form a sort of intermediate zone between the Manj and Ghorewáha, though

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The Mandaháras held 360 *kheras* or villages between Kaláyat and Gharaunda, but many of them are now held by Játs. Another story is that the Safídon Mandaháras obtained the villages now held by them in the Nardak by intermarriage with the Chauháns in comparatively recent times.

* Kachchhwálá is a corruption of Kachchhapagháta.

† Thus the Ghorewáha have a Main sept, but the Manj have not.

they are mostly found in the north of the Jullundur tahsil on the Hoshiárpur border. A variant of the account already given of them (at p. 161, *supra*) makes Rája Tilochan, father of Nihál Chand otherwise Náru Sháh, and says Tilochan having applied for help in a civil war to the king of Delhi was sent to conquer the Punjab, which he did, and in return was made ruler of the country.*

The Manj Rájputs give the following table of their descent :—

Sáliváhan, 26th in descent from Kṛishna.
|
34 sons, including Bísals, ancestor of the Bhaṭṭis.
|
Rána Jundal, 7th in descent from Bísal, ruler of Bhatner.
|
Jagpál. — Achhal, founded Jaisalmer.
|
Chun Sen. — Sen or Dhan.
|
Manj. — Bhaṭṭi.
|
Mokhal 9th in descent from Manj, founded Hathúr in Ludhiána.
|
Wairsi (ancestor of the Nawábs of Koṭ Isá). — Mailsi. — Jairsi.
|
The Manj of Malsián with 27 villages. — Tulsi Dás, *alias* Shaikh Chácho.
|
Rai Jít, founded Tulwan on the Sutlej, the head township of 360 villages in Jullundur.

An offshoot of the Talwan family held Nakodar with 227 villages. The Manj also held Bárápind, a group of 12 villages near Phagwára. The Grand Trunk road approximately separates the Manj or Manjki country from the Dhak.†

But the Manj genealogists go further and include among the 84 sons of Sáliváhan Tavesar, ancestor of the Túnwars, and Ras Tavas, ancestor of the Táonis in Ambala. But Hathúr or Athúr in Ludhiána is universally regarded as the original seat of the race and Tulsi Dás as the first to settle there. Hathúr, doubtless originally Arhatpur, may have been a famous place in Jain or Buddhist times, but its occupation by the Manj can hardly have been of very great antiquity for his

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* The central Punjab is full of places associated with Rájput legends. Thus Shekhopur near Kapurthala is said to have been the old 'capital' of the Bhaṭṭi Rájputs. Phillaur was originally called Phúlnagar after Phul, a Sanghera Ját, who founded it. His brother Nág founded Nagaura, now Nagar, near by. Subsequently Phillaur was occupied by a Náru Rájput, Rai Shahr, whose territory extended from Máu to Selkiána, and when Rai Ratn Pál abandoned Mau and settled in Phillaur the Játs left it. The Rájputs too eventually deserted it. But the Náru tradition is that Ratn Pál was a son of Náru Sháh or Nihál Chand.

† In Jullundur the whole country to the east and north-east of Phagwára is called the Dardhak or Dárdhak: P. N. Q., I, § 132. In the reign of Alamgír the Dardak *mahal* included two *tarafs*, Ráhon and Phillaur: *ibid.* § 478. Mr. D. G. Barkley, however, notes that the Manj ki Dárdak of the *Aín-i-Akbari* evidently corresponded with what is now called the Dhak, comprising the Ráhon tahsil, the eastern part of Phillaur tahsil, and part of Phagwára (in Kapúrthala): *ib.* § 372. But elsewhere he states that the Dardak *mahal* had Ráhon as its capital and included Nawashahr tahsil with parts of Phillaur: III, § 578.

descendants who founded Kot Isa Khán and Raikot only rose to consequence during the decay of the Delhi empire.

The Rájput *tika, chhat* and *makán* villages.

The word *chhat* is explained as an abbreviation of *chhatar* and an equivalent to *táj* or 'crown.' It may possibly be translated canopy. The canopy used to be one of the insignia of sovereign power. A *chhat-makán* is a village which enjoys a pre-eminence over, or is held in special veneration by, the other villages of the brotherhood (*barádari*). It is generally called simply *chhat*. A *makán* is a village of lower grade than a *chhat*. *Chhats* and *makáns* appear to be confined to the Rájputs.

The title of *makán* is earned for a village by some person's performing a meritorious deed at a wedding or a funeral and it is then said of it that 'village so-and-so is a *makán*,' *koi lallu panju gaon nahín hai*—'it is not an ordinary village, but a famous place.'

Tika is the title of the heir-apparent to a reigning prince. Hence it is applied to villages which are the seats of a prince's rule. It would appear that a *chhat makán* was originally a *tika*, a *tika* being a village which is the seat of a house still actually ruling or exercising authority in some way.

The *chhat* or *makán* comes into prominence at weddings. At the wedding of a *tika*, *bháji* is first distributed among the *barádari*. Then a Brahm *bhoj* is performed and all the *barádari* feasted. In this feast all the headmen of the villages, in which the *tika* has *taluqdári* rights, take part, and each then presents a rupee as *nazr* to the *tika*. During the *milni*, 5 animals, including a horse, a shawl and some money are given to the *tika's* father by the bride's father, who also makes presents of cash and clothes to the near relatives of the *tika*, his more distant relatives getting a rupee only. On the *tika's* part a *sagi* (ornament), *gandú* (a check scarf) and other clothes are given to the bride.*

Rájputs resident in a *chhat* or *makán* have to maintain their social prestige by lavish expenditure at weddings, etc. If a leading member of the village dies, a great deal is spent in feasting for 10 days all who come to condole with his family. Mirásis, Bháts and barbers from other *chhat*, *makán* or *tika* villages also receive heavy fees at weddings, etc., according to the status of their *chhats*, etc., *e.g.* the Mirási of a *chhat* will get a rupee, that of a *makán* annas 8 while those of ordinary villages only receive one or two annas.

The Ghorewáha Rájputs have 9 *chhat* and 12 *makán*, and these villages do not seem to have any relation to the genealogical divisions of the tribe, which is *also* divided into 12 *muhins* or septs, depending on descent.

In Gurgaon each Rájput tribe has its *chhat*, with one, or more, apparently subordinate *makáns*. The Deputy Commissioner furnishes a list of 23 tribes which have numerous *chhats* or *makáns*, and states that six months at least would be required to obtain a complete list.

In Karnál and Hissár the system appears to be unknown, but in Ambála, Ludhiána and Paṭiála it is in full force. Originally there were, it is said, six Rájput *darbárs* or 'courts,' at Kapurthala (of the

* Haríra, defined as a kind of pap made of flour and milk, also appears to be given.

Bhaṭṭis), Talwandi, Hathúr, Kot Isa Khán (Manj), Bhatner and Jaisalmir. In lieu of these, in the reign of Babur 12 *chhats* and 24 *makáns* were constituted, but the numbers soon increased to 36 and 35 respectively, and the lists obtained show that the present numbers must be far larger. Each tribe has a certain number of *chhat* and *makán* and the member of a *chhat* always pays twice as much to the *mirásis* at a daughter's marriage as the member of a *makán*.* But the fees vary in each tribe, thus the Baráh Rájputs have 12 *chhats* (paying Re. 1 to each *mirási*) and 24 *makáns* (paying As. 8). The Taonis have 14 *chhats* (paying Rs. 7) and 24 *makáns* (paying Rs. 3-8). The Chauháns have 12 *makáns* (paying formerly Rs. 11, but now Re. 1 only), but no *chhats*, and the Rao and Dehia too have, it seems, *makáns* only.

THE TERM RAJPUT IN THE WESTERN PUNJAB.

It may be doubted whether the term Rájput is really indigenous to the western Punjab at all, and it is certainly a foreign word to the west of the Indus. There the corresponding term is PATHÁN or BALOCH and any tribe which is lowly or middling status may be promoted to the dignity of affiliation to the Paṭhán or Baloch tribe into which it is incorporated, and it then acquires full status as such. East of the Indus even in Baháwalpur,† which adjoins the Rájputána descent on the west, the distinction between Rájput and Jáṭ is in truth unknown and such tribes as the Sumras, Sammas, Samejas, Dahrs and Kharls might be with equal accuracy classed either as Jáṭs or as Rájputs. The Joiyas and Wattús, who are almost entirely confined to the Ubha, *i.e.* to Minchinábad and Khairpur East, are the only tribes in this State which can be at all correctly styled Rájput, because they belong to the Sutlej valley, not to that of the Indus. In all the Districts on the left bank of the Indus there is no marked line of cleavage between Rájput and Jáṭ and it is only when we get to the Jhelum hills that we find the former term in popular use. Thus, according to Mr. W. S. Talbot, 'a small number of Panwárs, Chibhs, and Sohlans are found in the Jhelum tashil: the former live in the Pabbi, while the Chibhs and Sohlans hold a few of the river villages above Jhelum. All three claim to be Rájputs, and are so regarded by their neighbours: the claim is probably correct. There are also a fair number of Bhaṭṭis scattered about the District, who are probably of Rájput extraction: but they are here unpretentious hard-working cultivators, and little esteemed socially. The Gondals along the river are a more doubtful case; they do not always say they are Rájputs, and seem more like the ordinary Jáṭs; they are fond of cattle-lifting. There are few Siáls in the south-west corner of the District, who are generally admitted to be Punwár Rájputs. A few others such as the Khíwas have some pretensions to Rájput origin, and locally rank rather above the Jáṭs; their origin is doubtful.' But these tribes are all immigrants from the eastward. The term Rájput is replaced among the dominant tribes of

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* In *pargana* Nárnaul there is a curious rule. When the father of the *bridegroom* gives a house full of all requisites to a *mirási* it is called *tyáy*: when he only gives a fixed sum for the house it is called *lekh* or account.

† Two sayings are current in this tract; one runs: *kul chhit-putar-dá, sardár Abra he*, *i.e.* 'of all the petticoat wearing tribes ABRA is chief, because the women of the Cháchar, Khokhar, Máchhi, Mahr, Samma and Tarali tribes wear the petticoat. The other is: *kul ghaghe da sardár Baloch hs*: *i.e.* 'the Baloch are the chief of the tribes whose women wear the *ghagha*, or long shift.'

the District by Sahu. Even the tribes of middle rank, like the Kahút, Kasar and Mair, who now belong to the Dhani country in Chakwál tahsil, a part of the Salt Range, are sometimes said to be Awán, but never apparently Rájput. Their bards indeed claim for them a Mughal origin, probably because they say that, although they came from the Jammu hills, they joined Babur's army and were located by him in their present seats which were then almost uninhabited. Even the more respectable among the Mair only aspire, according to Ibbetson, to the title of Manhás which is no doubt the same word as the well-known Manhás tribe described at p. 274 above, and not to the title of Rájput. In Ráwalpindi the *status* of Rájput is no doubt claimed by several tribes, though Sáhu is here too the term for 'gentry,' and though the claim to that status is expressed by saying that the Dhunds, for instance, are a hill tribe of Rájput origin and claim such descent, yet they themselves assert that they are descended from Abbás and they are certainly classed as Sáhu. A similar remark applies to the Sattis. Even the oldest tribes in the Murree hills do not appear to claim a Rájput origin. They resemble the Sattis rather than the Dhunds, but do not aspire to the rank of Sáhu, as they do.

But as we go eastward into the heart of the Punjab we find not only the term Rájput in general use but also that its traditional branches are known. Thus the Chadrars of the Sandal Bár claim to be Solar Rájputs, like the Túnwars,* while the Wazírs and Kharrals, like the Punwárs, say they are Agnikul. The *cháp* or ballad, given at p. 158 of Vol. II which Sir E. D. Maclagan recorded, shows that the Chadrars' claim is not a mere afterthonght, put forward in answer to an official demand for information, but one preserved by their *mirásis* or genealogists.

The following ballad describes the birth of Bhaṭṭi. It comes from a Bhaṭṭi Mírási, or a *mírási* of the Bhaṭṭis, of a village in Háfizábád tahsil. It is curious to find that it mentions the name of Jádú under the form Jádab or Jádam, as this adds support to the theory that the Jádust represent the Jádavas.

The following description of the birth of Bhaṭṭi is given by a Bhaṭṭi Mirási of Pakkádalla (tahsil Háfizábád) :—

Gorakh tappea te Jádab chela	Goraknáth was an ascetic and Jadú was his pupil.
Bans ujáre te rahe akela	He lived solitarily in the desert.
Rájá Níl Pawár dá	Thieves broke into
Ghar bhanna chorá ;	Níl Pawár Rájá's house ;
Kheir khádá mireá ;	Deer ate his fields ;
Sir áí horá.	The punishment came on others' heads.
A pápí, Jádáb	The evil Rája came : and
Phar súlí ditta.	Seized and hung Jádú.
Sachchi jagga sacheha tole,	The place was good, his calibre was good,
Súlí charhda múh na bole.	Even when being hung, he said not a word.

* The Kethwál have an old tradition to the effect that, at a time when they held the whole of the Murree hills, one of the women, named Abh, eloped with a man to the other side of the Jhelum. Nearly all the able-bodied men of the tribe went in pursuit. They came to a frozen lake which they mistook for hard ground, and settled down upon it for the night and lit their fires ; this melted the ice, and they were all engulfed. In the meantime the Dhunds came down upon their undefended homesteads, and destroyed what remained of the tribe. Hence this proverb : *Abh loro to sabh chhoro.* "Go in search of Abh, and give up all."

† It may be noted that Jádú appears in the *Sháhnáma* as the name of a Persian tribe and Jádustán as a country distinct from Hindustán. But the possibility of a connection cannot be discussed. See P. N. Q. L., § 709.

The Rájá hears that his daughter will bring forth a son who will kill him: so he turns her out and tells her to marry the *faqír* who has been hung.

Hukm húe, "Ghatt kotha,
Ban girán, chaun chakke
Jad Jádam dána."
Jádam súlí charhea,
Kol áí Rání.
"Tú Rájá dá kí bharea
Jái kití aukhi."
"Játú váhndi ráh:
Báh Alláh nú saúpi."
Suddh áí: jal khelea: vaddi vadáth:

Sir chohea: pet hámla: Rání jáea Autakh.

Ráni wáh chalí tagír,
Shaihró tur peií.
Hart puttha gerie
Chúr dohá pur.
Bhaṭṭí jammea Abohar Mahmúdpur,
Duá karí Kinmáwati
Rabb sachche agge.
Bárá baras guzáre,
Lagg utthi dhande:
Pák Parwar Rahmána
Rabb parde kajje.
Cháti mári nír di

Ghore te munas gajje;
Chattar charhaea Bhaṭṭiá.
Takhsáló agge.

The Rájá ordered: "Make your house here,
Count this a village: on all sides
It will be called after Jádú."
Jádú was hanging,
The queen came up.
She said: "What have you done to the Rájá
That he should persecute you so?"
He said: "Sit you down,
I have given you to God's hand."
She believed: his seed fell*: a wonderful thing:
It fell on her head: she conceived: the queen brought forth Autakh (*i.e.*, Bhaṭṭi).
The queen went in distress,
From the city.
If a well were turned round the wrong way,
All the gear would break.
Bhaṭṭi was born at Abohar Mahmúdpur.
Kinmáwati† (the Queen) gave thanks
To the true God.
Twelve years went by.
She was occupied entirely in this task;
God the Pure, Protector, Merciful,
Shielded her.
(The young Bhaṭṭi) threw a *gharra* of water down‡
The (clay) horses§ and men gave a sound;
The Bhaṭṭís raised their canopies
The year before.

The same Mirásí gave the following song about the Bhaṭṭís and their kinsmen the Sámil:—

Bhaṭṭí kaise Rájput,
Jaise Dillí Sajáde,
Ae hajj gujárde
Paighambar-záde.
Bhaṭṭián nú ót sachche Rabbdi,
Sharmi kot vasende.
Sámil nú sám Khudá dí,
Panjá pírá dí pakkar:
Majjhí, gáí, ghoriá,
Gheo tulle trakkar:
War Sámil te nai mahelián

Lai milde Rá Thandál nú,
Gal paggá te hatthí chheliá.

Barwása dallvich beliá.

Bhaṭṭís are Rájpúts,
Such as the princes in Delhi;
They came after pilgrimage,
Sons of the Prophet.
The shadow of God is over the Bhaṭṭís,
They inhabit forts with virtue.
Sámil‖ has the protection of God,
He has the help of the Five Pírs:
Buffaloes, cows, mares,
Ghí weighed in the balance:
The Sámil's fortune is such that people come everywhere.
To meet Rá Thandál (Sámil),
With their turbans round their necks and she-goats in their hands (as offerings).
In battle he trusts in his brethren.

Bhaṭṭi is said to have been a Musalmán, but Shaikh Sámil is also said to have been the first to convert the Bhaṭṭís to Islám. Rá Thandál was a Sámil of Kot Bhái Khán beyond Kirána. The five Pírs are given as: Shaikh Sámail, Sháh Daulat, Sháh Fateh Ali, Pír Fatteh Khán and Sháh Murád—all Bhaṭṭi saints.

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* *Cf.* N. I. N. Q., 1891, § 570.

† In Tod's *Rájasthán*, ii, 189 (Cal. Edn.), Kamarwati is represented as an ancestress, some way back, of Bhatti, not as his mother.

‡ This is a stock incident in Punjab folk-lore.

§ Bhaṭṭi is supposed to have created an army of real horses and men from clay images.

‖ In the Bár the Sámil, Máneke, Jaloke, Jandráke, Bhagsí, Kahár, Mutsmal, Dachchi and Bár are said to be Bhaṭṭís. The Dachchi however marry with the C'ndrar, but not with the Bhagsí or Jandrákes although those two tribes are also Bhaṭṭís.

THE RAJPUT GROUPS AND THEIR ORIGINS.

The Rájputs of the Punjab may be broadly grouped, as Ibbetson grouped them, into four territorial groups. First come the Rájputs of the Delhi Territory and the Jumna valley, for the most part belonging to the two great tribes of Túnwar and Chauhán which gave Delhi its most famous dynasties. Next come the Rájputs of the river valleys of the Western Plains, many of them hardly or not at all to be distinguished from Jáṭs and belonging for the most part to the Bhaṭṭi of Jaisalmer and Bíkáner, and their predecessors the Punwár. The third group is the Rájput of the western hills, including the Salt Range, including both dominant tribes of proud position such as the Janjua and Mongul Rájputs from the Jammu hills, and descendants either of Yádúbansi (Bhaṭṭi) dynasty of Kashmír and the mythical Rájá Rasálu of Siálkoṭ, so famous in Punjab folk-lore, or of a group of tribes, apparently of Punwár origin, which now hold the hills on either bank of the Jhelum. Finally we have the Rájputs of the Kángṛa hills of whom the Kaṭoch may be taken as the type, so ancient that their very origin and advent to their present abodes are lost in the past; and the Rájputs of the lower hills which fringe the Punjab Himalayas. To these must, however, be added the Rájputs of the Central Punjab, mainly represented by the Siáls, Bhaṭṭis and kindred tribes of the Sandal Bár, but these hardly form a fifth group. Ibbetson expressly refrained from noticing the Rájputs of the Sikh tract, of the central districts, and of the Phulkián States. In the latter the Rájputs are, however, of some importance, especially in those territories, acquired by the States after 1857, which lie on the borders of Rájputána. In the Sikh tracts, the districts round Lahore and Amritsar, the Rájput is found in depressed communities, scattered representatives of such tribes as are found upon its borders, though the Khokhars, the Manj and a few others have held their ground fairly well in tracts where Sikhism was not so well established as it was in the Jáṭ tracts.

The Rájput elements are however by no means represented solely by the tribes which style themselves Rájputs or are recognised as such. In the territory about Delhi we find a number of tribes now Jáṭ, but claiming Rájput origin, and besides those tribes like the GAURWA or Gaur which terms appear to be merely a refinement of GÁṚÁ, or half-caste, as opposed to *sáú* or pure. In precisely the same fashion we find tribes of impure descent recognised, more or less, as Gakkhars in the Ráwalpindi hills, where the TRUND take the place of the Gaurwah in the south-east of the Province. The conditions in the plain country along the Jammu border are much the same, but in the Kángṛa hills we find the principles on which the Rájput system is based in full working order. Below and yet belonging to the Rájput as a 'caste' stand the Ráthis or Thákkars and even the Ráwat, Kanet and Ghirth. In the rest of the eastern Himalayas the Kanet is separated from the Rájput by a more strictly defined line, but he is often of Rájput descent. The *sirṭora* represents the Trund or Gáṛá and re-appears in Siálkoṭ as the *chhatroṛa* of the Manhás.

To describe the various theories regarding the origins of the Rájput would be in itself a very heavy task, and it is impossible to say what value should be attached to the attempts made to explain

the legends which make some of them Solar, others Lunar and others again Agnikula. The origin of this last term is variously described. According to the Rájput bards the Chauhán is one of the four Agnikula or 'fire-sprung' tribes who were created by the gods in the *anali kund* or 'fountain of fire' on Mount Abu to fight against the Asuras or demons. But, as Cunningham* pointed out, this claim must be of comparatively modern date as the common *gotra-chárya* of all the Chauhán tribes declares them to be of the Bats or Bach *gotra* and Fell's inscription of Jai Chand of Kanauj records a grant made as late as 1177 A. D. to a Kshatriya, said to be of the Vatsa *gotra* with the five *pravaras* of Bhárgava, Jamadagnya, etc. From this document then we learn that the Chauháns laid no claim to be sprung from fire, but were content to be regarded as descendants of the sage Bhrigu through Jamdagnya Vatsa. Similarly none of the numerous inscriptions of the Chálukya or Solanki family alludes to this fable of their origin. The first appearance of the 'fire-pit' legend is in Chand's *Prithvíráj-ráisá* which claims to be contemporary with its hero who was killed in 1193 A.D. (J. R. A. S. 1909, p. 247).

Again according to a famous bard of the Khichi Chauháns the Solanki sprang from Brahma's essence and so was named Cháluk Rao, the Punwár from Siva's essence and the Parihár from Devi's, while Cháhuwán sprang up from the fount of fire and wandered forth, of chosen race. This would make the Chauhán the only fire-sprung race. Cunningham also says that the Parihár is universally admitted to be one of the four Agnikulas, but as we have seen his place is taken in Punjab tradition by the Sonkhla, and in Rájputána itself it is sometimes ascribed to the Rathor.†

When however we come to history we are on much firmer ground though the materials are as yet very fragmentary. There appears to be very little doubt that the Túnwár represent, in name, the ancient Tomara,‡ a tribe or dynasty which was subdued by a Cháhamána, the son of Vákpati I of Málava, about 950 A. D. About the beginning of the 15th century the Tomara gave a dynasty to Gwalior.§ The Cháhamána were undoubtedly the predecessors in title of the Chauháns. They had founded a dynasty at Ajmer long before 950 A. D.‖

With equal certainty the Punwárs are to be identified with the Paramáras who rose to power in Málava about 825 A. D. They were probably a branch of the Paramára rulers of Achalgaḍh or Mount Abu. About 950 A. D. Sri Harshadeva, Siyaka II or Simhabhaṭa (Singh Bhaṭ in modernised form), Paramára of Málava conquered a king of the Kshatriya Híṇas.¶

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* *A. S. R.*, II, p. 253-4. It is less easy to follow Cunningham in his derivation of Agnikula from Analwára Patn or *anala*, fire, because a Chauhán cow-herd named Anala pointed out its site to the Solanki king Vana Rája.

† *Op. cit.*, p. 255.

‡ It is tempting to suggest a connection between the Tomara and Toramána, the leader, with Mihirakula, of the Huns *c.* 290 A. But there is absolutely no warranty for any more than a suggestion, though the Tomaras themselves appear to have advanced the claim: see Vol. II, p. 310.

§ Duff's *Chronology of India*, p. 306. The accepted belief in a Tomara dynasty of Kanauj has been shown to be unfounded: J. R. A. S., 1909, p. 54.

‖ *Ibid.* pp. 277-8.

¶ *Ibid.*, pp. 74, 300 and 92.

The foundation of the Chandel or Chandella dynasty dates back to about the same period for we first hear of it in *c.* 831 A. D. when Nánika overthrew the Parihárs of Mahola and founded the Chandella dynasty, which by 955 extended from the Jumna in the north to the Chedi frontiers in the south, and from Kálinjar in the east to Gwalior in the north-west.*

The question of the origins of these Rájput tribes raises the most difficult problems connected with the early ethnology of India. The Chandels were probably of Gond origin, but claim descent from the moon by its union with a Brahman maiden.† The suggestion advanced in Vol. II, p. 152 *supra*, that they are of the same stock as the Chandál must be rejected for the very simple reason that a ruling tribe or dynasty would speedily divest itself of any name likely to recall an out-caste origin. But the other Rájput tribes are of much more certain origin. Seeing that "the Gurjara origin of the Parihárs has been proved conclusively," writes Mr. Vincent Smith,‡ a strong presumption has been made that the three other 'fireborn' (*agnikula*) clans, *viz.*, the Solanki or Chálakya, the Pawár or Paramára and the Chauhán or Cháhamána, must be of like origin. To these Hoernle would add the Tomaras (Túnwars) and Kachhwáhas, for very good reasons. Hence we arrive at the conclusion that the great mass of the Punjab Rájputs, excluding perhaps those of Kángṛa, are of Gurjara descent and as, Mr. Vincent Smith says, no one could think of doubting the identity of the modern caste name Gújar with Gujara, the spoken form of Gurjara. Strange as this theory will appear to many it holds the field for the present.

It may, however, be pointed out that the mere fact that Rájput tribes bear Gurjara names is not conclusive proof that they are of Gurjara blood. We have just heard of a Kshatriya Húna and it is quite possible that the indigenous tribes adopted Gurjara names when their founders were enfief'd by Gurjara rulers. With this suggestion the question must be left where it now stands.

A still more difficult question is the origin of the Bhaṭṭis, Dogars, Naipáls and various other tribes which claim Rájput origins and are certainly of Rájput status. The word Bhaṭa occurs frequently in compound names. For example a Nágabhaṭa I claims to have conquered the Mlechha armies, probably the Muhammadan invaders of Sindh, and he belonged to the race which bore the Pratihára banner.§ The Bhaṭṭi in Baháwalpur have a Pahor sept, which looks like a variant of Punwár. But the present writer is by no means convinced that the Bhaṭṭis are a homogeneous class. They claim to be Lunar Rájputs, yet their kinsmen the Sámil, who are also described as a class of the Bhaṭṭis, are said to be Solar. To his mind the Bhaṭṭis are a confederation of various stocks which formed itself like

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* *Ibid.*, pp. 75 and 92. For a full account of the *Hist. and Coinage of the Chandel Dynasty* by Mr. Vincent Smith, see *Ind. Ant.*, 1908, p. 114 *et seq.*

† V. Smith, *op. cit.*, pp. 137 and 136.

‡ In J. R. A. S. 1909, pp. 53–75. Mr. Vincent Smith thus accepts Hoernle's conclusions, with one exception. He regards the Jáṭs as identical in origin with the Gujars. But Hoernle, with whom the present writer concurs, regards the Jáṭs as belonging to an earlier (Indo-Aryan) stratum of immigration: *ibid.* p. 142.

§ J. R. A. S., 1909, p. 58. Ferishta mentions a Bhaṭṭia Rája as an ally of Jaipál: p. 9 of Briggs' translation

the Meos, the Gaddis of Kángṛa and the Kanets, and in precisely the same way as the Paṭháns and Baloch, out of the *débris* of various Rájput and other affiliated tribes. The Dogar traditions are conflicting but Purser is probably right in saying that one part of the tribe is Punwár and other Chauhán.* Like the Naipáls they are akin to the Lodies. Anyone who will read the articles on Dogra, Gaddi, Kanet, Meo and others will see that fusion plays a very important part in the formation of the so called Punjab tribes and that there is a strong tendency from time to time for new federations to evolve in a more or less well defined area under strong local chiefs aided by the pressure of circumstances.

It remains to call attention to one curious fact. The Punjab Rájput tribes owe their names to dynasties which all arose to power beyond its borders. To some extent this supports the theory of their artificial origin. They do not appear to have settled in the present seats as conquering tribes from the north-west, but to have sprung from feudal or semi-sovereign chiefs who rose to power under the great kingdoms which fell finally before the Muhammadan invaders. Even before that epoch internecine warfare between rival local potentates had been the normal condition of India, but the dominant dynasty appears to have generally left the fiefs of conquered nobles in the hands of their descendants, and the settlements of tribes, like the Chauhán† in the Jumna valley and elsewhere, doubtless date from the epoch of their political supremacy at Delhi. No doubt the rise and fall of each new dynasty led to tribal migrations so that the present seats of these tribes are not identical with their original fiefs, and they have been broken up and dispersed. Nevertheless they contrived to retain control of fairly definite areas with some degree of tribal authority within them.

The chronology of the Rájputs' ascendancy at Delhi is preserved in the well-known popular rhyme.

But latter-day erudition, in the Sandal Bár, has improved upon this version, and the grandfather of the present *faqír* of Shaikh Sábu ‡ in that tract made the following rhyme about the fortunes of Delhi :—

Awal Dilli Túrí ghar apne pái :	First the Túnwars brought Delhi into their possession :
Phir leiísi Goriá kuchh mudd vasái :	Then the Ghors took it and remained for some time :
Phir leií Paṭháná khushang lagár :	Then the Paṭháns took it and enjoyed themselves :
Phir leií Chauhánd ghar tije ái :	Then the Chauháns, the third house that came :
Phir leií Bábar ke Chaughetteá, kar sár kutái.	Then Bábar's Chughattás, smiting with sword in hand.
Dilli tú Shahzádeá nittkhah hundi ái :	At Delhi princes have been ever at strife :
Dilli sadá nawarni, jis ratdí dharí lawái :	Delhi is always a young woman, who has put on a coronet of blood :
Kahe faqír Murid, jis yih cháp banái.	Saith *faqír* Murid, who made this poem.

* Vol. II, p. 245.

† These tribes are not of course wholly confined to the Jumna valley. For example, the Chauhán are also important in the west of the Hoshiárpur District, holding a *chaurási* or 84 villages round Shám Chaurási and another about Zahúra. This settlement may represent an old Chauhán military colony settled below the Siwáliks to keep in check the tribes of the Himalayan area, just as Afghán colonies were cantoned in this very tract at a later epoch, or it may be relic of an unknown Chauhán kingdom of the Jullundur Doáb.

‡ A place in the Bár where there is a celebrated graveyard. People with sick cattle tie them up there at night, and Shaikh Sábú comes out of his grave in the form of a tiger and eats one of the cattle: then the rest get well.

The poet appears to have anticipated some of the errors of moder scholarship in making the earlier kings of Delhi Paṭháns. They wer in reality Turks, and the Chauháns came before, not after, th Ghorian Sultáns.

But whatever the facts of their history may be Ibbetson's descriptio of them still merits quotation. As he wrote: "The Rájputs of th Punjab are fine brave men, and retain the feudal instinct more strongl developed than perhaps any other non-menial caste, the tribal head wielding extraordinary authority. They are very tenacious of th integrity of their communal property in the village lands, seldo admitting strangers to share it with them. Pride of blood is the strongest characteristic, for pride of blood is the very essence their Rájputhood. They are lazy, poor husbandmen and much prefe pastoral to agricultural pursuits, looking upon all manual labour derogatory and upon the actual operation of ploughing as degrading and it is only the poorest class of Rájput who will himself follow th plough. They are, in most parts of the Punjab plains, cattle-steale by ancestral profession but they exercise their calling in a gentleman way, and there is certainly honour among Rájput thieves."

*** Dr. J. Hutchison of Chamba in a paper on the history of the Punjab Hill Sta writes regarding the family surnames of the Rájputs of the Himalayan area that each cl has numerous sub-divisions which bear distinctive *als* or surnames in addition to general clan-name. Thus the Katoch has 4 great sub-divisions, Jaswál, Goleria, Dadv and Sibáia, in addition to its generic appellation, and each of these comprises several *als*, that the Katoch have in all 24 *als* or so. The Jamwál has 4 main sub-divisions, Jasrot Mankotia, Sámbiál and Lakhanpuria, each with its separate *als*: in addition the Jamw clan has 24 *als*. The Pathánias have similarly 22 recognised sub-divisions, the Balaur 12, the Chambiáls 12, and so on. The number of *als* is a pretty sure indication of antiquity of the clan.

APPENDIX I.

The following table of the Rájputs of the Hill Rájputs is taken from Bingley's *Dogras*, but its sources are not indicated :—

I.—Jullundur Circle.

Ránás or superior class Rájputs of the 2nd grade—

Laddu (Luddu).	Chandleh.	Bhanot (Banot).	Maile.
Dodh.	Bhabauria.	Datiárach.	Indauria.
Manhás.	Jariál.*	Habrol.	Mánkotia.
Ghorewáha.	Sonkla.	Ranaut.	

The Sonkla and Mánkotia clans are sometimes included among Míáns.

Inferior class Rájputs of the 2nd grade—

Taunia (Taoni).	Sandhwál.	Changra.	Sangotra.
Chauhán.	Channauria.	Guhaina.	Bagsotra.
Deh.	Bihál.	Malautar.	Gomra.
Raghubansi.	Kopahtia.	Bhandári.	Baniál.
Jasiál.	Dasoteh.	Nangle.	Dhatwál.
Datiál.	Samkria.	Anotreh.	Tapriál.
Padhiár-Takhi.	Pahria.	Jaggi.	Dhuriál.
Harchand.	Khanaur.	Kharwál.	Ranaut.
Bariáha.	Gori.	Suriál.	
Barliál.	Pathiál.	Sonkla.	
Nariál.	Kanthwál.	Garl.	

of the above, the Chauhán, Changra, Malautar, and Ranaut clans are by some classified as Ránás. The exact position of the rest is hard to define. The Officer Commanding the 2nd Sikhs describes them all as "Ráthis, pure and simple." The following subsidiary list of Ráná clans is furnished by the same authority :—

Handoria.	Samauria.	Gumne.	Bhurie.
Jdriál.	Patiárach.	Kaniárach.	

II.—Jammu or Dogar Circle.

Superior class Rájputs of the 2nd grade—

Chibh.	Charak.	Langeh.	Manhás.
Bhau.	Salahria.	Sonkla.	

Inferior class Rájputs of the 2nd grade—

Ambaraiyeh.	Rukhwál.	Raghubansi.	Bhaṭṭi.
Bijiál.	Anotreh.	Jaggi.	
Jariál.	Bagal.	Chaudri-Andotra.	
Sansiál.	Harchand.	Karár-Khatri.	

* Jariál is the *al* of old ruling family of Rajauri, as Mangrál or Mughrál is that of Púnch.

APPENDIX II.

The following Rájput pedigree is printed as a curiosity. Its courageous compiler's objec
appears to be to dovetail into it every name famous in Punjab legend.

A Rájput pedigree table given by a Jágá Bhát or genealogist of the Rájputs in Kapurthal

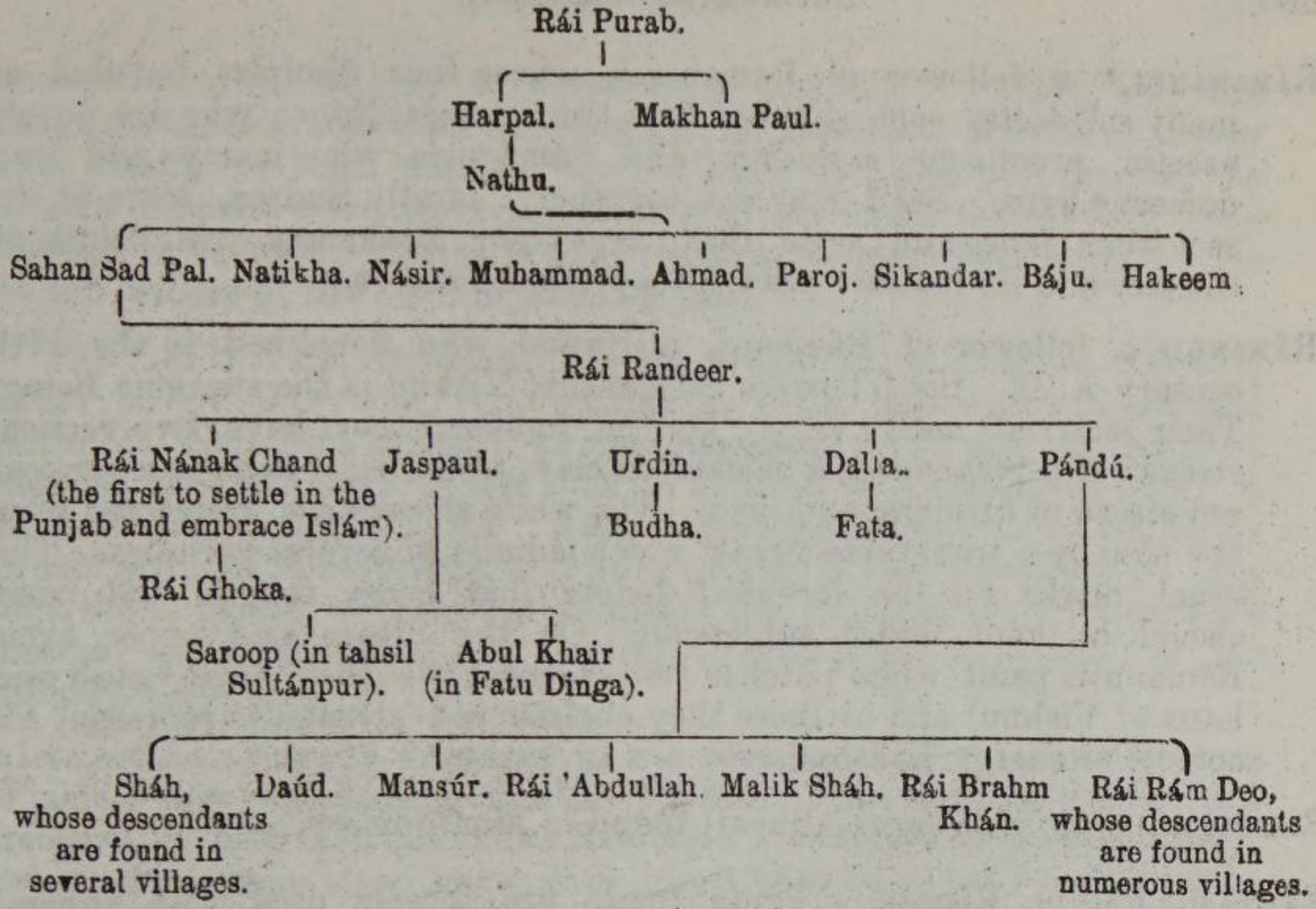
BÁWÁ ÁDAM.
Kabír.
Kap.
Kali.
Suraj.
Púp.
Dheer.
Garpál.
Kaul.
Narais.
Jádu.
Bhaṭṭi.
Gaj.
Sut.
Kiha.
Tuman.
Rájá Salwán (*got* Pawár).

Sankh. Jausar. Munbar. Mann. Sahil.
Anb (issueless).
Puran Bhagat (a celebrated hermit).
Rájá Rasálu (*o. s. p.*)
Pachh Rái (*o. s. p.*)
Dod (descendants in Jammu).
Tambás (descendants are the Jáoni Rájputs).
Tehar (*o. s. p.*)
King (*o. s. p.*)

Jondhar. Achal. Jagpál.

Dham.
Chauhán.
Manj.
Bhaṭṭi. Dheer. Parm Rath. Bhúni.
Bharu Pál (at Ahmadpur).
Such Pál (in tahsil Sultánpur, Kapúrthala).
Nibál (in tahsil Sultánpur, Kapúrthala).
Guryál. Singh Rái. Pathra.
Hanspál. Rái Purab.
Jasrái.
Digál (descendants at Dogalpur in Amritsar).

Chhan.
Ransi (descendants at Ranyán in Ludhiána).
Wirsi (descendants at Athur, Halwán, Ghálib, etc.).
Malsi (descendants at Jalálabád).
Jirsi (descendan found at Kot Isa Khán).



RAJWÁ, a class of Jáṭs: ?=Rajoa. *Panjábi Dicty.*, p. 949.

RAJWÁNA, a Jáṭ clan (agricultural) found in Multán.

RAK, a Jáṭ clan (agricultural) found in Multán.

RAKHYÁ, a Jáṭ clan (agricultural) found in Multán.

RÁKSHAS, a sept of second grade Kanets found in Rírang, a village of the Inner Tukpa *pargana* in Kanáwar. *Cf.* Sanskr. *rákshasa*, a demon, and see Mashán.

RAKWÁL, a Rájput tribe claiming descent from Rájá Rám Chandar through its eponym whose descendants founded two villages in Siálkoṭ tahsil under Rájá Abta Deo of Jammu.

RAMAIGA, a wanderer, fr. *ramná*, to wander (*cf. ramta*, 'peripatetic,' a *faqír*). The Ramaiga of the eastern Punjab appears to correspond exactly with the Bhátra and to be the same person under a different name, Ramaiga being used in Dehli and Hissár, Bhátra in Lahore and Ráwalpindi, and both in Ambála. But various accounts of them are given. Some describe them as shepherds, others as *faqírs*, who beg and pierce their ears and noses, and are Juláhás by origin. Some again say they are Khatík, who dye leather, others that they are a class of Dakauts who have taken to *karewa*, while in Karnál they claim descent from Mádho Bhaṭ and go about boring other peoples' ears and noses. They are also pedlars, and some go so far as to confuse them with the Rámjania or prostitute class, saying they came originally from Rájputána.

RAMAN, an Aráiṇ clan (agricultural) found in Montgomery.

RÁMÁN, an Aráiṇ clan (agricultural) found in Amritsar.

RAMÁNA, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

RÁMANANDI,* a follower of Rámanand, whose four disciples founded as many sub-sects, each divided into two classes, Nágas who are purely ascetic, practising seclusion, and Samayogis who marry and lead domestic lives. Both may eat together. Mostly Sudras, some of the sect wear *janeo* and style themselves Gaur Brahmans. All details of the sect and its founder are kept a profound secret.†

RÁMANUJI, a follower of Rámanuj, a Swámi who flourished in the 11th century A. D. His followers believe that Vishnu is the supreme Being. Their sectarial marks vary. On the forehead they have two vertical streaks of *gopichandan*, a calcareous clay, and inside them is a vertical red streak of turmeric and lime. The white streaks are connected over the nose by a transverse streak which admits of several varieties. The usual marks on the forehead denote that body, tongue and mind should be kept under subjection. On the breast and upper arms Rámanujis paint white patches (to represent the shell, quoit, club and lotus of Vishnu) and in these they enclose red streaks to represent his consort or energy Lakshmi.

RAMBA, an Aráín clan (agricultural) found in Montgomery.

RÁMDÁSÍ, RÁI- or RÁODÁSÍ. These terms are loosely used with several different meanings. In its widest sense Ramdásí means a follower of Gurú Rám Dás, or indeed of any other Gurú; but it is more usually applied to a Chamár or Juláhá who has taken the *páhul*. It is generally explained that this Gurú first admitted Chamárs into the Sikh community, but this theory is untenable, and the name was probably adopted because it closely resembled Raodás, Rái- or Ravdás, a famous *bhagat* of the Chamár caste.

"Bhagat Ravdás, Raidás or Rahdás, a saint of the Chamár caste," writes Mr. Maclagan, "was, according to some accounts, a disciple of Rámánand; according to others he lived in the time of Akbar.‡ He is said to have been born at Benares, and his followers are men of low caste, mainly Chamárs. The Census gives us no idea of the numbers of the followers of Ravdás, because there are Rámdási or Rámdási Chamárs, as well as Ravdási or Raidási Chamárs, and the two have become hopelessly mixed in the returns. Ibbetson distinguishes the two sects of Chamárs as follows: the Rámdási, he says, are true Sikhs, and take the *pahul*; the Ravdásís are not Sikhs, or, if Sikhs, are only Nánakpanthis, and do not take the *pahul*. Among the people themselves the two terms are by no means clearly distinguished. For instance, not a few persons termed themselves at the Census as followers of *Bhagat Rámdás*." Mr. Fagan wrote: "As far as the Hissár district is concerned, the confusion is, I think, an actual fact, the Hindu Chamárs are really Rahdásis, being so called after the Bhagat Rahdás. The name appears to have been corrupted into Rámdási, probably from confusion with the name of the Sikh Guru Rámdás. The Sikh Chamárs are also Rámdásis, but in their case the name may imply a connection with the Gurú Rámdás, but my own impression is that it is a name which they had before their

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* He is said to have had four disciples yet the names of ten are given.

† Macauliffe: *Sikh Religion* VI, pp. 100, 105. Rámanuji's Sectarial Marks, p. 99.

‡ The stories of the Bhakta Málá regarding him are given in Wilson's *Sketch of the Hindu Sects*.

conversion to Sikhism by corruption from Rakdási or Raidási, and the fact that there are Ráidási Sikhs as well as Rámdási Sikhs corroborates this theory to some extent. On the other hand, it may be that the Hindu Chamárs after conversion changed the name of their sect from Ráidási to Rámdási in order to claim some connection with Rámdás, one of the leaders of their newly adopted faith."

The fact that the Raídásís, like the followers of Kabir or Námdeo, must have held views very similar to those inculcated by Nának, accounts doubtless for part of the confusion. Of the teachings of Ravdás little is known, except that he believed in the unity of God and forbade the worship of idols. He is said to have compiled certain books which are held in reverence, and he is quoted in the *Adi-Granth*. His followers pay him worship by repeating his name as they count their beads. The Satnámis of the Central Provinces are an offshoot of the Ráidásí Chamárs.

Rámdásia.—According to Ibbetson in the north and centre of the Eastern Plains a very considerable number of Chamárs have embraced the Sikh religion. These men are called Rámdásia after Gurú Rám Dás, though what connection they have with him I have been unable to discover. Perhaps he was the first Gurú to admit Chamárs to the religion. Many, perhaps most, of the Rámdási Chamárs have abandoned leather-work for the loom; they do not eat carrion, and they occupy a much higher position than the Hindu Chamárs, though they are not admitted to religious equality by the other Sikhs. The Rámdási are often confused with the Raidási or Rabdási Chamárs. The former are true Sikhs, and take the *pahul*. The latter are Hindus, or if Sikhs, only Nánakpanthi Sikhs and do not take the *pahul*; and are followers of Bhagat Rav Dás or Rab Dás, himself a Chamár. They are apparently as true Hindus as any Chamárs can be, and are wrongly called Sikhs by confusion with the Rámdásias.

Rámgarhia, the third of the Sikh *misls* or confederacies, which was recruited from Tokhas or Bharais (carpenters) and Jáṭs. It derives its name from Rámgaṛh, a village near Amritsar.

Rammali. In Arabic *ramal* means 'sand.' There is a species of divination in the East called 'the science of sand' علم الرمل (Ilm-ul rammal).—J. R. A. S., XIII, p. 272. Among the Baloch there are professional augurs called *rammali*, but they appear to divine from the lines on the 'shoulder-blade' of a newly killed goat. Balochi, *hardast*, Jaṭki, *binjri*. P. N. Q., II, § 148. *Cf.* Ráwal.

Rám Ráiá.—A Sikh sect which owes its origin to Rám Rai, the eldest son of Har Raí, the seventh Gurú, to whom they adhered when Tegh Bahádur became Gurú. They have a considerable establishment near Hardwár.

Rámye, an Aráíṇ clan (agricultural) found in Amritsar.

Rán, a Jáṭ (agricultural) clan, found in tahsil Multán, where it settled from Delhi in Mughal times, and in Sháhpur.

Ráná=rájánaka=almost a king: the title borne by the petty rulers of the Western Himalaya in ancient times, now a caste-name for their descendants. A superior class of Rájputs.

Among the most interesting families in the Punjab Hills are the Ránás and Ṭhákurs, whose ancestors ruled the country as petty chiefs previous to the advent of the Rájás. At the present time few of them retain any influence, most of them having been reduced to the position of common farmers, but the traditions and folklore of the people leave no doubt that in former times their ancestors held independent sway over a large part of the Western Hills. In the slab inscriptions and copper plates they are usually indicated by the name *rájánaka*, and referring to the origin of this word Dr. Vogel says :—

"This word is not found in the classical literature of India and seems, therefore, to be a Sanskritized rather than a true Sanskrit word. Dr. Grierson has suggested a connection between this word and the Prákrit title *rájana* (*i.e.*, rájanna = Skr. *rájanya*) which occurs on coins. To me it seems more probable that the word *ráná* is derived directly from *rájan*. Perhaps it is the oblique case of this word transferred to the nominative. In any case there can be little doubt that the word corresponds with the modern *ráná*, used either as the title of a petty chief or as a caste-name. In the former meaning it is synonymous with Sanskrit *sámanta* and *ṭhákura*. In one of our inscriptions (No. 32) we find the terms *rájánaka* and *sámanta* applied to the same person. The word *ṭhakkura* occurs in the form *ṭhakura* in the Markula image inscription (No. 48). It is not found elsewhere in the Chemba epigraphs, but in the Rájátarangíní it is used in exactly the same sense as *rájánaka*, to denote a feudal chieftain. I may add that nowadays the titles *ráná* and *ṭhákur* are employed promiscuously."*

It is probable, however, that in former times, as at the present day, the two names implied a difference of caste, the *ránás* being of the warrior caste and the *ṭhákurs* of the Ṭhákur or Ráthi caste. The Ránás seem to have been more numerous in some parts of the hills and the Ṭhákurs in others. In Chamba, Bhadrawáh, Pádar and Pángi, for example, almost all the old rulers appear to have been *ránás*. In the middle Chandrabhága Valley, on the other hand, the name *ráná* is little known, and the ancient rulers, who are several times referred to in the Rájatarangíní, bore the title of *ṭhákur*. In Kulu and Láhul also the title *ṭhákur* was most common, though there were also *ránás* in both of these tracts. In the outer hills, however, the *ránás* seem to have been numerous and a good many Ráná families are still to be found in Kángṛa, where their ancestors held rule in former times. Mr. Barnes makes the following remarks regarding them :—

"Another class of Rájputs who enjoy great distinction in the hills are the descendants of ancient petty chiefs or *ránás*, whose title and tenure is said to have preceded that of the Rájás themselves. These petty chiefs have long since been dispossessed and their holdings absorbed in the larger principalities, still the name of *ráná* is retained and their alliance is eagerly desired by the Miáns. The principal families are those of Chari, Giro, Kanhiyári, Pathiár, Habrol, Gumbar and Dadwál."

Till recently the *rájánaka* of the Punjab Hills were known exclusively from the *Rájatarangíni* or History of Kashmir, and the Baijnáth eulogies. Speaking of the latter, Dr. Vogel says :—"The latter acquaint us with a baronial house which ruled at Kíragráma, the modern Baijnáth, for eight generations and owned allegiance to the *rájas* of Trigarta (Kángṛa). Their importance may be estimated from the fact that the mother of Lakshmana Chandra, the Ráuá of the time, was

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* *Antiquities of Chamba* (Vol. I, p. 110) : by Dr. J. Ph. Vogel, Ph.D., Superintendent, Archæological Survey of India.

a daughter of Hardaya Chandra of Trigarta. The inscription, however, does not say whether her mother was a *ráni*. It is certainly opposed to prevailing usage that the head of the illustrious house of Trigarta should give a daughter in marriage to one of his vassals. How punctilious the Katoches were in matrimonial matters, even in the expiring days of their rule, is shown by the example of Anirudh Chand, the last ruling chief of Kángṛa, who, rather than acquiesce in a matrimonial alliance which he considered below the dignity of his house, abandoned his state and everything."*

Referring to the abovenamed Ráná the Baijnáth eulogy says:— "Even now exist such wonderful men, filled with devotion to Ishvara, like that store of marvellous virtue, the Rajánaka named Lakshmana Chandra, who after performing a pilgrimage to Kedára that cleanses from old sin, made even this vow, 'Henceforth shall all wives of others be sisters to me.' What wonder is it that in battle he was secure from the assaults of warriors of irresistible bravery, since he, a Cupid at the head of the bowmen, was not to be subdued even by that (deity). At present rulers, whose commands are disregarded by their opponents, because they deem them to be of small prowess, think the sovereignty over a town as yielding its legitimate result only by the rape of the wives of its inhabitants. Fresh youth, beautiful form, liberality, sovereignty over a town, many flatterers, all these are his; if nevertheless his heart avoids the wives of others, what austerity is difficult to perform after that?" Buhler rightly remarks that "the picture of the morals of the time which these verses unfold is certainly not a flattering one."

To the Ránás we are indebted for most of the beautifully carved cisterns and slab inscriptions so common in Chamba and other parts of the Hills, a full account of which will be found in the *Antiquities of Chamba*, Vol. I. These inscriptions convey to us a more favourable impression of the ancient chiefs. Referring to them Dr. Vogel says†:—

"No doubt, like the knights of mediæval Europe, they regarded love and war as the great aims of life. But their love was often the devotion of the husband, and their warlike spirit was not rarely displayed in loyal service to their liege-lord. Of the conjugal devotion of these warlike barons we have ample proof in these quaint fountain slabs, which they set up for the sake of the future bliss of their deceased wives. And we find it expressed even more clearly in the solemn Sanskrit of those eulogies where, hidden under the weight of rhetorical ornament, we still feel the pulsations of true love. Would it be just to cast on the hero of the Saráhan eulogy, the reproach that his love for the beauteous Somaprabha was inspired merely by her fair form, the beauty of which is sung in such glowing measures, in that love song carved in stone? Did he not prove its sincerity when, to establish a firm friendship between her and the mountain-born goddess (Párvati), he built a temple to the moon-crowned Shiva.

In the half-obliterated lines of the Mul-kihár stone we still read of the tears shed by the chieftain of that place and his children, when 'hostile fate separated her, his most beloved, seated on his lap, the delight of his eyes and praised by all mankind, from her husband, even as the passing of the *parvan* separates the Moon-sickle from the hot-rayed Sun.

The no less sadly damaged eulogy of Devikothi speaks of yet another love, that of a noble lady who, at her husband's death being ready to follow him on the pyre, was kept back by her two sons, and who 'henceforth, whilst by rigid vows of constant fasts she reduced her body to meagreness, brought up her sons and increased her charity, her compassion for the poor and her devotion to Krishna. And at every step conceiving the

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* *Loc. cit.*

† *Op. cit*, pp. 111-2.

world of the living to be unstable, like the crescent reflected in a garland of waves, restless and trembling with the fleeting breeze, she caused a cistern to be made for the sake of the bliss of her lord.

I know of no Indian inscriptions in which true human sentiment finds so eloquent an expression as in those two, alas! irreparably mutilated fountain slabs; nor would it be easy to point to another group of epigraphical records in which the feminine element is so prominent as in those of Chamba."

In their relations with one another the Ránás appear in a much less favourable light. By each of them his next neighbours seem to have been regarded as natural enemies, with whom the only possible relationship was one of mortal feud. When not opposing a common foe they were engaged in oppressing and despoiling one another, and in the memory of the hillmen they are associated only with dissension and strife. Numerous incidents of those stirring times have been handed down by local tradition, and are treasured in the folklore of the people. One of them is worth recording. In Loh-Tikri there resided two *ránás* at the neighbouring villages of Báhnota and Siya, who were at continual feud with each other. At length the less powerful, being weary of the harassing treatment to which he was subjected, entered into a compact with a third *ráná*, who promised to come to his help on hearing the alarm-horn. Soon afterwards the signal was given and the new ally hastened to the spot to find that the horn had been sounded only to test his fidelity. The result was that when next the alarm was heard, at a time of real need, it was disregarded, and the weaker *ráná* had to submit to any humiliation his powerful neighbour chose to inflict on him.

The period during which the Ránás and Ṭhákurs ruled in the hills is spoken of as the 'Ṭhákuri' or 'Ṭhákurain,'* and in Chamba the name 'Ranhui' is sometimes heard. This Ṭhákurain rule seems to have been of ancient origin, but when it began and how long it lasted are questions to which no satisfactory answers can be given. It probably dated from a very remote antiquity; and it continued in force till a much later period in some parts of the hills than in others. Sir J. B. Lyall points out that the traditions relating to the Ṭhákurain are much older in Kángṛa than in Kulu, owing probably to the fact that the Ránás were subjected at a much earlier period in the former than in the latter. In Kulu they continued to maintain a semi-independent existence till the reign of Rája Bahádur Singh, A. D. 1559, by whom most of them were finally subdued. In the upper Rávi Valley they lost their independence at a very early period, for we have the record of a feudatory chief, named Ashádha of Guṇ, as early as the reign of Meru Varma of Chamba (A. D. 680—700) whose *sámanta* or vassal he styles himself. In the lower Rávi Valley and Pángi they were probably independent down to the tenth or eleventh century when they became subject to Chamba. The Ṭhákurs of Láhul were in ancient times subject to Tibet or Ladákh, but in the tenth or eleventh century those of the upper Chandrabhága Valley came under the control of Chamba. In Pádar the Ránás ruled the country till the seventeenth century when they were displaced by Rája Chatar Singh of Chamba, A. D. 1664—90, but it is probable that, from the twelfth century,

* *Thákurai* also means a 'barony.'

they were dependent on Chamba. The Ṭhákurs of the middle Chandrabhága Valley retained their independence till a date later than the tenth century when the Kashtwár State was founded: while the Ránás of Bhadrawáh seem to have been in power down to the sixteenth century.

Indeed, all through the hills traces are still to be found of the old order of things, and local tradition can often point to the sites of the Ránás' forts, or recall stories of their exploits, and even define the boundaries of their territories. In the Chamba State there are several cases in which their descendants retain possession to this day of the whole, or a part of the old family domain, and still bear the old family title; while many more who have sunk to the position of common cultivators are spoken of, and addressed as *ráná*. In the Kulu Settlement Report, Sir J. B. Lyall says: "Many of the existing *kothís* and *tappás* are said to have possessed their present limits from the day when each of them formed the domain of a Ṭhákur." The same is probably true as regards some of the *parganas* of Chamba State, though, judging from common tradition, the country would seem to have been more minutely subdivided than was the case in Kulú. In former times, however, these *parganas* were more numerous than at present, and may then have represented, to a greater extent than they do now, the ancient limits of the old *ranhus*. Some of the State *kothís* are said to stand on the very sites formerly occupied by the Ránás' forts, and there is hardly a locality where the villagers cannot recall the place of residence of the local *ráná*, and can often point out the very site on which his house or fort formerly stood. In some cases in Chamba as at Mulkihár and Devi Kothi, the ruins are still visible, and in others, as at Kothiranhu, Sutker and Deol, the ancient buildings are, or till recently were in actual use.

The baronies owned by these petty chiefs were called *ranhu*, and were always of small extent often comprising only a few villages.

As regards their relation to the more powerful states in their vicinity, Sir J. B. Lyall suggests that the small states of the Ṭhákurain period can seldom have been entirely independent. He says: "Without a lord paramount, and with no bond of confederacy, such diminutive states could never have existed side by side for any length of time. It is pretty certain, therefore, that with short intervals of complete independence in periods of confusion, they must have been more or less subject and tributary to some superior power." That in some parts of the hills the Ránás acknowledged the supremacy of a paramount power seems probable, but that in others, especially in the olden time they were free and independent rulers is fully borne out by local tradition, and the negative evidence of some of the slab inscriptions.

The earliest known inscription in which the title *rájánaka* occurs is on the base of a stone Devi image at Svaim in the Himgari *pargana* of Chamba, and it records that the image was made by the order of Rájánaka Bhogata, son of Somata, born in the district of Kishkindha. It is not dated, but judging from the characters it must belong to the eighth or ninth century. Neither in this inscription nor in that of Saráhan of the tenth century, is any mention made of an overlord, from

which we may conclude that these *ránás* were independent rulers. On the other hand, the *ránás* of Churáh and Pángi, in the twelfth century, dated their inscriptions in the regnal year of the ruling Rájá. For several centuries after their subjection the Ránás continued to rank as feudal barons under the ruling chiefs, and the copper-plates of the tenth, eleventh and twelfth centuries clearly prove that they then held a prominent position in the State. They are mentioned immediately after the Rájá in the order of precedence, and at the head of all the State officials. In the reign of Rájá Soma Varma of Chamba (A. D. 1060—80) two Ránás—Rihila and Kahila by name—filled, respectively, the important offices of Prime Minister and Lord Chancellor. On the fountain slabs the Ránás are rudely depicted as knights on horseback, armed with sword and shield, and as feudal barons each of them had his own retainers with whom he accompanied his lord-superior, the Rájá, on military expeditions. In this relationship we see a close analogy to the feudal system of mediæval Europe.

The title *rájánaka* seems originally to have been held only by the ancient petty chiefs, but in later times the Rájás of Kashmír, Chamba, and probably other States, were in the habit of conferring it on some of their officers, as a personal distinction for special services. The title was probably given along with a *jágír* or grant of land.

Several instances are found in the Rájátarangíní in which the title was so conferred, and Dr. Stein in referring to them says :—

"The title *Rájánaka*, meaning literally 'almost a king,' used to be given for services rendered to the king. The title has survived in the form Rázdán as a family name of very frequent occurrence among the Brahmans of Kashmír. As the designation of certain high officers (Muhammadans) the term Rájánaka is often used by Shrivara and in the fourth Chronicle. The title was also known in Trigarta or Kángra."

Referring to the same subject Dr. Vogel says :—It appears from the Rájátaraugíní that in Kashmír the title *rájánaka* came to be given to high officials as a purely honorary distinction. Thus we read that Queen Didda (A. D. 980—1003) called her favourite, Harawáhana, into the council of ministers and conferred on him the title of *rájánaka*. This practice apparently had become so common that in Kalhana's days the term was regarded as almost synonymous with "minister." This is evident from the following passage in which the chronicler says of King Parvagupta :—"Displaying a conduct in which the royal dignity was combined with the functions of a minister, he created the mingled impression of Rájá and Rájánaka."—*Antiquities of Chamba*, Vol. I, p. 114.

"The old feudatory *ránás* of the Punjab Hills belonged naturally to the warrior caste. But the high officials on whom the honorary title *rájánaka* was conferred were often Brahmans, and thus the word has survived in Kashmír in the form *rázdán* as a Brahmanical family name." . . . It is curious that in the later Kashmír chronicles the same title is used to designate Muhammadan officers of rank. This accounts for the use of the word *Rán* in Kashmír as a Muhammadan *krám* name, which, as Dr. Stein observes, corresponds exactly to *rázdán* as a family name of Brahmans"—*Ibid*, p. 115.

On a slab inscription lately found in Chamba a specific instance is given in which the title of Rájánaka was conferred by Rájá Lalita Varma

(A. D. 1143—70) on a landholder, named Nága-pála, who lived near Debri Kothi in Churáh. This use of the title was probably in vogue from the time of the Rájput conquest, and a tradition exists in the families of three of the Ránás in the upper Rávi Valley—Ulánsa, Gurola, and Suai—that their common ancestor came back from Kulu with Rájá Mushan Varma (A. D. 820—40), when he recovered his territory from the Kira invaders (*vide* page 72 of Chamba *Gazetteer*), and received his title along with a *jágír* for services rendered on that occasion and in the subsequent conquest of the Rávi Valley. It may be noted that during Mughal rule, and probably from a much earlier period, an analogous use prevailed of the title 'Rájá,' which was often conferred as a personal distinction—and this use still exists under British rule. Of the Ránás in the Chamba State at the present time it is impossible to say how many are descended from titular *ránás* and how many from the early rulers of the hills, but many of them are unquestionably of ancient lineage. Few now hold *jágírs* or exercise any authority, most of them being common farmers, but it is probable that in almost every instance their holdings are a portion of the old family lands.

The references to the Ránás on the older plates and slab inscriptions of Chamba imply that up till the middle of the twelfth century they had lost nothing of their former prestige. Till then, indeed, it seems to have been the policy of the Rájás to retain their allegiance by giving them high positions at the Court and in the administration. After this a break occurs in the continuity of our records and when the narrative is resumed by the later plates, beginning with that of Rájá Vairási Varma (A. D. 1330), all references to the Ránás have ceased. There is reason to believe that from this period they began to decline in influence, and to lapse into the condition of obscurity in which we now find them. The question arises as to the causes which brought about their downfall, and the history of a similar class of feudal barons in Kashmír may perhaps suggest an answer. From the Rájátaraṅgiṇí we learn that in the beginning of the twelfth century the Dámaras—who were the great landholders in Kashmír, and held the same social and political position as the Ránás and Ṭhákurs in Chamba—had acquired, during a long succession of weak reigns, so much power as to have become a menace to the ruling house. King Harsha (A. D. 1089-1101), therefore, determined on their destruction, and many of them were accordingly massacred. This procedure, however, entirely failed of its object and only resulted in a successful revolt which cost Harsha his throne and his life. The succeeding reigns furnish a record of almost continuous strife between the central authorities and the Dámaras or between the various factions of the Dámaras themselves.

There is hardly a State in the hills which does not possess traditions of a similar conflict between the feudatory chiefs and their liege-lords—the Rájás; forcibly reminding us of the long struggle of the monarchs of mediæval Europe with their powerful barons.

For a long period after their subjection by the Rájás, the Ránás seem to have clung to the hope of regaining their independence and in almost every one of the Hill States an attempt was made by them to drive out their new masters. In Kashtwár such an attempt took place in the beginning of the 13th century, when the Rájá was com-

pelled to flee from his capital and seek an asylum in the mountains; where he lived with a few followers for more than a year, before he was able to recover possession of the State. In Bhadrawáh also tradition tells of a powerful combination against the ruling chief as late as the sixteenth century, and a decisive battle on the Chaugan within the town, in which the Ránás were defeated. From the Kulu chronicle we learn that the strife between the Rájás and their feudal vassals went on for centuries, till at last the Ṭhákurs were finally subjected by Rájá Bahádur Singh (A. D. 1559).

Obscure traditions of a similar state of things exist in Chamba and it seems probable that there too the Ránás were a source of danger, and safety was assured by their complete subjection. That some of them were almost independent of the central authority may be conjectured from the wording of some of the slab inscriptions; and local tradition has handed down many interesting and significant incidents which confirm this conjecture. One of these is worth recording. Before the conquest of the lower Rávi Valley by Rájá Sahila Varma of Brahmapura the country in proximity to the present capital was ruled by a Ráná who had his fort on the Bannu Hili overlooking the town, and separated from it by the Sál stream. From this Ráná or one of his successors tribute was demanded by the new rulers, and this demand was persistently refused. The Ráná in question may possibly be identical with a Ráná Rihila, whose name, as also that of his Ráni, Balha, has been handed down by tradition. On being summoned to the presence of the Rájá the Ráná is said to have laid aside his insolent demeanour and meekly promised compliance with the royal demand; but on returning to the other side of the stream, he became as obstinate as ever. After consultation the conclusion was come to, in explanation of this strange conduct, that it was due to the influence of the soil. To test this a quantity of earth was procured from Bannu Hill, and spread on the floor of the audience chamber, with a carpet over it, and the Ráná was again invited to an interview. On arrival he took his seat on the carpet as usual. But when in the course of conversation reference was made to the matter of tribute he sprang to his feet, drew his sword, and demanded to know who had a right to ask tribute of him. The result doubtless was his expulsion, or removal to another place where the soil did not exert this baneful influence. A similar tradition is found in Kulu, and other parts of the hilis, and is significant of the state of tension which seems to have existed between the various chiefs and their over-lords. That this tension resulted in open strife, and the complete subjection of the Ránás, seems only too probable, and to this we may attribute the fact that at the present time so many of them have nothing but their title to prove their ancient lineage and the former importance of their families.

The title *ráná* has now become a caste-name in Chamba and Kángṛ and at the last census in Chamba 94 males and 84 females were returned under this name. The exact number of existing Ráná families in Chamba State is not known, but they probably number not less than 20 or 30. As a rule they marry among themselves or with good Rájput families, but most of those who have been reduced to the position of common agriculturists marry in their own caste or with Ṭhákurs or Ráthis.

The most important Ráná family in Chamba is that of Triloknáth in Chamba-Láhul, which has held a portion of the Chandrabhága Valley from time immemorial. The family tradition is that their ancestor came from Jammu, and settled in Tundáh, afterwards crossing the Pángi Range to Triloknáth before the idol of that name was set up. The Ráná is a *jágírdár* and his son is addressed as "Tíká."

One of his ancestors was called Hamír Bardhain, and his deeds are sung in the local dialect. He is reported to have defeated a Kulu Rájá who tried to carry off the idol of Triloknáth and was subsequently invited to a feast and murdered after having laid aside his armour. Though professedly a Hindu the Ráná acts as manager of the Triloknáth shrine and appoints the *láma* in attendance. At the annual *mela* connected with the shrine, on the last day of Sáwan, he takes the leading part in the proceedings. His *jágír* includes the villages of Tunde, Kisori, Hinsa, Shokoli, Salgraon and part of Shor and Purthi in Pángí, also the whole of the Miyár Nálá.

The Ránás next in importance reside at Ulánsa, Gurola and Suai, in Brahmaur, on the left bank of the Rávi, near its junction with the Budhal. According to tradition these three baronies were originally one fief, granted by Rájá Mushan Varma to the Ráná of Ulánsá—the common ancestor of the three families. The areas of their *ranhus* are as follows:—Ulánsa, 376 acres; Gurola, 274 acres; Suai, 235 acres. The present Ráná of Gurola is an old man of 70 and has no heir to succeed him. Till recently these Ránás were under obligation to render military service, and the ancestor of the Ulánsa Ráná is said to have fallen at Nerti with Ráj Singh. This obligation was commuted into a money payment by Rájá Shám Singh, of Rs. 100 annually in the case of Ulánsa, and Rs. 70 for Suai. The Ráná of Gurola is exempt from payment. There is also a Ráná at Sámra in the Rávi Valley, whose ancestor is said to have come from Kaniyára in Rihlu. He too is a *jágírdár*. His ancestors were hereditary keepers of the Prithvijor fort, having been appointed probably by Rájá Prithvi Singh. Another Ráná holds a small *jágír* at Margráon in Chamba-Láhul.

The agricultural Ránás in Chamba are found in the *parganas* of Kothiranho, Piura, Rájnagar, Loh-Tikri, Dhund, Tisa, Baira, Sai, Himgari, Kilár and Sách. They all enjoy exemption from *begár* or forced labour, and most of them have the rank of *Akkar*. One of the most interesting figures among the Ráná farmers is the old Ráná of Sálhi in Pángi. Near his house is a huge fountain slab, containing a long inscription, erected by one of his ancestors, named Rájánaká Ludrapála, in the reign of Rája Lalita Varma (A. D. 1143-70). When, some years ago, the stone was thrown down by an avalanche the Ráná took care to re-erect it as the embodiment of the departed glory of his house.

All the Ráná and Thákur families who are *jágírdárs* enjoy immunity from State service, but are under obligation to attend upon the Rájá, whenever ancient custom requires them to do so. On the demise of any of the Ránás who are *jágírdárs* his successor has to come to Chamba in order to have his title verified; and a *patta* is then granted, with a *khilat* in the case of the Ráná of Triloknáth. On the accession

of a Rájá the Ráná of Triloknáth tenders his allegiance in person and presents as his *nazrána* a number of hill ponies.

The Rev. A. H. Francke of the Moravian Mission has the following note on the Ránás of British Láhul:—"In the Tibetan writings I have met with the word only once, namely in the Tinan Chronicle discovered by Miss J. E. Duncan in 1907. There the ancestor of the Princes of Tinan, who came from Leags-mkar (Ice-castle) in Guge, is called Ráná Pálá. Pálá is certainly a Hinduized form of the common Tibetan name Pál. The family obtained the title of *ráná* either from the Rája of Kulu or from Chamba. Popular tradition asserts that at one time the Rájá of Chamba ruled over a considerable portion of Láhul. Perhaps the fountain slabs of Láhul date from that period. The tradition of Gus refers to the time when a Ráná dependent on Chamba resided at that place. It is even said that there existed a copper plate issued by a Chamba Rájá, which was carried off by the Rájá of Kulu (possibly Bidhi Singh or Mán Singh) at the conquest of Láhul. The fountain of Gus is entirely enclosed in ancient stone slabs. There are also two inscriptions which relate to the Ránás of Gus. Descendants of these Ránás live at Gus down to the present day, where they form a 'father-and-brother (*pha-spun*) hood,' which perhaps corresponds to the caste in India."

The folk-lore of Kulu is full of traditions regarding the Ráná and Thákur families of those secluded valleys which may throw some light on their origins. The following notes have been collected by Mr. G. C. L. Howell:—

"The only Ráná family in the Kulu Valley is the Nuwáni family at Aleo on the left bank of the Beas at the foot of the Hamta Pass. They call themselves Kanet now, but are admittedly descended from a posthumous son of Jínna Ráná by a concubine who was with child when the Ráná's *ránís* performed *sati*. She was in consequence spared and gave birth to a son who was subsequently recognised by Rájá Sidh Singh Badáni* and granted Aleo in *jágir*. The royal descent of the family was discovered from the fact that they buried their dead under memorial stones—a royal privilege. Until recently they feasted and sacrificed goats on the death of a Badáni Rájá and probably do so still.

The story of Jínna Ráná is thus told:—He had a groom (*khásdár*) named 'Muchiáni'†, the Dági, whose beard was nine hands long. Rájá Sidh Singh summoned him to the Aleo plain and commissioned him to kill his master, the Ráná. As the Ráná was one day riding to Mandan Kot‡ from the rice-lands below Bashist, Muchiáni shot him through the thigh with an arrow at 300 yards range—the place is still marked by an *aura*—and the Ráná rode at him, but promised to spare his life if he could hit a *maina* sitting on a buffalo's back without hurting the beast. This the Dági did. Then the Ráná rode on to Mandan Kot, but at Baira Kahtu he drank water and died. His horse galloped up to his stable and neighed, and at the same time Muchiáni walked up the road drumming a dirge on a sieve.

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* All families in Kulu have surnames *e.g.* the Rájás are Badáni. The family of the Dági who murdered his master is surnamed Muchiáni.

† The 'moustachio'd.'

‡ One of his two forts. The other was at Manáli.

This warned the *ráni* who burnt the fort and all her women, including Muchiáni's wife. So the Rání became a Jogni and not to be outdone the Muchiánis made the Dágin, his wife, into a Jogni too—and her temple is near Burwa. But Sidh Singh rewarded the Muchiánis with the rice-lands of Kamánu which they still hold, and the family still flourishes, being the sheep-stealers *par excellence* of the valley, but they are still not allowed near the *deota*. When there is no rain the people send up the Muchiánis with a cow-skin which they burn near the Kot and this so disgusts the ghosts that they send rain to get rid of the nuisance.

It was Jinna's own *ráni* who saved the pregnant concubine and sent her out of the fort before it was burnt. When he grew up he was sent to herd buffaloes on the Gaddi Paddar. One day Sidh Singh saw him and bade him shoot a buffalo which he had brought to sacrifice to Hirma Devi at Dungri. This the boy did and then the Rájá found out who he was and gave him Aleo in *jágír*.

Bhosal Ráná had a fortified palace at Gaḍa Dheg just below the modern village of Baragraon which is approximately the site of his capital, Sangor. His wife was Rúpní, a Suket princess; by her he had an heir-apparent Tika Ghungru and a daughter Dei Ghudari, and his *wazír* was a Brahman, Tita Mahta—so he was clearly a ruling prince. But he was fatally superstitious and when his *ráni* repelled the *wazír's* advances, he persuaded the Rána to bury his spouse alive lest the channel which watered his rice-lands should fail. But the mason employed to build the living tomb was her *dharm-bhai* and he so designed it that she could move about in it. The *wazír*, however, came to see his work and finding the *ráni* still alive tried to seize her hair, but she crouched down. He then piled stones upon her till she died. But the mason sent her children to seek aid from their uncle Rup Chand, apparently a chief in Suket, and he invaded the Ráná's principality, took him and the *wazír* prisoner and put the latter to a cruel death. But the Ráná he would not kill, and so he dressed him in a homespun kilt and a necklace of dried cow-dung and pelted him out of his State, with pieces of the same substance.

In Kulu the Thákur families appear to be of somewhat diverse origins. Thus the Thákurs of Parsha in Kothi Nagar came to Kulu from Kángṛa as *wazírs* of Rúpi when it was ruled by Suket, but they fell out with the Rájá. Rájá Hari Singh* made them *wazírs* of Parsha. They now intermarry with the Thákurs of Kot in Inner Saráj and with Dogra Thákurs from Káṅgṛa, but they are casual about alliances and the father of one of them was married to a Ráthi† Rájputni, yet his son calls himself a Thákur and declares that he will only marry a Thákur's daughter.

The Thákurs of Barogi are descended from Bogi Thákur who was killed by Sidh Singh. The Rájá also sacked the Barogi fort—but he gave the family a *muáfi*.

In Kothi Kais eight or nine Thákur families are found, of these those surnamed Dallál, Rogiál and Kothiáge claim descent from the Karlál Thákurs, but the others Lániál, Basáni and Chumán (Kashauli) are

* No such Rájá is traceable in the Kulu or Suket dynastic lists.
† In Kulu it is always said of a man who has married out of his caste: '*Ráthi hogya.*'

vague as to their origin. The Thug and Kanddhrui families, however, are descended from Bogi Thákur. These two families only intermarry with the Detu Thákurs of Kot in Kot Kothi and a family of Bashahru Thákurs in Bashahr. They do not wear the *janeo*, but they will only eat *dál*, etc., from the hands of one who does so. Rámpál, a Ráná of Nagar, conquered all these Thákurs except the Karlál Thákur who threw in his lot with him and was spared. He had strongholds at Kothiage, Daul and Rogi—whence the surnames of his descendants.

The Thákurs of Saráj and Rúpi are well off the beaten track and have retained much more of the old caste spirit and traditions than those of the Kulu valley itself. They have special caste marks, *viz.* a single broad band painted horizontally across the forehead, a single dot on the bridge of the nose, a line (*binda*) round the inner side of the ear and a horizontal mark over the Adam's apple. The family at Tung in Kothi Sainsar is descended from Hul Thákur who lived ten generations ago. It wears no *janeo*. It is worn by only one member of the family at Taliára and he declines to plough. So, too, in the family at Kateaugi in Kothi Banogi only one member wears the *janeo*, the families at Dashiar, and of Daliára (in K. Balhan) not wearing it at all. This latter family appears to be of somewhat recent origin as it is descended from Háti who conquered Hul Thákur for Rájá Bahádur Singh and commanded his troops all through the campaign in Saráj. The Rájá conferred upon him a *sásan* in perpetuity, with the Hális or ploughmen settled on the land as serfs.

Other so-called Thákurs in Kulu were clearly merely Tibetan frontier officers holding the left bank of the Beas. Above Jagatsukh was Piti Thákur whose *kitna* or portal and *chautara* or sitting-place are still pointed out at the west and lower end of the fortified spur above Bharáru. He drank women's milk, and this caused him to be so unpopular that Sidh Singh was proclaimed Rájá.

Piti Thákur's temple was the Jamlu temple* at Prini—the only one in which the Spiti people will worship. Its *chela* always says the god came from Mahabhotant, Mahá-chín or Pangu Padal Mansarowar, and when really inspired he is supposed to speak Tibetan.

Under Piti Thákur were the Dirot and Bharám Thákurs who not only milked women but even performed human sacrifice.

Ránah (History of Siálkoṭ, p. 56), see Ráná.

Ranáwat, an *al* or sept of the Bariáh clan of Rájputs. The name appears to be a patronymic—possibly meaning 'son of a Ráná.'

Randháwa.—The Randháwa is a large and widely spread Jáṭ tribe whose head-quarters appear to be the Amritsar and Gurdáspur districts, but

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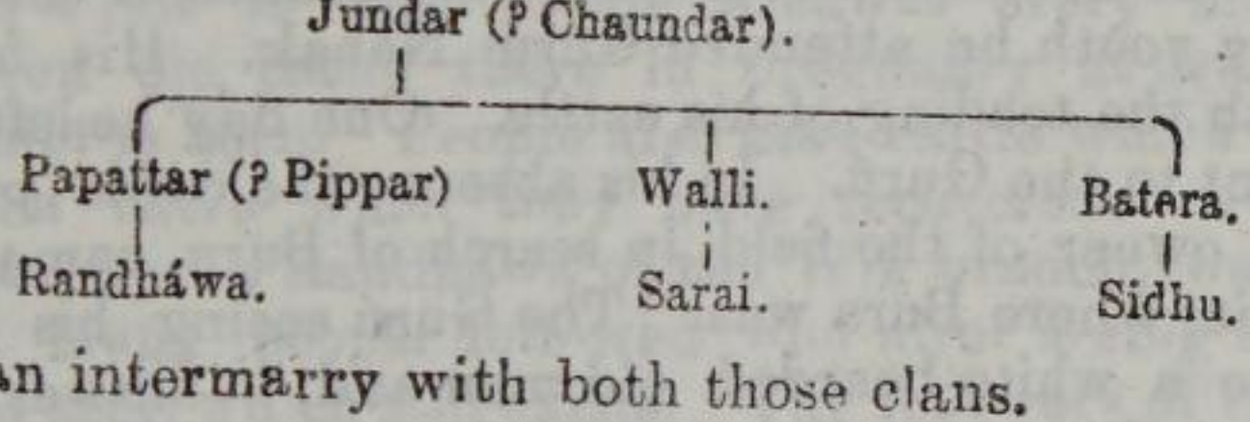
* This temple is a place of sanctuary and in a *dum* or uprising of the people in Rája Jit Singh's time (1807—43) the wife of Tulsu Negi, who was the object of the people's hatred, took refuge in it. The leader of the *dum*, however, violated it by having Tulsa's womenfolk dragged out of it, and bad harvests in Saráj ensued until Rai Hira Singh with the Chini *deota* (Saring *rishi* or Sikirni) and representatives of every Kothi in Saráj got the curse removed. This was done 20 years ago. All the descendants of the *dumyas* and a crowd of *gurs* and *chelas* had to attend to do penance (*chidhru*) at the temple. Little dolls of grass and birch bark with false pigtails were made, tied together and chopped to bits, while the priests lectured the descendants of the offenders.

who are also found in considerable numbers in Lahore, Jullundur, Hoshiárpur, and Paṭiála.* Their founder Randháwa, a Jádu or Bhaṭṭi Rajpút,† lived in Bíkáner some seven centuries ago; and Kajjal, fifth in descent from him, migrated to Batála which had some time before been founded by Rám Deo, another Bhatti. Here the tribe increased in numbers, possessed itself of a very considerable tract of country, and rose to some political importance. The history of the Randháwa family is fully detailed in the *Punjab Chiefs*.‡ A few Randháwa return themselves also as Bhatti in Gujránwála and as Virk in Ferozepore.

In Gurdáspur§ the Randháwas say that Randháwa, a Rájput, sank to Jáṭ status by marrying Sohág, the daughter of Sanghar, a Mán Ját. While living in the Málwa they waxed rich and powerful, and their neighbours, Cháhil Játs, became jealous of them, but they gave a Randháwa boy a girl in marriage and at the wedding feast burnt or destroyed all the Randháwas save the children and the aged. These escaped and settled in Amritsar tahsil, but to this day they do not intermarry with the Cháhils. Their old home in the Málwa, Támkot, is now deserted. They are connected with the Sidhu and Sarai clans thus: –



Yet they can intermarry with both those clans.

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* The Randháwas of Mimsa in tahsíl Amrgarh of Paṭiála settled there, because when the tribe was migrating from Támkot the axle of one of their carts broke, and this its owners held to be an omen that they should settle at that spot. The rest of the tribe went on and cursed those who remained, predicting that every 12 years they would be compelled to migrate afresh. The Randháwas of Mimsa, to fulfil this prediction, make a journey with a cart every 12th year to the spot where the axle broke and worship it: the uncle cutting a lock of hair from his nephew's head. On their return home, they say, the axle of the cart always breaks on the road.

† Two pedigrees are given in Amritsar :—

Jadu.	Sun.
Jad.	Kashab.
Salvahan.	Jadu.
Tawithar.	Jad.
Mauan.	Bhatti.
Chaundar.	Tanun.
Parbat.	Khetár.
Randháwá.	Munir.
	Man.
	Mel.
	Chondar.
	Pippar.
	Randháwá.

Six centuries ago they came from Námkot (*sic*) in the Málwa to Pakhu Thákur on (?) the Ganges. This was during the Chaubán supremacy. Kamal, fourth in descent from Randháwa, settled in Amritsar where his descendants founded Thera and five *pindoris*.

‡ Bába Budhá, who installed the fourth and fifth Gurús, belonged to this tribe. See below.

§ The account which follows is taken from a detailed account of the tribe drawn up by Mr. R. Humphreys.

The Randháwas have certain cults which are, however, local rather than tribal, being affected by several other Jáṭ tribes and even by people who are not Jáṭs at all.

Originally all Sarwarias or Sultánis they were gradually converted to Sikhism, and their conversion was completed in the time of Mahárája Ranjít Singh. Thus after they had founded the village, the residents of Bholeke* in Batála tahsil were at first Muhammadans of the sect of Sáhibán Mihmán. Those of Chak Mihmán and Kot Khazán had embraced the worship of Sáhibán Mihmán and Islám before settling in their present villages.

The Randháwas also affect the shrine of Gurú Nának, the mound of Sidh Sáhu, the shrine of Sáhib Budha, the *samádh* of Sáhib Mihmán, the *darbár* of Sáhib Rámkaur, and the *darbár* of Sáhib Anúp Singh.

Most of the tribe visit the mound of Sidh Sáhu in the months of Kátik and Hár to extract clay from the mound and offer sacrifices there. These offerings are received by the Brahmans and *mírasis* of the *got*, but the goats offered are received by the people of the Randháwa *got* itself.

The story of Sáhib Budha is as follows :—Bura or Sáhib Budha, son of Sugga, was descended from the Malt branch of the Randháwas. From his early youth he attended Gurú Nának. His father had entrusted him with the tending of his cattle. One day he left the cattle untended and went to the Gurú. In his absence the cattle grazed in a cornfield and so owner of the field, in search of Bura, came to Gurú Nának, and asked him where Bura was. The Gurú seeing his anger, changed the boy into a white bearded old man and, in answer to the question said, "Brother, there is no boy named Bura here, but only an old man." Bura thereafter was called Budha, and became one of the favourite disciples of the Gurú. He continued in the service of five *gurus* successively from Gurú Nának to Gurú Arjan.

Ten *gurus* descended from Sáhib Budha, whose names are as follows :—Sáhib Bhana, Sáhib Jalál, Sáhib Sarwan, Sáhib Jhanda, Sáhib Gurditta, Sáhib Rámkaur (also called Gurú Gurbakhsh Singh by Gurú Gobind Singh), Sáhib Mohar Singh, Sáhib Shám Singh, Sáhib Kahn Singh, and Sáhib Suján Singh, son of Sáhib Káhn Singh, who died in infancy. The *darbár* of Sáhib Rámkaur is situate in Netan (?) kot in Shakargarh tahsil, and that of Sáhib Anúp, son of Rámkaur, is in the village of Little Teja in Batála tahsil. These three *darbárs* are in the possession of Udási Sádhus. The line of Sáhib Budha terminated with Sáhib Suján Singh.

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* The story of Rajáda, son of Bhola, is as follows :—Rajáda, eleven generations ago, stole some of the royal horses. The trackers traced the horses to the neighbourhood of Bholeke. Rajáda, being apprised of this, killed the horses and buried them. The trackers came and exhumed the horses. Rajáda was arrested and brought before the king. The Qázi ordered him to be closely imprisoned. The culprit said that he would embrace Islám if he was pardoned. The Qázi forgave him and made him a Musalmán ; for, according to the precept of his religion, a prisoner is set free when he becomes a Muslim. But his first wife and his son, named Amin Shah, remained Hindus ; his second wife, however, became a convert to Muhammadanism with him, or it may be that Rajáda, after being converted, married a Muslim wife. By her he had three sons—Ablu, Adli and Jamál—whose descendants settled in the villages of Bholeke and Chak Mihmán.

† *Mal*=a wrestler or powerful man. It is used as a nickname in the Málwa.

Sáhib Mihmán, a Deo Ját by *got*, was one of the favourite disciples of Gurú Nának. He continued in the service of the *gurus* from Gurú Nának to Gurú Arjan, who was the fifth in descent from Nának. He founded Chak Mihmán and his grave is at that place. Near this mound is situate a tank, which is deemed as holy as the Ganges itself by the people of this sect. The story of the tank is as follows:—One of the disciples of Sáhib Mihmán, Parma by name, a Khatri of Kanjur in Gurdáspur, was going to bathe in the Ganges. Sáhib Mihmán asked him to take his stick and *parna* (a small piece of cloth used as a handkerchief) with him and get them washed in the river. Parma washed the stick and handkerchief in the Ganges as he had promised, but by chance they fell from his hands and were swept down the stream. He sought for them, but in vain. After bathing, he returned to Sáhib Mihmán, who asked him for his stick and handkerchief. Parma told him that he had lost them in the Ganges. Sáhib Mihmán then told him to dive into the tank, which he did, and the stick and *parna*, which had floated down the Ganges, came into his hands. Seeing this miracle the people became convinced of Mihmán's saintly nature. He had a well dug in the village Uchalwali in Gurdáspur. This well is still called after his name. A Sádhu is stationed there, the *Granth* is repeated, and a fair is held at the Amáwas every month. Women, whose children die, bathe there in pregnancy at every Amáwas fair until their child is born. People also take cattle which have been sick to wash them there when they have recovered. Adam, disciple of Sáhib Mihmán and a Randháwa of the Wik branch, was also famous as a saint. Many people followed him after seeing his miracles; he founded a new sect, which still exists. The followers of this sect, instead of throwing the bones of the dead in the Ganges, throw them into the above mentioned tank. On the death of young as well as of old, *karáh i.e. halwá*, is prepared on the fourth day, and no *pind* is made, nor is *kiria* performed on the thirteenth day, only the recitations from the Granth are made. A dinner is given to Sikhs, Brahmnas, and poor persons. Clothes, couches and dishes are placed before the Granth and *ardás* is performed. The head of the *gaddi* distributes some of the clothes, etc., among such as he thinks deserving; the rest he takes himself. If a sin be committed by any person, he can be purified here without going to the Ganges. *Shrádh* also is not observed on any special *tith* (fixed day). Sádhus and Brahmans are feasted instead of performing *shrádh* during those *tiths*. There is no need of *tháli manáni*, nor of observing any *thai*.

Fields are believed to be haunted by whirlwinds.* A giant, Juma Sháh, is believed to be imprisoned in a village called Kastiwál in tahsil Batála. A fair is held every year at this place, and Juma Sháh the demon collects corn on that day for his subsistence for the whole year. No one brings corn to his house about the time of that festival, fearing lest the giant be offended and take away the whole of his corn.

Rándo, a Ját clan (agricultural) found in Multán.

Ranera, a Kharral clan (agricultural) found in Montgomery.

Rang Rangita, see Chhabíhwál.

* *Wa-warola.*

RANGHAR, RÁNGAR.—A class of Rájputs, usually Muhammadan, rarely Hindu. The term is somewhat contemptuous and is applied in the eastern and south-eastern Punjab to any Muhammadan Rájput—at least by the Hindus. If a Hindu Chauhán Rájput turns Muhammadan, he would still be a Chauhán Rájput, but his Hindu kinsmen would also dub him Rángar, a term only a trifle less derogatory than *chotikat*, a term applied to those who have, on conversion to Islám, cut off the scalplock (*choti*).

It follows from the above account that the Ranghars have the same sections as the Rájputs, and they also retain many Hindu customs. Thus in Jínd tahsil they claim descent from Firoz, son of Bhurá, the first Hindu Rájput converted to Islám under Aurangzeb. They still avoid one *gct* in marriage and they also retain their Brahman *parohits* who give them protective threads (*pahúnchi* or *rakshabandhan*), to wear on the wrist at the Salono, *nurk* or barley seedlings which they stick in their *pagris* at the Dasehra. These Brahmans receive fees at these festivals, and at weddings. A Ranghar bridegroom wears a *sihra*,* not a *maur* or crown, on his forehead. Ranghars practise widow re-marriage, although those who do so are looked down upon. Their women generally wear blue trousers, a *kurti* or bodice, and a blue and red *chádar* or sheet. In the south-east the Ranghars are great cattle-thieves and have an organised system under which chiefs, called *agwás*,† take charge of stolen cattle and pass them on from one hiding-place to another. When, and if, the real owner gets a clue, the *agwás* restore the cattle to him for a sum, called *bhunga*, or black-mail, which is divided between them and the actual thieves. They believe in Gúga Pír, but most of them put great faith in Devi Shakti. Before starting on a thieving expedition they often vow to offer a tenth part of the booty, which is called *dasaundh*.

The following proverbs illustrate their turbulent and thieving character :—

Ranghaṛ mít ná kijiye, ai kanth nádán
Bhuká Ranghaṛ dhan haṛé raja haṛe parán.

"O! Simple-minded husband, do not make friends with a Ranghaṛ, for when hungry he steals and when rich he murders."

Ranghaṛ kiská piyárá le rok batáde nárá :
Ho tin ká, mol kare bárá le to le, nahin dikháwe talwárá.

"A Ranghaṛ, dear to no one, borrows in cash and pays in cattle. He asks Rs. 12 for a cow worth 3, bidding one take it or look on the sword."

Another account,‡ of dubious authority, states that the original issue of Rájput *mothers* and Muhammadan *fathers* are styled Rángarhs, and these intermarry. But if these Rángarhs in turn marry out of the caste—*i. e.*, their own, new caste, they become Sub-Rángarhs, like the Ghátttas among the Bánias. There is a body of Hindu Rángarhs, too, the original issue of Rájput fathers and Muhammadan mothers, and sub-Rángarhs similarly created.

RANGI, a sept of Jáṭs found in Jínd : see under Jaria.

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* A garland.
† 'Forwarders,' fr. *ágc wálá*, or *age sambhálnewála*.
‡ P. N. Q., I, § 707. For the Ghátttas see under Sáhu.

RANGRETA.—Used for a Chuhṛa but especially of a Chuhṛa converted to Sikhism. It is very possibly a corruption of the English word 'recruit,' or it may be a diminution of Rangaṛ, Ranghaṛ. See under Mazbi.

RANGREZ. See Lilári. The word is merely the Persian equivalent of dyer.

RANGSÁZ.—Painters of wood, and other materials; but not house painters, who come under *Mistrí*. *Cf. Kámángar, Pharera.*

RANIDHAR, a Jáṭ clan (agricultural) found in Multán.

RANÍZAI, a heterogeneous community of Swáti, Bajazai, Khaṭṭak and Utmán Khel Paṭháns who occupy the long narrow strip of country which runs between the hills which form the southern boundary of Swát and the border of British India. Of this strip the hilly part is called Garh and the plain Sam. Till recent years the latter tract formed part of the territory of the Ránízai tribe of Lower Swát but that tribe preferred the climate of Swát and left Sam Ránízai to its tenants and dependants. These, however, soon threw off their allegiance to the Ránízai and have held the tract as owners, being known as Sam and Garh Ránizai respectively. Necessity has made the Sam Ránízai a united people, and they are a fine manly community of good physique and valour. Their land is not redistributed periodically.

RÁNJHÁ, -AN, NÁ, a tribe of Rájput status, chiefly found in the eastern uplands of Sháhpur and Gujrát between the Jhelum and Chenáb, though they have, in small numbers, crossed both rivers into the Jhelum and Gujránwála districts. They are for the most part returned as Jáṭs except in Sháhpur and might, with equal accuracy, be described as of Jáṭ status. They are, however, Bhaṭṭi Rájputs; and though they are said in Gujrát to have laid claim of late years to Qureshi origin as descendants of Abú Jahl, uncle of the Prophet, whose son died at Ghazni, whence his lineage emigrated to the Kirána *bár*, yet they still retain many of their Hindu customs. They were described by Colonel Davies as "a peaceable and well-disposed section of the population, subsisting chiefly by agriculture. In physique they resemble their neighbours the Gondals, with whom they intermarry freely."

RÁNKI-DOTAL, fr. *ránki*, 'private,' and *dotal*, smoke-maker; a class of dependents in Spiti who have a hearth to themselves, but no other interest in land. They hold land of a particular head of a family and are expected to do a great deal of work for him. The term *ránki* denotes this dependence on a particular landholder.

RÁNOTRA, a title doubtless derived from Ránáputra,* 'the son of a Ráná,' as Rájput from Rájá. It may possibly be identified with the caste-name Rotar which occurs in Kashtwáṛ. The Rotars, who are small in number, are said to have held Kashtwáṛ before it became the seat of a Rájá, and tradition says that they once ousted the Rájá and for a short time enjoyed their former independence.

RANSINH, one of the principal *muhins* or clans of the Kharrals, with its head-quarters at Pindi Cheri and Pir Ali in Montgomery.

RAPÁL, a Ḍogar clan (agricultural) found in Amritsar.

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* Cf. *autar*, a sonless man, from *aputra*: Vogel, *Antiquities of Chamba*, I, p. 235.

Ráshi, Paṭháns of the labouring class.

Rasúl Sháhí.—One of the irregular Muhammadan orders, said to have been founded by one Rasúl Sháh of Báwalpur near Alwar, who in the eighteenth century obtained his miraculous powers from a saint in Egypt, who communicated them through a merchant of Alwar. They wear a white or red handkerchief on the head tied in the shape of a peaked cap: they also keep a handkerchief containing ashes, which they rub on their bodies and faces; they shave the head, moustaches and eyebrows, wear wooden clogs and in the hot weather carry hand fans. They not only see no harm in drinking spirits, but look on it as a virtue, and it is said that they have or had till lately a special license to manufacture their own liquor. Their taste for drink drew them into close sympathy with the Sikh Sirdárs of pre-annexation times and Ranjít Singh is stated to have allowed them a monthly grant of Rs. 200 for spirits. They are a small sect and not celibate. As a rule men well-to-do, they are never seen begging; and many of them are men of literary tastes, popularly credited with a knowledge of alchemy. Their chief centre in the Punjab is a building near the Landa bazár in Lahore, and they have also a building in the environs of that city near Khúí Míran, but are also returned from Jhelum.

Ratah, a Jáṭ clan (agricultural) found in Multán.

Raṭál.—A term used for a Dúmná in Gurdáspur. The Ratál, like the Batwál, is a low Hindu caste—*viz.*, similar to the Dúmná and Chamár. His occupation is that of *sepí* or agricultural menial in the village.

Ratanpál, a Kamboh clan (agricultural) found in Amritsar.

Ráth, fem. **-ní.**—(1) A title given to Jáṭs, Gujars and Dogars: lit. fierce, cruel or barbarous.—*Panjábi Dicty.*, p. 960. (2) A tribe, akin to the Dhudhis, found in the Pákpattan tahsil of Montgomery about 15 miles south-west of Pákpattan town. They claim to be Punwár Rájputs, and their ancestors settled in the Mailsi tract of Multán when they were converted to Islám. In Chadhi Masháikh of that district Háji Sher Muhammad, a saint of this tribe, still has a shrine. They are mentioned in historical records as early as the first half of the 14th century. When the Delhi empire was breaking up they left Multán and settled in their present seats. They are considered fair agriculturists, and Ráṭh Panwár is now returned as a Rájput clan (agricultural) from Montgomery. See also under Pachádha.

Ráṭhi, (1) a tribe of Jáṭs in Rohtak who claim to be by origin Túnwar Rájputs, and are among the oldest inhabitants of the tract. They are descended from Bhága, a brother of Jogi Dás, the ancestor of the Rohal and Dhankar Jáṭs, and the three tribes do not intermarry. They are found in Karnál, Delhi and Gurgáon as well as in Rohtak, and apparently in Ludhiána, though it is, perhaps, doubtful whether these last are the same tribe. In Karnál their head-quarters are said to be at Manána and Bal Játán in which they settled from Bahádurgarh in Rohtak. In Jind they claim descent from a Ráthor Rájput, who contracted a *karewa* marriage. They revere Bandeo. (2) A class of Rájputs found in the Kángṛa Hills, and in Chamba.

Thákar, Ráṭhi, and Ráwat.—These are described by Ibbetson as castes allied to the Rájputs. The Thákar (or, as he believed it more properly should be, Thakkar) and Ráṭhi are

the lower classes of Hill Rájputs who, though they are admittedly Rájputs and give their daughters to Rájputs who are styled by that title, do not reach the standard which would entitle them to be *called* Rájput, but are, on the other hand, above the Ráwat.* The line between Rájput and Thákar is defined, so far as it is capable of definition, in the following paragraph. The line between Thakar and Ráṭhi may be roughly said to consist in the fact that Ráṭhis do and Thákars do not ordinarily practise widow-marriage; though the term Ráṭhi is commonly applied by Rájputs of the ruling houses to all below them. Again the line between Ráṭhi and Kanet is exceedingly difficult to draw; in fact, in Chamba, Ráṭhi and Kanet are considered identical and are said to eat and marry together, and it is said that Ráṭhi is in Chamba and Jammu only another name for the same people who are called Kanet in Kulu and Kángra. Thus no Kanets but numerous Ráṭhis are returned from Chamba. On the other hand, no other of the Hill States returns either Thákars or Ráṭhis, having probably included the former with Rájputs and the latter with Kanets. Even Sir J. B. Lyall said: "Our Kángra term Ráṭhi is a rough word to apply to any but the lowest class"; and speaking of Kulu, he says: "The children of a Brahman or Rájput by a Kanet wife are called Bráhmans and Rájputs, the term Ráṭhi being often added as a qualification by any one who himself pretends to unmixed blood."

Mr. G. C. Barnes wrote thus of the distinction between Thákar and Ráṭhi:—The Ráṭhis are essentially an agricultural class, and prevail throughout the Núrpur and Nádáon parganahs. The Ráṭhis and the Ghiraths constitute the two great cultivating tribes in these hills; and it is a remarkable fact that in all level and irrigated tracts, wherever the soil is fertile and produce exuberant, the Ghiraths abound; while in the poorer uplands where the crops are scanty and the soil demands severe labour to compensate the husbandmen, the Ráṭhis predominate. It is as rare to find a Ráṭhi in the valleys as to meet a Ghirath in the more secluded hills. Each class holds possession of its peculiar domain, and the different habits and associations created by the different localities have impressed upon each caste a peculiar physiognomy and character. The Ráṭhis generally are a robust and handsome race; their features are regular and well-defined; the colour usually fair; and their limbs athletic, as if exercised and invigorated by the stubborn soil upon which their lot is thrown. On the other hand, the Ghirath is dark and coarse featured; his body is stunted and sickly; goitre is fearfully prevalent among his race; and the reflection occurs to the mind that, however teeming and prolific the soil, however favourable to vegetable life, the air and climate are not equally adapted to the development of the human frame.

"The Ráṭhis are attentive and careful agriculturists. Their women take little or no part in the labours of the field. In origin they belong neither to the Kshatriya nor to the Súdra class, but are apparently an amalgamation of both. Their ranks are being constantly increased by defections from the Rájputs, and by illegitimate connections. The offspring of a Rájput father by a Súdra mother would be styled a Ráṭhi, and accepted as such by the brotherhood. The sects of the Ráṭhis are innumerable; no one could render a true and faithful catalogue of them. They are as numerous as the villages they inhabit, from which indeed their distinguishing names are generally derived. A Ráṭhi is cognizant only of the sects which immediately surround him. They form a society quite sufficient for his few wants, and he has little idea of the extent and ramifications of his tribe. The higher sects of the Ráṭhis are generally styled Thákars. They are affronted at being called Ráṭhis, although they do not affect to be Rájputs. The best families among the Thákars give their daughters in marriage to the least eligible of the Rájputs, and thus an affinity is established between these two great tribes. The Ráṭhis generally assume the thread of caste. They avoid wine, and are extremely temperate and frugal in their habits. They take money for daughters, or exchange them,—a practice reprobated by the Shástras and not countenanced by the highest castes. On the death of an elder brother the widow lives with the next brother, or, if she leaves his household, he is entitled to recover her value from the husband she selects. Altogether, the Ráṭhis are the best hill subjects we possess;—their manners are simple, quiet, and unaffected; they are devoted to agriculture, not unacquainted with the use of arms; honest, manly, industrious and loyal."

Here he makes Thákars first class Ráṭhis. Sir J. B. Lyall, on the other hand seemed inclined to class Thákars as second or third class Rájputs. Speaking of the caste tables which he appends to his reports, in which he classes the Hindu population under the heads of first grade Brahman; second grade Brahman; first grade Rájput; second grade Rájput; Khatris, Mahájans, Kiráṛs, etc.; first grade Súdras, Thákars, Ráṭhis, etc.; second grade Súdras; he wrote:—"The Rájput clans of the second grade might more properly be called first grade Thákars: among the most distinguished and numerous of them are the

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* But the Ráwat do not appear to be found in the hills or in any tract where Thákars or Ráṭhis are settled. It is doubtful then if the Ráwat can be regarded as below either of those groups. He is a caste of the submontane: see below p. 331.

Habrols, the Pathiála, the Dhatwáls, the Indaurias, the Nángles, the Gumbaris, the Ránes, the Baniáls, the Ranáts, the Mailes. They marry their daughters to the Míáns, and take daughters in marriage from the Ráṭhis. In the statements most of the Thákars have been entered as second class Rájputs, and a few as first class Súdras. Most of the Thákars entered in this last class might more properly have been classed as Ráṭhis. The Núrpur Thákars are all no better than Ráṭhis. A Thákar, if asked in what way he is better than a Ráṭhi, will say that his own manners and social customs, particularly in respect of selling daughters, marrying brother's widow, etc., are more like those of the Mián class than those of the Ráthis are. The best line of distinction, however, is the marriage connection; the Mián will marry a Thákar's daughter, but not a Ráṭhi's. The Ráṭhi's daughter marries a Thákar, and her daughter can then marry a Mián. No one calls himself a Ráṭhi, or likes to be addressed as one. The term is understood to convey some degree of slight or insult; the distinction between Thákar and Ráṭhi is however very loose. A rich man of a Ráṭhi family, like Shib Diál, Chaudhri of Chetru, marries his daughter to an impoverished Rája, and his whole clan gets a kind of step and becomes Thákar Rajput. So again a Rája out riding falls in love with a Patiál girl herding cattle, and marries her, whereupon the whole clan begins to give its daughters to Míáns. The whole thing reminds one of the struggles of families to rise in society in England, except that the numbers interested in the struggle are greater here, as man cannot separate himself entirely from his clan, and must take it up with him or stay where he is, and except that the tactics or rules of the game are here stricter and more formal, and the movement much slower."

The Ráṭhi does not seem to be a favourite in Kángṛa. Here are two proverbs about him—*Jau gharáṭín, Ráṭhí káṭhín.* "Barley (is best) in the water-mill and the Ráṭhí in the stocks"; and "a Ráṭhi, a goat, a devotee, and a widow woman, all need to be kept weak, for, if strong, they will do mischief."

The status of the Ráṭhi in relation to the Kanet and the Ghirath is defined in the proverb *Chauthí píṛhí Ráṭhní kí Ráni ban jáe*: "In the fourth generation a Ráṭhi woman becomes a Ráni," *i.e.* it takes four generations to make a Ráni out of a Ráṭhni woman.

Of the Ṭhákur *gots* in Kángṛa the Phúl and Jarotia are the most numerous, but the Balotra, Barhái, Chángra, Dharwál, Gurdwál, Goital, Mangwál, Phawál, and Rákor are also strongly represented. In Chamba the Chophal appear to be the most numerous. The Balotra are also found in Gurdáspur, but in that District the Panglána is the strongest *got* numerically. The favourite *gotra* is Kásib. As a local saying goes there are as many clans of Ráṭhis as there are kinds of grass.

Dr. J. Hutchison contributes the following account of them:—

"The Ráṭhis and Ṭhákurs or Ṭhakkars, are found in the outer hills between the Chenab and the Beas. They include a large proportion of the high caste population in this area and may be regarded as the common people *par excellence* of the hills. No traditions exist among them, as among some of the other castes, pointing to migration from the plains, and their great numerical importance and wide distribution seem to indicate that, for a very long period, they have been settled in the hills. In origin they are generally regarded as being the result of an amalgamation of the castes above and below them but it seems hardly possible that such a large community can have come into existence wholly in this way. A more probable explanation is given by Sir J. B. Lyall. He says:—'There is an idea current in the hills that of the landholding castes, the Ṭhákurs, Ráṭhis, Kanets and Ghirths are either indigenous to the hills, or indigenous by the half blood; and that the Brahmans, Rájputs and others are the descendants of invaders and settlers from the plains.' This popular idea probably gives us the clue to the true origin of the Ṭhákurs and Ráṭhis. It is also in keeping with a common saying in the hills which runs thus:—*Chanál jethá, Ráṭhi kanethá,*

meaning: "The Chanál is the elder brother; the Ráṭhi the younger." The signification attached to this saying by the people is that the high castes are dependent on the Chanáls (low castes), just as a younger brother is on an elder one. No ceremony of any importance can take place without their presence and help—at births, marriages and deaths they are indispensable in one capacity or another. It seems improbable, however, that this was the original signification, which has become obscured through the lapse of ages. It is more likely that the saying is an unconscious expression of the general conviction that the Chanáls were the original inhabitants of the hills. The Ráṭhis came at a later period; yet so long a time has passed since even they migrated to the mountains, that they are generally regarded as having been always resident there.

"There can be little doubt that, as a hill tribe, they are older than the Brahmans and Rájputs, who came from the plains at a later period; and we may safely conclude that the oldest strata among them are descended, either directly or by the half blood, from the early Aryan colonists of the hills. The first Aryan immigrants, as we now know, intermarried freely with the aborigines, resulting in a fusion of the two races from which may have sprung the various low caste tribes now forming such an important part of the population. But the completeness of the fusion was not at all times uniform, and later waves of immigration may have remained more or less isolated, forming the nucleus of the community which now comprises the Ṭhákurs and Ráṭhis. But while this was probably the origin of the tribes it is certain that the general opinion regarding them is also well founded. That they have received large accessions from the other castes by defections from the Brahmans and Rájputs and by amalgamation of these castes with the Sudras, is hardly open to doubt. This is the general belief among themselves and their family traditions all tend to confirm it. We may therefore regard the Ṭhákurs and Ráṭhis as being now a conglomerate people, representing the ultimate product of the welding together of many different contributions to their ranks.

"The Ṭhákurs usually wear the *janeo*, but the Ráṭhis, like the Kanets, are divided into two sections, one of which has and the other has not the thread of caste: but no names are in use to mark this distinction. Probably the majority are without the sacred thread. The name 'Ráṭhi' is most likely derived from the Sanskrit word *ráshtra*, meaning 'kingdom, subjects of a kingdom.'

"In Kángṛa and Jammu the proportion of Ráṭhis to Ṭhákurs in the tribe is small; and even the name 'Ráṭhi' is regarded as conveying some degree of slight or insult. In Chamba, on the contrary the proportion is large, the Ṭhákurs being found chiefly in the low hills to the south of the first high range, while the Ráṭhis abound in the interior. Nothing derogatory attaches to the name and the high estimation in which the Ráṭhis are held in the State was found expression in the following popular saying:—*Kukari siyán-i-Ráṭhi puchhiyán.* 'As the Indian corn is the first among crops: so the Ráṭhis are the most important among castes.'

"There are reasons for believing that some of the earliest rulers in the hills of whom we have any knowledge belonged to this tribe. That

the rulers of ancient times were exclusively of the warrior caste seems highly improbable. In the other castes also must have been men of strong individuality, who came to the front and took their place as leaders: just as we know they have done in every age of Indian history. The distribution of the existing families, descended from those ancient rulers, as well as their family traditions, lend support to this conclusion: which also explains the origin of the Ṭhákur section of the tribe. We may assume that having gained authority over a small portion of territory each of these Ráṭhi leaders took or was given the title of Ṭhákur, meaning 'lord'. The various offshoots of the ruling families would naturally seek a distinctive name for themselves and thus the word *Ṭhákur* probably acquired the secondary meaning which it still bears as the name of a distinct caste. An exactly analogous use of a title is afforded in the word RÁNÁ. Originally applied only to the petty Rájput chiefs it afterwards acquired a wider meaning as a caste name to differentiate the Ráná families from ordinary Ráiputs. It is still so used and all the Ráná families in the hills return themselves under this caste name. Not only so but even the title Rájá is now in use in a similar way in some of the old royal families of the hills.

"The Ṭhákur caste, however, is larger than can be satisfactorily accounted for in this way and we must conclude that in later times it has received large accessions from the higher castes, especially the Rájputs, by intermarriages and other connections. It is probable, too, that in the outer hills especially, many Ráṭhis have assumed the name of Ṭhákur, for in some parts the two names are regarded as almost synonymous. The Rájás also, in former times, used to confer the right to wear the *janeo* with a step in social rank, in return for gifts or special services.

"The distinction between Ṭhákurs and Ráṭhis is a loose one. On the whole, however, the Ṭhákurs rank a little higher than the Ráṭhis, and their marriage affinity with Rájputs tends to raise them still more in the social scale. The Ṭhákur families that form such marriage alliances do not practise *kareva* or widow remarriage: but the custom is common among all other Ṭhákurs and Ráṭhis. Perhaps the best line of distinction is the marriage connection, a Mián Rájput will take the daughter of a Ṭhákur in marriage, but not that of a Ráṭhi, and he does not give his own in return. The Ráṭhi's daughter, however, can marry a Ṭhákur and her daughter can then marry a Mián. Some of the Ṭhákur families claim to be Rájputs but this claim is not acknowledged by the other castes.

"The Ṭhákurs* and Ráṭhis are essentially an agricultural class and often speak of themselves simply as *zamíndár*, and in their general character and devotion to agriculture they present a strong resemblance to the Jáṭs of the plains. They are strong and robust of frames, also patient and industrious and inured to toil. At the same time they are not unwarlike and many of them join the army. In the outer hills their women are said to take little or no part in field labour; but in Chamba, except among the higher ranks and better class families, even

* The line between the Ráṭhis and Kanet is also difficult to draw. In Chamba they are regarded as one and the same caste as also in Jammu. In Kángra the Kanets seem to rank below the Ráṭhis, but few of them are found west of the Beás.

the women are not exempt from such work. The sects of the Ráṭhis are as numerous as the villages they inhabit; from which, indeed, their *als* or family names are generally derived. A Ráṭhi is cognizant only of the sects that immediately surround him and has little idea of the ramifications of his tribe. They take money for their daughters or exchange them. On the death of an elder brother the widow lives with the next brother or if she leaves his household he is entitled to recover her value from the husband she marries.

"Mr. Barnes has the following description of the Ráṭhis and Girths in Kángṛa:—'The Ráṭhis and the Girths constitute the two great cultivating tribes in these hills; and it is a remarkable fact that in all level and irrigated tracts, wherever the soil is fertile and produce exuberant, the Girths abound: while in the poorer uplands, where the crops are scanty and the soil demands severe labour to compensate the husbandman the Ráṭhis predominate. It is as rare to find a Ráṭhi in the valleys as a Girth in more secluded hills. Each class holds possession of its peculiar domain; and the different habits and association of the different localities have impressed upon each caste a peculiar physiognomony and character. The Ráṭhis generally are a robust and handsome race: their features are regular and well defined: the colour usually fair: and their limbs athletic, as if exercised and invigorated by the stubborn soil upon which their lot is cast..... Altogether the Ráṭhis are the best hill subjects we possess; their manners are simple, quiet and unaffected: they are devoted to agriculture, not unacquainted with the use of arms, honest, manly, industrious and loyal.' These words, in the main, are still true of the Ṭhákurs and Ráṭnis throughout the whole area in which they dwell."

In the Simla Hills Ṭhákur is little more than a title, equivalent or nearly so to Ráná, and the *ṭhákurai* is variously defined to mean the epoch of *ṭhákur* rule or the tract subject to that rule. The period of *ṭhákur* rule was later than that of the Mávis, but earlier than the existing organization into large states with dependent baronies under Ránas or Ṭhákurs, sometimes still designated *ṭhákurais*.

The ancient *pargana* of Kotáha, lying at the foot of the hills east of Kálka, was once governed by fourteen *ṭhákurs*. To one of them, by name Mán Chand, the *pargana* was granted in *jágir* by the Rájás of Sirmur. When Rájá Jagat Parkásh (1342–55) came to the throne he demanded Suwati, Mán Chand's daughter, in marriage but was refused her hand. He accordingly attacked Mán Chand who collected the 22 Kanet *khels* of the *pargana* to resist him but was compelled to flee to Delhi where he turned Muhammadan and gave his daughter to the emperor Jahángir. Under the name of Rájá Moman Murád he reconquered Kotáha up to the Búrsingh Deo range. Varying accounts are given of his end, but on his death the *pargana* passed into the possession of the Mirs of Kotáha. Morni, a hill in this tract, is said to be named after the wife of Moman Murád.*

RAṬHOR.—The Ráṭhor are one of the 36 royal races, and Solar Rájputs. Their old seat was Kanauj, but their more modern dynasties are to be found in Márwár and Bikáner. They are returned from many districts in the Punjab, but are nowhere numerous. In Montgomery they call

* Wynyard, in Amballa *Settlement Rep.* and P. N. Q. I, § 761,

themselves Ráṭhor Chauhán and are still Hindus. But in Hissár the Chauháns appear to be distinct from, or do not recognise, the Ráṭhor. The Sanskrit form of the name is Ráshṭrakúṭa. See under Rahtor also.

RATHYAH, a Jáṭ clan (agricultural) found in Multán.

RATO, a Jáṭ clan found in Ludhiána, where it cuts a *jandi* tree after a wedding. Its worship is then performed along with the bride, and a Brahman is given cloth and Mansúri pice.

RATTOL, a Jáṭ clan found in Ludhiána. It cuts the *jandi* tree at a marriage and the man who cuts it is given cloth, etc., according to one's means. Returning home they play with the *kangna* which consists of a *supári* strung on a thread, an iron ring, a cowrie, a bit of *majith*, and a piece of red cloth containing rice. This is tied to the bridegroom's hand by a Brahman, before the wedding procession starts, and a rupee is paid him for it. In the same way a *kangna* is tied to the bride's hand. This is afterwards thrown seven times into a tray full of water by a barber woman. If the boy takes it out first, he is deemed masterful, but if the girl finds it first the boy and his parents are much ashamed.

RÁUL, RAUL, fem. RAULIÁNI, see Ráwal. See *Panjábi Dicty.*, p. 964, dim. Reṛá (also=a precious boy), p. 964.

RÁURÁ, a Rohilla who speaks Pashtú, used disparagingly.—*Panjábi Dicty.*, p. 962.

RÁUT, fem. -ÍÁNI, -NI, see Ráwat.—*Panjábi Dicty.*, p. 962.

RAWÁKI, a Jáṭ clan (agricultural) found in Multán.

RAWAL, a Gujar tribe, which claims descent from Dhundpál, a Rájput from 'beyond Lahore,' who married the daughter of Ghokhar, a Gujar. It claims to belong to the Ghokharbansi clan, and is almost certainly of Khokhar origin, driving its name from Rua Sarsa near Lahore. They once held a *bírah* and a *satáisi*, groups of 12 and 27 villages respectively, in Karnál, where they are still found in the Khádir tract.

RÁWAL.—In Amritsar it is said that the ancestor of this tribe, Ryál, was in the service of the Prophet. Once when alms were being given by the Prophet no one came forward to receive them, whereupon Ryál accepted them. Since then the members of this tribe have been subsisting on charity. They are called Ráwal after their ancestor Ryál. The term Ráwal is, however, generally used as a synonym for Jogi, though, strictly speaking, it denotes a Muhammadan Jogi, who is, indeed, generally spoken of as a 'Jogi-Ráwal.' In Rájputána and elsewhere Ráwal is a title, Sanskritised as Rájakula.*

The Ráwals of the Siálkoṭ District are all Muhammadans. It may be conjectured that they are descendants of once pious Hindú Jogís who accepted Islám. A thorough knowledge of the lore of the Hindu Jogis added to that acquired by Muhammadan *faqírs* has enabled them to acquire their present position in native society. They profess to be beggars and most of them really are so. A *jogi* will go about singing pathetic as well theosophic hymns and very soon grows rich. Some of them are *hakims* (physicians), though they have never been students of medicine. In some instances, however, they are good physicians.

* J. R. A. S., 1908, p. 532.

They practise surgery and their eye operations often cause injury to the simple country-folk who submit to their treatment. They generally pass the rainy season at home and go out at the beginning of winter. Their skill in medicine is not much appreciated at home, but they return from abroad laden with silver. They are also the hereditary astrologers of the Punjab. In other parts of India they pose as great physicians, saints or Hindú *fakírs* of some respectable order. It is not difficult for a Ráwal to pass for years as a Hindú, and it is astonishing how men of such low-birth and training can deceive people in other provinces and return home with thousands of rupees. They spend money as easily as they earn it.

Some of the Ráwals of the Punjab are notorious cheats. One of their favourite devices, says Ibbetson, is to personate a long lost relative. In the Province itself they seldom venture upon open crime; but they travel about the Central Provinces and the Deccan and even visit Bombay and Calcutta, and there pilfer and rob. They are often absent for long periods on these expeditions; and meanwhile the Banyas of their villages support their families on credit, to be repaid with interest on the return of the father. Some interesting information regarding them will be found in Selected Papers, No. XVIII of 1869 of the Punjab Police Department. The town of Ráwalpindi is named after them. There they are said, in addition to their usual pursuits, to recite at the Muharram stories of the doings of Mahomet, accounts of his miracles, and hymns in his praise. The criminal Ráwals of Amritsar are divided into *jholi-hathas*, who carry a wallet, and *jogís*. The latter though Muhammadans are averse to circumcision and assume the character of a Hindu monk. They regard themselves as more respectable than the *jholi-hatha*, but are the worse cheats.

Ráwat, Ráwaut, Ránt, Ránwat, Rawát, Ratont or Ront.* Ibbetson wrote:

"The Ráwat has been returned as a Ját tribe, as a Rájput tribe, and as a separate caste. The Ráwat is found in the sub-montane districts, and down the whole length of the Jumna valley. It is very difficult to separate these people from the Ráthis of the Kángra hills; indeed they would appear to occupy much the same position in the sub-montane as the Ráthis or even the Kanets do in the higher ranges. They are admittedly a clan of Chandel Rájputs; but they are the lowest clan who are recognised as of Rájput stock, and barely if at all admitted to communion with the other Rájputs, while under no circumstances would even a Ráthi marry a Ráwat woman. They practise widow-marriage as a matter of course. There can, I think, be little doubt that the Chandel are of aboriginal stock, and probably the same as the Chandál of the hills of whom we hear so much; and it is not impossible that these men became Chanáls where they were conquered and despised outcasts, and Rájputs where they enjoyed political power. The Ráwat is probably akin to the Ráo sub-division of the Kanets, whom again it is most difficult to separate from the Ráthis; and the Chandel Rájputs also have a Ráo section. In Delhi a group returns itself as Ráwat Gaure." In Gurgaon the Ráwat are a large Ját *got*, holding

* The word appears to be a patronymic like many others ending in *-áwat* and *-ot*. It may thus mean 'son of a Rao.' Or it may be a diminutive (like squireen *fr.* squire). In Banswara among the Bhils Ráwat is a title,='headman': Rájputáná *Gazetteer*, p. 115.

eight villages and shares in 27 others. There are a few Ráwat villages in Ludhiána also. The following note comes from Gurgáon :—

"There are two parties in Rájputána. One of them is called Ráwat. They are Hindus. The other is called Merat, and they are Muhammadans. But in spite of the difference in religion these two parties intermarry. If a Ráwat girl is married to a Merat she lives like a Muhammadan and *vice versá*."

Rawání, a Jáṭ clan (agricultural) found in Multán.

Rawanri, a synonym of *gadba* in Pesháwar. A shepherd or grazier.

Rayáṛ, a Jáṭ clan (agricultural) found in Amritsar. See Riár.

Razar.—One of the 8 branches of the Muhammadzai Paṭháns: see p. 233 *supra*.

Redhu, a Jáṭ *got* descended from its eponym, who founded Kandela in tahsíl Jínd and has held 14 villages in that tahsíl for 25 generations. It migrated to Jínd State from Hissár.

Rehaṛ, Rehṛ or Reṛ.—Rahír is incorrect. A low caste closely allied to the Dúmna but higher than the Chanál and lower than the Koli. He works in bamboo like the Dúmna, but also travels about as a minstrel—like the Hensi. Found only in the hills he appears to be confined to the Kángṛa and Simla Hills. In the latter he is described as a shepherd, but he also makes bamboo baskets like the Ḍúm. The two castes, however, do not intermarry, though each can drink water touched by the other, and can smoke the same pipe. They can also smoke with the Dági and Chamár, the only distinction being that they will not eat food cooked by a Dági or Chamár. The Reṛ also work as sweepers while the Ḍúms do not. The Reṛs are not found in the lower hills, or Chanáls in the upper. It is doubtful if the Rehṛ is the same as the **Ribára**.

Rehgar—*Cf.* Shorágar.

Remán, a Jáṭ clan (agricultural) found in Multán.

Renb, a Jáṭ clan (agricultural) found in Multán.

Reya, a small Hindu caste found only in the Delhi district. They say they were Rájputs but were excluded from the caste because they took to practising *karewa* or widow-marriage. They are now quite separate. They eat and smoke with Jáṭs and agricultural castes of similar standing, but will not marry them except by *karewa*. They own 9 villages in Delhi, and the names of their clans are sometimes Rájput and sometimes not. They trace their origin from Mahrauli where the Qutb pillar stands.

Riár, Riyár, a Jáṭ tribe found in Gurdáspur. It gives its name to the Riárki tract.

Rid, a clan of Jáṭ status found in Shujábád tahsíl, Multán district.

Rihán, a Jáṭ clan (agricultural) found in Sháhpur.

Rihára or Rehára.—The Rehára is an outcaste like the Ḍúmna, Hálí, Sepí, etc., but he is not a Ḍúmna, with whom he will not eat. He has a distinct calling, making trinkets of the base metals for the Gaddí women. Like the **Rehṛ** he is found in Kángṛa and also in Chamba. He is a strolling minstrel but also makes bamboo baskets, plays on the fife and drum at Gaddi weddings and other festivities, and works as a navvy. Some people class him as a Ghirth, and his powers of annoy-

ing children by sorcery make the people pet as well as fear him. His name is also spelt KUHÁRA, but he appears to have no connection with that tribe. In Chamba the workers in brass in the Barmaur *wizárat* are called *rihára*s. They make *huqqas*, anklets, bangles, etc., and also play the *senha* at temples. The name is said to be derived from *rihárá*, the characteristic brass anklet worn by Gaddí women.

RIJÁLA (*fr.* rizála, degraded), a term applied to the Brahmacháris, a sub-order of the Jogis. To it belongs the *mahant* of the Kanphára Jogi *asthal* at Bohar in Rohtak. It has appropriated all the endowments of that monastery. The Rijálas abstain from flesh and liquor, wear long ochre-coloured robes, do not marry, and only admit members of the better castes. They are constantly at litigation with the NANGAS.

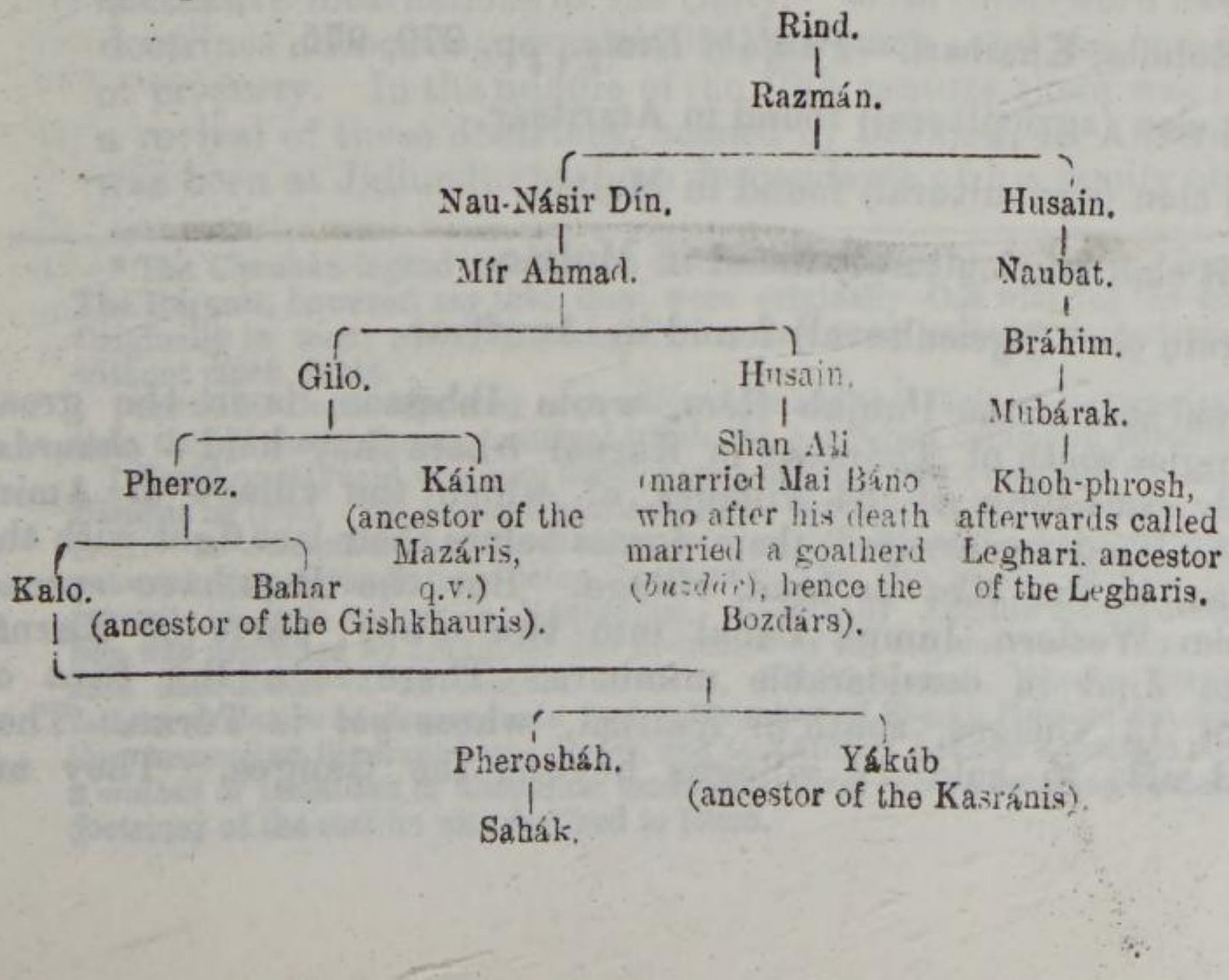
RIND, the most important of the main Baloch tribes and sometimes loosely used to include others. Most of the tribes of Rind descent are known by distinctive names, but the Rinds of Mand in Makrán and Shorán in Kachhi adhere to the name and it is also used by large numbers of Baloch outside the *tumans* in Dera Gházi Khán and in other districts of the Punjab. The Tibbi Lund *tuman* also has a Rind clan. Indeed it may be said that the term is now used in three ways:—

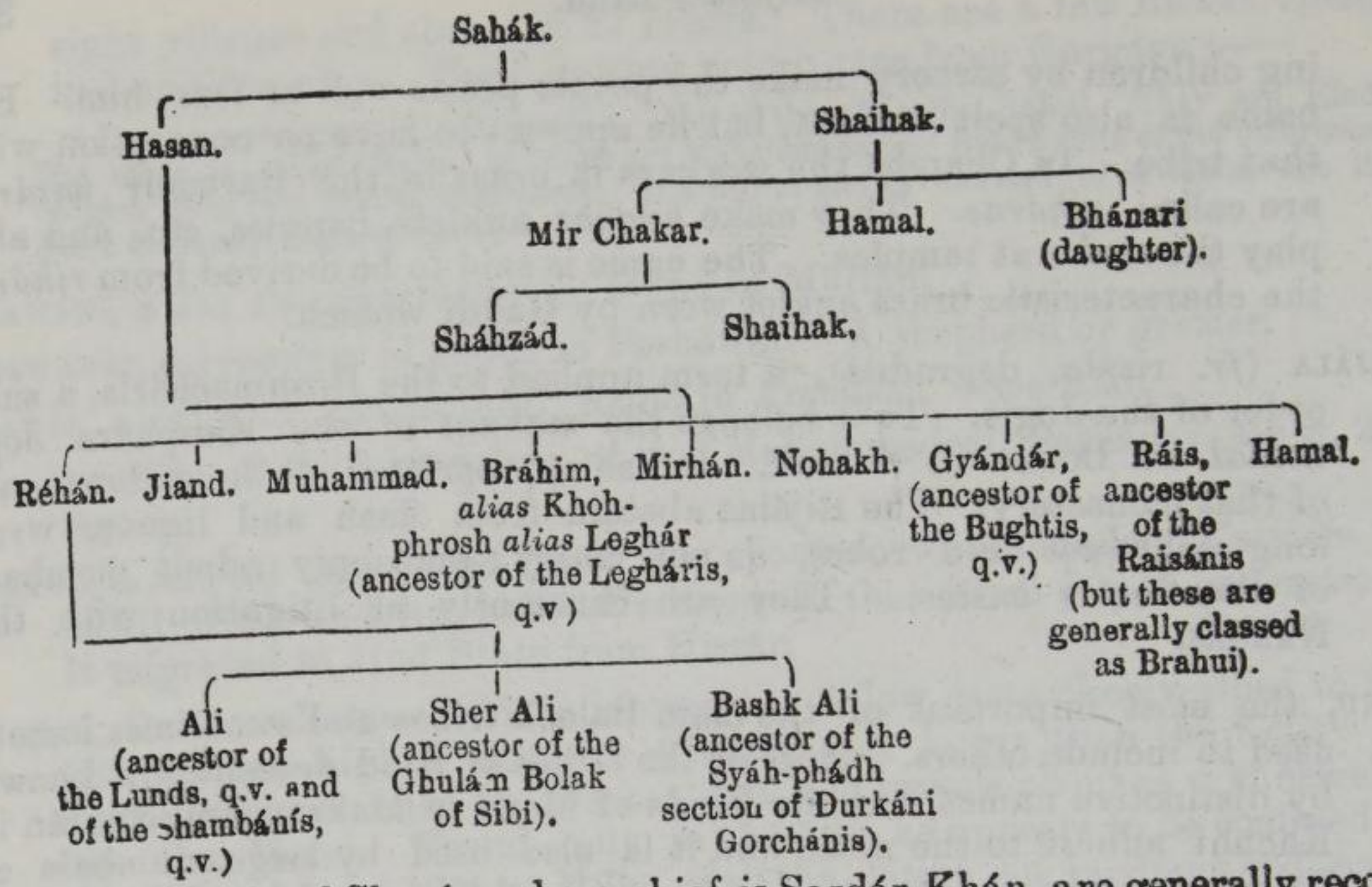
(1) As a general term by which all Baloch of pure blood are known to distinguish them from others of inferior descent or mixed blood who are still known as Baloch.

(2) As a special tribal name borne by some Baloch many of these belong to scattered or broken tribes and remember nothing of their origin except that they are Rinds, and this probably accounts for most of the Baloch described in the Punjab Census tables as Rinds.

(3) Rind is the name of one of the three clans, Lund, Khosa and Rind, into which the Tibbi Lund tribe is divided.

The descent from Rind to Mir Sahák is variously given. Generally Sahák is considered to be the son of Rind, but Ahmad Khán Ludhiani Lund gives the following:—





The Rinds of Shorán, whose chief is Sardár Khán, are generally recognized as the purest in descent by Baloch everywhere. The wars between the Rinds and the Lasháris and the invasion of the Indus valley form the subject of numerous heroic ballads, and have a historical foundation.

RINDOWÁNÁ, an agricultural clan found in Sháhpur.

ROḌA, ROḌḌÁ, shaven, entirely shaved as to the head. Roḍá *sádhú* a *faqír* who has his head entirely shaved.—*Panjábi Dicty.*, p. 990.

RODE, an Aráiṇ clan (agricultural) found in Montgomery.

ROGHAN-GAR, -KASH.—A magniloquent synonym for Cháki, *i. q.* Teli, in Dera Gházi Khán.

ROHÁWE, an agricultural clan found in Sháhpur.

ROHELA, RAHELA, of a, belonging to a hill (Multáni, Potohári).

RUHELLA, a Rohilla, Khaibarí.—*Panjábi Dicty.*, pp. 970, 975.

ROKHE, a Jáṭ clan (agricultural) found in Amritsar.

RONGÁ, a Jáṭ clan (agricultural) found in Multán.

ROṆGAR, a Jáṭ clan (agricultural) found in Multán.

ROPÁL, an Aráiṇ clan (agricultural) found in Amritsar.

ROṚ.—The real seat of the Punjab Rors, wrote Ibbetson, is in the great *dhák* jungles south of Thánesar in Karnál where they hold a *chaurási* nominally consisting of 84 villages, of which the village of Amin, where the Pándavas arrayed their forces before their last fight with the Kauravas, is the *tika* or head village. But the Roṛs have spread down the Western Jumna Canal into the lower parts of Karnál and into Jind in considerable numbers. There is a Roṛ *bára* or group of 12 villages, south of Kaithal, whose *got* is Túran. They are said also to hold 12 villages beyond the Ganges. They are

fine stalwart men, of very much the same type as the Jáṭs, whom they almost equal as husbandmen, their women also working in the fields. They are more peaceful and less grasping in their habits than the Jáṭs, and are consequently readily admitted as tenants where the latter would be kept at arm's length. Of their origin I can say nothing certain. They have the same story as the Aroṛas, of their having been Rájputs who escaped the fury of Paras Rám by stating that their caste was *aur* or "another." The Aroṛas are often called Roṛas in the east of the Punjab; yet I can hardly believe that the frank and stalwart Roṛ is of the same origin as the Aroṛa. The Amin men (who are Chauhán Bachchhas by *got*) say that they came from Sambhal in Murádábád; but this may only be in order to connect themselves with their neighbours the Chauhán* Rájputs, who certainly came from there. But almost all the Roṛs alike seem to point to Bádli in the Jhajjar *tahsil* of Rohtak as their immediate place of origin, though some of them say they came from Rájputána. Their social status is identical† with that of Jáṭs; and they practise *karewa* or widow-marriage, though only, they say, within the caste. Their subdivisions seem to be exceedingly numerous. A few of the largest are the Sagwál, Maipla, Khichi and Jográn. The Ambála Roṛs would appear to be mostly Sagwál. The Roṛs of Pipli (Thánesar) are described by Mr. Kensington as having a modified custom of *chúndavand*. This appears to be really a system by which brothers succeed their father equally, but only uterine brothers inherit from a deceased brother, the whole blood excluding the half.

Roṛa, see Aroṛa.—The *Panjábi Dicty.* (p. 973) gives the meanings, 'a hard clod, a fragment of stone, a lump of *gur*, the name of a caste.'

Roshania.—From the earliest times of Islám there have existed sects professing doctrines not inculcated in the Qurán, or even condemned by it. These doctrines appear to have been from time to time revived in Persia, and in Khorassán, which from the very first age of Islám had been the fruitful parent of heresies: there appeared the Ravendis, who taught the doctrines of the transmigration of souls and the successive incarnations of the Deity. With these were associated social doctrines advocating community of women and the equal distribution of property. In the middle of the 16th century there was in the Punjab a revival of these doctrines, headed by Báyazíd, an Ansári Shaikh, who was born at Jullundur‡ where descendants of his family still live.

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* The Chauhán legend admits the descent of the Roṛ of Amín, etc., from Rána Har Rai. The Rájputs, however, say that they were originally Oḍs who dug the tanks at Thánesar. Originally in many cases, if not in all, they held their lands as dependants of the Rájputs, without much doubt.

† Sir J. M. Douie says they rank below Jáṭs and that their caste organisation is stronger than that of the higher agricultural tribes, the *pancháyat* being still powerful.

‡ Bazid or Báyazíd was born about a year before Bábar overthrew the Afghán dynasty at Pánipat in 1526. His father Abdulla lived in Kaniguram in Waziristán, and his mother's family in Jullundur, but the families were related, Báyazíd's maternal grandfather and his paternal great-grandfather being brothers. The rise of the Mughal power drove his parents to seek refuge in Kániguram. Eventually Abdulla divorced his mother and the boy was neglected by his father and ill-treated by his step-mother. Thus he was driven to seek instruction of an obscure kinsman, Shaikh Ismaíl, thereby deeply offending his father, a relative of descendants and namesakes of Shaikh Bahá-ud-dín Zakaría. Báyazíd then became an itinerant horse-dealer. and at Kálinjar became a disciple of Mulla Sulaimán, a *malhid* or Ismailian of ultra-Shía tendencies upon whose teaching he based the essential doctrines of the sect he was destined to found.

After a troubled youth Báyazíd settled in Kaníguram where he lived the life of a hermit, dwelling in a cave, and devoting himself to religious exercises. Here he evolved the eight precepts which he enjoined on his followers. He assumed the title of Pir-i-Roshan, or 'Saint of the Light.'

His teaching, however, found no favour among the Wazírs, and Báyazíd was attacked and wounded by his own father. Hardly was his wound healed than he fled to Nangrahár where he found a welcome from Sultán Ahmad, the Mohmand chief. Later he found firm supporters among the Ghoria Khel, the Khalils and Muhammadzais who had recently overrun the Pesháwar plain of Hashtnagar. From his seat at Kalidher Báyazíd sent out followers on what were little better than marauding expeditions. These roused Muhammad Hákim's government to action and Báyazíd was arrested, taken to Kábul and confronted with the Ulama of the court. Freed at their intercession, but not it would seem without a heavy ransom, Báyazíd found a home in Tíráh.

The Pir-i-Roshan is said to have expelled the Tiráhis from Tíráh because they were suspected of backsliding from his tenets and intriguing with the Mughals. Having treacherously murdered 300 of them, the remainder fled to Nangrahar and the Pir subsequently* invaded that tract but was repulsed with great slaughter by Muhsin Khán, governor of Kábul, at Baro which the Roshanias had sacked. Thence he reached a village in Kálápáni where he died.

After his death the sect languished. Its most active supporters were the Afrídis of Tíráh, the Yusufzais having been re-converted to orthodoxy, but in 1587 Akbar in person defeated Jalál-ud-din, the son of Bazíd, in an expedition against the Roshanias of Tíráh and the neighbouring hills. Nevertheless in 1600, Jalál-ud-din, grandson of Roshan, obtained possession, for a time, of Ghazni. In 1611, however, the Roshanias, having caused a revolt at Kábul, were put down with great slaughter and the sect died out, its tenets continuing to be professed only by Bazíd's descendants in Tíráh and Kohát, and by some of the Bangash and Orakzai Paṭháns.

In or about 1620 Mahábat Khán, governor of Kábul, massacred 300 Orakzai Afgháns, hoping thereby to weaken the power of Ihdád, the Roshania, grandson of Báyazíd, and then despatched a large force under Ghairat Khán into Tiráh. This force was overwhelmed at the Sang-Paja Pass (1619-20). Some six years later Ihdád took advantage of an Uzbeg invasion of Kábul to sally forth from Tíráh and harry the country but on the Uzbegs' departure Muzaffar Khán, governor of Kábul, turned on Ihdád who fled to the Lowaghar range. In 1626, he was killed and his head sent from Bangash to Jahángir.† Abdul Qádir,

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* He had been captured at Aghalah-Der in the Pesháwar district by Muhsin Khán but effected his escape.

† Ihdád was killed during the term of office of the Khwája Abul Hasan who was appointed *subahdár* of Kabul in 1622. Ihdád's head was sent to Lahore and stuck on one of the gateways. The family was thus descended :—

Báyazíd, Pír-i-Roshan, Ansári.

|

Shaikh Umar, Báyazíd, and four other sons.

|

Ihdád, wife Alai — (and three other sons). — Jalál-ud-Din.

|

Abdul Qádir.

|

Karam Dád.

his son, and his beautiful wife Alai, who was beloved of all the Roshanias, then went into Tírah and thence attacked Pesháwar when Muzaffar Khán had gone to Kábul on hearing of Jahángír's death, which was the signal for a general rising of the Afghán tribes. Pesháwár though completely invested was relieved by Saíd Khán, the *faujdár* of Bangash, and the Afgháns who submitted reluctantly to Abdul Qádir's leadership, were defeated with loss. Saíd Khán, now governor of Kábul, induced Abdul Qádir to submit, but the Mughals had to send a force against his followers in Tírah where the Afrídis and Orakzais offered a stubborn resistance and their leaders only submitted when granted lands near Pánípat. Operations were also undertaken in Kurram.

The Roshanias in Kurram.—The Turis of Paiwar are, or were a century ago, Roshanias, and that sect once possessed considerable power in Kurram as well as in Tírah. At the time of Jahángír's death, 1627, Abdul Qádir, the son of Ihdád, was in the Karmán valley whence he advanced into Tírah. In 1637-8 the tribes about Baghzan had lately re-called Karím Dád, son of Jalál-ud-din, with his disciples who had been driven out by the Mughals and compelled to take refuge in the Muháni country. From Baghzan the Roshanias advanced on Tírah which was disaffected to the Mughals. For the purpose of reducing the Orakzais and Afrídis the *súbahdár* of Kábul, Muzaffar Khán, assembled 15,000 Afghán levies, with the troops under Rájá Jagat Singh, *thánadár* of the Bangashát, and other leaders, and 2,000 cavalry of his own contingent, placing the whole force under Muhammad Yakúb, Kashmíri. But before this force reached Baghzan from Kábul, the people had put to death a brother of Karam Dád Kháu and a brother of Azár Mír, Orakzai. The people of Lakan in Khost, however, fled with Karím Dád Khán and his followers to their mountain fastnesses and the Mughal force destroyed their villages. The winter snows, however, soon compelled them to surrender Karím Dád with the family and dependants and he was soon after, under orders from the emperor, put to death at Pesháwar.

The family of Bazíd itself, however, was not exterminated, for the surviving sons of Jalál-ud-din received Mau Shamsábád near Agra in *jágír*, through the influence of the Wazir of Sháh Jahán, Sa'ad-ulláh Khán, who was himself, according to tradition, a disciple of Bázíd. But how far the doctrines of the sect survived is by no means clear: that they have greatly influenced Muhammadan beliefs in these Provinces appears certain, for a number of songs which commemorate the miracles of Shaikh Darwesh and other members of Pir Roshan's family are still sung by *faqírs* in the Punjab, and in these songs allusions are made to the Sayads of Bokhára on the one hand, and on the other to the spiritual influence of the family on Sher Sháh Sayad Jalál.* It would, indeed, appear probable that the Roshania heresy was a Shia development. The name of the sect, its persecution by orthodox Islám, and its doctrines, all point to this conclusion, but the doctrine of metempsychosis, which, according to Bellew, Bázíd professed, is exceedingly common and may not be confined to the Shias. It should, however, be noted that Raverty states that Bázíd was a Súfi,

* Legends of the Punjab, III, pp. 158—217 (p. 163 and p. 175).

but, having been a disciple of Mulla Sulaimán, Jalandhari, he became initiated into the tenets of the Jogis and so converted to the doctrine of the metempsychosis, to which he added the dogma that the most complete manifestations of the divinity were made in the persons of holy men. Both these doctrines were, however, far older than the Roshanias.

Bázíd adopted the title of Pir Roshan or the Apostle of Light, apparently in allusion to the 'light of Muhammad,' but he was called by his 'orthodox' opponents Pír Tárík or the Apostle of Darkness. He laid aside the Qurán, taught that nothing existed save God, and that no set form of worship, but only implicit obedience to his Prophet, was required. He also preached communism of property,* and his followers are said to have practised community of women.

ROTAR, see under Ránotra.

ROTH, a Jáṭ clan (agricultural) found in Multán.

RUHAL, a clan of Jáṭs with headquarters at Beholi in Rohtak.

RUHÁRÁ, fem. -í, the white-eyed duck: a tribe of Jáṭs (Multáni).—*Panjábi Dicty.*, p. 975.

RÁK, a clan, found in Shujábád tahsil, Multán district.

RÚKHAR, a class of Saniásí *faqírs*.—*Panjábi Dicty.*, p. 976.

RÚPNÁMI, a Hindu sect.

RÚSI-WAṬṬ, or -BAṬṬ, a rope-maker, a caste so employed: *Panjábi Dicty.*, p. 978: *cf.* Rassiwaṭ at p. 49 *supra*, *s.v.* Mahtam.

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* The custom of *vesh* or periodical redistribution of tribal lands is probably alluded to [illegible] Though older than the Roshanía movement that custom may have been supported by it and [illegible] strengthened by Bázíd's doctrines.

S

Sabarwál, a family of agricultural Khatrís found in Jhelum.

Sábir Chishti, see Chishti.

Sabráhí, a Ját clan (agricultural) found in Multán.

Sábúngar, soap-maker : see Teli.

Saddekhel, see under Isperka.

Saddozai, a clan of Paṭháns. By origin a branch of the Utmánzai by a second wife of Utmán, they are practically separated from that tribe, but with them hold the extreme east of Pesháwar on the right bank of the Indus, lying to the west, while the Utmánzai lie to the east. One, however, of its septs, the Khudu Khel, occupies the valleys between Chamla and the Gadún country. In Afghánistán the Saddozai were supplanted by the Bárakzai as the ruling family early in the 19th century, but not before the Saddozais had enfeoffed many families of their own and other tribes in the province of Multán. By degrees these families, known as the Multáni Paṭháns, absorbed a good deal of power. The fief of Shujábád remained for some time in the hands of one of them, and ultimately, under the famous Nawáb Muzaffar Khán and Nawáb Sarfaráz Khán, the Multán Saddozais set up for themselves a kingdom which was for all purposes independent.* The family of the Saddozai Nawábs is not now connected with Multán, but resides mainly at Lahore. Saddozai families are, however, found in Baháwalpur and in Dera Ismail Khán. As an agricultural clan Saddozaís are also found in Montgomery.

Sádeke, a Kharral clan (agricultural) found in Montgomery.

Sádh, fem. -ní, dim. Sádhak, a practiser, a disciple of a *faqír* ; *Panjábi Dicty.*, pp. 982-3. According to Ibbetson *sádh* is properly nothing more than the Hindu equivalent of the Mussalmán word *pír* , or rather *sádh* applies only to a Hindu devotee, while *pír* includes any Muhammadan holy man. But the word is especially applied to a set of Hindu Unitarians who are chiefly found in the Upper Ganges-Jumna *doáb*, from Farrukhábád upwards. The sect was founded by one Bírbhán (or Bírbár) some 200 years ago. The Sádh do not smoke, and affect great personal cleanliness, and their religious ceremonies consist in eating together. It is a sect rather than an order, and the Jáṭs of a large village in Karnál are Sádhs by sect, though Jáṭs by caste. (*See* Wilson's *Hindu Sects*, p. 227*ff.*) According to Maclagan the sect was founded by one Udo Dás, one of the pupils of Rai Dás. Sir James Douie's account of the sect runs:† "They own the whole of one village, Zainpur Sádhán, and the half of another in *pargana* Indrí, and a few families are to be found in tahsil Piplí of Ambála. They are said to be found also in Rohtak, to own two villages in Saharanpur and to

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* See Maclagan, Multán *Gazetteer*, 1901-02, pp. 49—59, for its history, and pp. 4-5.
† *P. N. Q. I.*, § 1033.

be especially numerous in Farrukhábád. They say they are in religion neither Hindus nor Muhammadans, but followers of the Guru Udho Dás, who was doubtless a reformer of the type of Kabír and Nának. They worship no material object, pay no respect to the Ganges or Jumna, have no idols or temples, and adore only the One God, under the title of Sat or 'The True One.' The whole village community —men, women and children—meets monthly on the day of the full moon in a *gurudwára*, when *bánís* (the precepts of the sect) are recited. Music is not allowed in their worship; they pay no respect to Brahmans; and they do not employ them at their weddings or funerals. At weddings the *phera* is presided over by a *panchayat* of respectable members of the brotherhood; they are bound to salute no one, their Guru having taught them to pay this mark of respect to the Supreme Being alone. Other Játs do not eat or intermarry with them. A *mela* (assemblage) of the whole sect is held yearly. The place of meeting is changed from time to time. This year it took place at Delhi. Some 80 years ago the grandfather of the present headman of Zainpur was carried off by the Sikh chief of Kalsia, and had all his fingers burnt off, because he refused to acknowledge that Nának was the true *guru* (religious guide)."

The priests of the menial classes are often called Sádh, as the Chamarwa Sádhs of the Chamárs, or the Charandási Sádhs and the Kabírbansi Sádhs of the Juláhas. To these must be added the DIWÁNA Sádhs whose headquarters are at a place, apparently mythical, called 'Pir-pind,' and the NIRMALA Sádhus or Sádhs. Lyall also mentions Sádhs among the Gaddis, but these would appear to be *sádhus* or Gosains.

SADHÁNA, a Jáṭ clan (agricultural) found in Amritsar.

SADHIR, an agricultural clan found in Sháhpur.

SADHNAPANTHI, a follower of a sect founded by Sadhna, a saint or *bhagat*, who was born in Sehwán in Sind. He was a contemporary of Námdeo and a butcher by trade, but he never killed animals himself, confining himself to selling the flesh of those slaughtered by others. The sect does not appear to be numerous now, and it is confined to persons who follow the trade of butcher. Its tenets are obscure, but probably consist in worshipping Sadhná as an incarnation of Vishnu.*

SADHO, a Jáṭ clan (agricultural) found in Amritsar.

SADHRÁ, a Muhammadan Jáṭ clan (agricultural) found in Montgomery: and, as Hindus, in Ludhiána where their customs resemble those of the Sanghera.

SÁDHU, a monk or saint:† apparently synonymous with *sádh* (*q. v.*). The term is applied to members of many Hindu orders and sects, especially in the south-east Punjab. For instance, in Rohtak there are two sects whose members are styled Sádhu. These are the Gharíbdási and Ghisa-panthi. The former were founded by Gharíb Dás, a member of

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* Macauliffe, *Sikh Religion*, VI, p. 84. For a life of Sadhna, see pp. 84—8. His tomb is at Sirhind.

† But to be distinguished from *faqír*: Karnál *Gazetteer*, p. 123. For *sádhu* = *sáhu* see under Sáhu.

a well-known family of Dhankar Jáṭs, now resident in Chhudani, a village of tahsil Jhajjar, which had migrated shortly before his birth from Karauntha in Rohtak tahsil. He was born in Sambat 1774 and was noted for his piety and poetry. Himself illiterate, he dictated, when about 23 years old, a book now known as *Bábá Gharíb Dásji kí postak*, or *Gharíb Dás ká Granth Sáhib*, which consists of some 7,000 verses of the celebrated Kabír, followed by 17,000 of his own. He died in Sambat 1835, and over his remains a handsome *samádh* was erected. Four *mahants* have died since him and the fifth is now on the *gaddi*. The office of *mahant* is hereditary in his family. Hitherto the *mahants* have all been *garhasti* or married men, but it has been decided that the present occupant of the office, who is an adopted son of his predecessor, who had only daughters, shall remain celibate. He is a mere lad and possibly the decision will yet be revised! The professed Sádhus of the sect are celibate and wear red ochre (*geru*) coloured clothes. They differ from Kabírpanthis chiefly in abjuring the use of tobacco and all narcotics. It is a tenet of the sect that Kabír and Rám are identical—*Rám men Kabír men kuchh antar nahín*. "There is no difference between Rám and Kabír." Gharíbdásis are found in the Punjab as well as in Rohtak; there are branch institutions in a number of villages of the district. They practise cremation, and not burial. A somewhat similar sect found in Rohtak is that of the Ghísapanthis. Ghísa belonged to the Meerut District and was canonised on his death about 1860 A. D. His followers abstain from meat, drugs, and intoxicants, and wear ochre-coloured clothes. They worship Ishwar (God), and not idols, but sing songs in praise of Kabír. They discredit the Vedas, Brahmans, and the cow. They do not perform the *phera* ceremony at weddings. Their *gurús* are buried, though laymen are burned. The sect is now making no progress.

Sádhmárgi, said to be a branch of the Shwetambari Jains: *cf.* Sádhupanthi.

Sádhupanthi, a group of the Jains, of uncertain classification: *Punjab Census Rep.*, 1912, § 229.

Sáfi, Sári, a tribe of doubtful Paṭhán origin, vassals of the Mohmands: at least those east of Mitái and north of Kamáli, in particular the Kandahári sections, are clans who hold their land by sufferance of that tribe and are bound to pay tribute to the Khán of Lálpúra and entertain passing Mohmands, like the Mullagori.* According to Merk it is almost certain that the Sáfis are converts to Islám from the Káfirs. Their fanaticism may be due to the recent date of this change. And the position of the tribe from Kohistán and Tagao to Bájaur, on the confines of Káfiristán, the language spoken by them in Kashmung, and the fact that they are certainly not Afgháns nor of the Hindki class, testify to the correctness of this supposition. They are divided into the four following claus:—

Kandahári	...	...	Sipáh, Kamál Khel, Mirza Khel and Amrohi.
Gurbuz	...	...	Shamsho Kor, Aba Khel, Madur Kor and Ghilzai Kor.
Wader	...	...	
Masaud	...	..	

* The Mullagoris of Tartara appear to be quite distinct from the Sáfis. Their clans are the Tar Khel, Par Khel and Daulat Khel.

Raverty, however, only divides the Sáfis into three *khels*, as above, but omitting the Kandahári. He says they number nearly 20,000 families. Some dwell in the hill tracts of Saur Kamar, but the majority dwell in the valleys of Lamghán or Laghmán and Pích, and in Kúnaṛ and Kámán. Those in Saur Kamar used to pay tithe to the chief of Bájaur, but those of the mountainous tracts of Lamghán, Kúmaṛ and Kámán and of Pích pay no tribute. Though not under any single chief the Sáfis are strongly united and all three clans are partners in each village and its cultivated lands to a greater or less extent. Confederates in war they are remarkable for energy and perseverance. Tradition says that a Sáfi, aggrieved with the ruler of Bájaur, migrated to Bádel, the first village wrested by the Sáfis from the Tor Káfirs. Thence, joined by other bold spirits, he drove the Tor Káfirs out of Pích. The Sáfis in 1738 A. D. suffered great cruelty at the hands of Nádir Sháh, in whose time they were a numerous and powerful tribe located in the districts of Sháh Makh, Cháríakár and other parts of the province of Kábul, in retaliation for the part they had played during the Persian king's investment of Kandahár and their attacks upon him during his march to Kábul. Left without support by the Mughal government they submitted to Nádir Sháh, but only to have their eyes torn out and carried in mauuds before the Persian monarch for inspection. These facts, related in the *Nádirnáma*, appear to disprove the theory that the Sáfis are of purely Káfir origin. According to the *Aín-í-Akbari* the Sáfi had to furnish 35,000 men to the militia, but Raverty thought this an error and proposed to read 300 horse and 5,000 foot instead. As early as Akbar's time they had settled in Panjhir, an ancient township mentioned in the *Masálik-wa-Mamálik*.

Sagal, a Jáṭ clan (agricultural) found in Amritsar.

Saggi, an Aráíṇ clan (agricultural) found in Montgomery.

Saggu, a Jáṭ clan (agricultural) found in Sháhpur.

Saglá, a Muhammadan tribe of Jáṭ status, found in the Montgomery tahsil on the right bank of the Rávi near Idalwála; originally Rájputs, claiming descent from the Rájá of Dháránagar, they say they migrated to their present seats in Akbar's time, but their principal villages were founded under Muhammad Sháh and Kamr Singh Nakkái.

Ságṇú, an expounder of omens. *Panjábi Dicty.*, p. 985.

Sagrí, the tribe of the Khattak Paṭháns mainly found in Shakardarra, Kohát.

Sáhansí, a Jáṭ clan (agricultural) found in Amritsar. Probably Sánsi.

Saháran, a Jáṭ clan (agricultural) found in Multán.

Sáhi, sometimes pronounced Chháhi in Ludhiána. A Jáṭ tribe which, like the Sindhú, claims descent from a Solar Rájput who went to Ghazni with Mahmúd, and returned to found the tribe, settling on the Rávi near Lahore. They are found in any numbers only in Gujrát and Siálkoṭ; and in the latter district have two septs, Mutren descended

from Golai and Dehru from Asi, the two sons of Bhán, son of Sáhí.* Hindu Sáhis are said to avoid marriage with the Jajja and Sindhu, and Muhammadan Sáhis to avoid it with the latter tribe only. They have, in common with the Sindhu and Chíma of these parts, some peculiar marriage customs, such as cutting a goat's ear and marking their foreheads with the blood, making the bridegroom cut off a twig of the *jhand* tree (*Prosopis spicigera*) and so forth ; and they, like most of the tribes of the Siálkoṭ District, worship the *jhand* tree. Widow remarriage is permitted, but only with the husband's brother. If a widow marry any one else she is outcasted.

The Sáhi are also found as a Jáṭ clan (agricultural) in Multán, Sháhpur and Amritsar, and in Montgomery they are described as a clan of the Kharrals, to which Mirza, the hero of the legend of Mirza and Sáhibán, belonged.

Sáhibzáda, a descendant of a *mullah* who gained a reputation for learning or sanctity. The Sahibzádas of Jandol claim Arab descent.

Sahjdhári, Sijhdhári, apparently fr. *sahij*, 'easy, gently' so easy-going or conforming, as opposed to Kesdhári, the Sikhs who wear the *kes*, *i. e.* do not cut the hair at all, and refrain from smoking tobacco. Generally speaking the Kesdhári may be defined as followers of Guru Govind Singh while the Sahjdhári may be roughly equated with the Nánakpanthi of followers of Gurú Nának. Recent movements in the Sikh fold have tended to "raise the status of the Kesdhári Sikhs, so much so that while formerly Kesdháris and Sahjdháris of the same caste intermarried without distinction, a Kesdhári will usually not give his daughter to a Sahjdhári now unless he takes the *pahul*, although he does not mind marrying the daughter of a Sahjdhári. In other words, the Kesdháris are beginning to establish themselves as a hypergamous group."

On the other hand: "the relations of Sikhs, whether Kesdháris or Sahjdháris, with Hindus pure and simple are so close that it is impossible to draw a clear line of distinction. Even amongst the Kesdháris who are the followers of Gurú Gobind Singh, a large number—*e.g.* the Mánjha Jáṭs in the Lahore and Amritsar Districts—allow boys to have their hair cut, up to about 15 years, when they take the *pahul* (receive initiation) and begin to wear the *kes*, but all the time the boys are as good Sikhs as the parents. Then in one and the same family, one brother may be a Kesdhári, another a Sahjdhári ; and the third while wearing the *kes* may be a Sarwaria who smokes the *hukka*. In numerous cases the father is a Kesdhári, the son does not wear the *kes* and the grandson is again initiated and becomes a follower of the precepts of Gurú Gobind Singh. In an office of the N.-W. Railway, there is an Aroṛa calling himself a Kesdhári Sikh, who wears the *kes*

* But the Siálkoṭ pamphlet of 1866 gives an entirely different account. While it makes them Suraj-bansi and carries their descent up to Rájá Rám Chand, it says that they came from Ghazni with Mahmúd Sultán and remained in his service a long time during Akbar's reign! Wazír took to agriculture, and fixed on Chak Dingai, about 14 miles from Lahore, on the banks of the Rávi : he had 5 sons, *viz.*, Chíma, Goráya, Saib, Sundoo (? Sindhú), and Sáhi : the issue of each formed two separate clans. The clans were called Mandeo and Veru ; the former holding 5 villages, the latter 16. They intermarry with the Bájwá, Ghumman and Chíma. They worship the *jhand* tree, and on marriage occasions, they slit the ear of a ram, wiping the blood on the rim of the litter which conveys the bride. *Chandu* is the rule of inheritance in the clan.

but shaves his beard. His brothers are Sahjdháris. There are several instances in which the wife of a Sahjdhári Sikh vows to make her first son a Kesdhári. The younger sons remain Sahjdháris. A Kesdhári marries the daughter of a Sahjdhári and the daughters of Kesdháris marry Sahjdháris. Indeed intermarriages between Kesdhári or Sahjdhári Sikhs and ordinary Hindus are still matters of every day occurrence, although the modern movement has succeeded to a considerable extent in confining the followers of Gurú Gobind Singh in a water-tight compartment, restricting intermarriage with non-Kesdháris and enforcing the initiation on all male descendants of Kesdháris. But to this day, instances of Sahjdhári sons of Kesdhári fathers, particularly in the educated community, are fairly numerous."—*Punjab Census Rep.*, 1912, §§ 215 and 216.

SAHNSAR, SAINSAR, a curious caste regarding which little information is available. They are found in Hoshiárpur round Tánda and Dasuya, and say that they were originally Bhaṭṭi Rájputs, but they may be an offshoot of the Mahtons or the Pakhiwáras. Another version is that in other parts of the country they are called Hazára and that Sahansar is a translation of that name (*sahans* = 1000 = *hazár*). If this is correct they may be Hazáras and they are certainly Muhammadans. But one tradition brings them from Paṭṭehar, a place which is said to be in Saháranpur. By occupation they used to be weavers, but now they make ropes, mats, etc., of grass, and *mors* or coronets for weddings. Folk-etymology would indeed derive Sahansár from *sun*, 'hemp' and *sar* or *sarkara*, 'grass,' in which they work. They are also called *rassi-baṭ* or rope-makers. They usually intermarry, but can take the daughters of lower tribes in marriage and give daughters in turn to other tribes.

SAHOKA, a Kharral clan (agricultural) found in Montgomery.

SAHOL, a Jáṭ clan (agricultural) found in Amritsar.

SÁHON, a Jáṭ clan (agricultural) found in Multán.

SAHOTA, (1) one of the leading Jáṭ tribes in Hoshiárpur. Its head-quarters are at Garhdiwála, where it ranks as the second of the three Akbari Jáṭ families of the district. Its head is styled *chaudhri*: (2) a horse-breeding tribe in the same district, said to be connected with the Kanjars. *Sahoṭa* is defined to mean 'a young hare' in *Panjábi Dicty.*, p. 989.

SAHRÁWAT, SAROT, a Jáṭ tribe which claims to be descended from Sahra, a son or grandson of Rájá Anangpál Túnwar. They are almost confined to Dehli, Gurgáon, Rohtak, and the adjoining Paṭiála territory. In Rohtak their settlements date from some 25 generations back.

SAHRWARDIA.—One of the regular Muhammadan orders, founded by Shahábuddin,* a native of the small town of Sahrward in Iráq near Baghdád, and a contemporary of Abdul Qádir Jilání. The first to establish this order in the Punjab was Baháuddin Zakaría (died 1565 A. D.), better known as Baháwal Haqq, the celebrated saint of Multán.† The followers of this sect, according to the Census Report of 1881, "worship sitting, chanting at short intervals and in measured tones the word *Alláhu*, which is articulated with a suppressed breath and as

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* Also said to be followers of Hasan Básri: see p. 387 *infra*.

† A full account of Baháwal Haqq and his connection with the shrine of Hujra Sháh Mohkam is given in *Punjab Notes and Queries, III*, §§ 592, 643and 732.

if ejaculated by a powerful effort. The devotee often faints with the exertion." It is stated that they carry out both the loud and the suppressed methods of repeating the *kalima*, and that they preserve an indifferent attitude on the question of musical services. They regard the reading or repeating of the Qurán as an especially meritorious act. They are a popular order in Afghánistán, and contain a number of learned men. Their chief head-quarters in the Punjab are at the picturesque shrine of Muhammad Ismail (Mián Wadda), which lies between Shálimár and Mían Mír. The Jalális are an offshoot from this order.

Sáhú, (1) a term meaning 'gentle', as opposed to *zamíndár* or low-born, in Jhelum. In the eastern parts of Ráwalpindi the use of the term is similar. It depends entirely on the tribe. The poorest cooly belonging to certain tribes would be recognised as a Sáhu: the richest *zamíndár* not belonging to one of these could not call himself so and would not attempt to. The term has been explained as derived from *asl* so that *sáhu* would mean a man of *asl khándán* or 'good family'. The Gakkhars and Janjúas are pre-eminently Sáhu and all the tribes claiming to be converted Rájputs call themselves so. The hill tribes, Dhund, Dhaniál, Kethwál and Satti, also claim to be Sáhu. While the *zamíndár* almost always cultivates his own land, the Sáhu often does not, and never if he can help it, but the majority are now compelled to do so by their circumstances.* In Ludhiána it is applied to the Garewál Jáṭs.† Among the Rájputs of Karnál *chaudhri* is the title for chief, other pure Rájputs being called *sáú*, and impure ones *gárá*. The story is, however, that 'the *gárá* are the issue of slave girls of the royal palace at Delhi,' and that sub-Gárás are created in the same way as the sub-Rángarhs—see under Ranghar;‡ (2) 'patient': a tribe of Jáṭs, said to be an offshoot of the Síáls, *Panjábi Dicty.*, p. 989; (3) a Jáṭ clan (agricultural) found in Kabírwálá tahsíl, Multán district. It had already occupied the country round Tulamba when the *Aín-i-Akbari* was compiled, and is reputed to be one of the four most ancient tribes in that tract: see Khak. Also found in Montgomery.

Sahwal, a Jáṭ clan (agricultural) found in Multán.

Saidh, Balochi, = Sayyid.

Saike, a Kharral clan (agricultural) found in Montgomery.

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* Ráwalpindi *Gazetteer* 1893-4, p. 102. To the above tribes add the Johdras and Jasgams. Sayyids also are Sáhu. For the rights of sons by wives of Sáhu status see the *Customary Law of the* Ráwalpindi District, 1887, pp. 7, 31 and 32. Sons by wives of lower status are often excluded from any share in the inheritance. Widows of non-Sáhu status also get a lesser share, as a rule: *ibid.* p. 49.

† In the east (of the United Provinces?) the term is also said to be applied sarcastically to Bánias: N I. N. Q. V. § 466. The fem form seems to be Suáni. 'Sháh,' writes Prof. D. R. Bhandarkar, 'is of course the same as *sádhú*' and in later inscriptions we get either title affixed or prefixed to the names of wealthy merchants as in Vimala Sháh Sádhu Gunarája, etc. Monier-Williams' *Dicty.* gives for *sádhu* also the sense of 'merchant, usurer.' *Sádhu* and *sháh* again are the same as *sháhukár*, and in popular belief a merchant is called Sháh or Sháhukár only when he possesses coin of 84 kinds at least: *Arch. Survey Rep.*, 1907-8, p 206. This suggests that *sáhu* really means 'pure' and is therefore applied to one of pure blood or unmixed descent.

‡ *P. N. Q.*, I, § 707. The writer says the same process is found among the Qasáis or butchers. His view is supported by a custom recorded by him of the Bánias. If a Bánia marry a Bániáni widow or any woman of another caste, he is out-casted and becomes a Ghátta *lit.* cleft or broken. Gháttas intermarry. But if they in turn seek alien wives they are driven out of the Ghátta sub-caste and form yet a third caste called Ghátta-Ká-Ghatta. These sub-castes appear to be formed in the United Provinces, though there is said to be a large community of Ghátttas about Khattauli, one of the Punjab Railway stations,

SAIN, a tribe of Rájputs claiming descent from the Rájput prince, Lakhman Sain, of Mandí where the dynasty bore the title of Sain. It appears to be confined to Siálkoṭ. It is said to give brides to the Manhás. They settled in Siálkoṭ tahsil under Jíú.

SAINÍ, SÁYANÍ, the market gardener caste of the Hindus in the eastern sub-montane districts, corresponding to the MÁLI of the Jamna zone and the Aráiṇ or Bághwán of the rest of the Provinces. The Sainis, writes Ibbetson, would appear to be only a sub-division of the Mális, and it is probable that they are a Máli tribe: some of the higher tribes of the same caste will not intermarry with them. In Jullundur the Sainis are said to claim Rájput origin, but Purser says that, according to their own account, they were originally Mális and lived principally in the Muttra district. When Mahmúd of Ghazni invaded India their ancestors came into Jullundur and settled down there, as they found the land suitable for cultivation. They did such wonders with it that they were called *rasáini*, fr. *rasái*, 'skill' whence 'Saini.' Admirable cultivators they are surpassed by none in industry or ability. They do more market-gardening than the Jáṭs or even than the Aráiṇs, and this in addition to, not in place of ordinary farming. They live all along the foot of the hills between the valleys of the Jamna and Rávi, but have not extended further westward to the Chenáb. They are fairly numerous in Ambála. About 10 per cent. of them are Sikhs, and the rest are Hindus. Some of their *got* designations correspond with those of the Aráiṇs.* They do not appear to have any large clans, except in Hoshiárpur, but in Gurdáspur the Sálahrit† is a fairly numerous *got*. The principal *gots* in Jullundur are the *Bádwál*, Bhanga, Bhela, Bhundi, *Bole*, Cheran, Daule, Dheri, Ghalar, Giddhe, Jandhír, Kaloti, Mulána, Sugge and Tímbar. Of these the two italicised are also found in Hoshiárpur and in that District other large clans are the Alagni, Badyál, Baráyat, Gaddi, Hamarti, Mangar and Pawán. The Sainis probably rank a little higher than the Mális as they more often own land or even whole villages and are less generally more market gardeners than the Mális. In Gurdáspur the Sainis hold the Paintla tract in Shakargarh tahsil, while the Aráiṇs are numerous round Kálánaur and Batála. Both are industrious and frugal in the extreme, but they are exceedingly prolific and the excessive *morcellement* of their holdings forces on them the system of *petite culture* for which they shew great aptitude.

SAJRÁ, a Jáṭ clan (agricultural) found in Multán.

SAKHRÁ, a Jáṭ clan (agricultural) found in Multán.

SAKYAPA, a Buddhist order named after their founder Sakya Kongma,‡ and sometimes incorrectly described as a Gelukpa sect. Nominally celibates they wear nothing but red. In Spiti, where they hold the Tangyut monastery, they are chiefly distinguished by the fact that the cadets of the four noble families have for many years been attached to that community, and on one occasion—apparently during an interregnum—a

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* And those that do correspond are not always names of other and dominant tribes.

† Possibly identical in origin or meaning with Salahria, *q. v.*

‡ Ramsay calls the founder Phakspa Jamspal and it is said that there is an image of him at the Ngor monastery. But this appears to confuse the founder with the Pandit P'ágspa—see *infra*.

cadet became its abbot.* The present acting 'Nono' of Spiti, Cham(s)-pa-Gya(m)tso was also a brother of this Order until he was called to his secular office. The parent house of the Order is the Ngor monastery at one day's march beyond Tashi Lanpo.

L. de Milloué,† however, gives a very different account of the sect. He describes it as formed by a mixture of the Nyigmapa and Kádampa doctrines and named after the monastery of Sakya (Saskya, 'Yellow Land'), where it was born and which was built in 1071 by Kontcho-Gyelpo (Dk*on*-mc'*og-rgyal-po*) in the province of Tsang south-west of Tashi-lhúnpo. This sect, founded at the beginning of the 12th century by the son of Konsho-Gyalpo, played a considerable part in the religious and political history of Tibet by the great knowledge and the intrigues of its monks, its incessant disputes with those of the Radang monastery and above all by the supremacy which it exercised for nearly three centuries over the other Tibetan sects, thanks to the authority, both spiritual and temporal,‡ with which it was invested in the person of its superiors by the emperor Khúbilhaï in gratitude for the prophecy of victory made to him some years before by the celebrated Sakya, Pandit P'ágspa. Its cult, almost entirely borrowed from that of the Nyigmapas, is principally addressed to the Tantric Yidams, Kyedorje and Chaknadorje§ and to the tutelary demon Dorjepúrpa. Its founder is regarded as an incarnation of the Bodhisattva Manjúsri and its special precepts are 16 in number:—(1) to reverence the Buddhas, (2) practise the true religion, (3) respect the learned, (4) honour one's parents, (5) respect the superior classes and the old, (6) to be kind-hearted and sincere towards one's friends, (7) to be useful to one's neighbours, (8) to practise equality, impartiality, justice and right under all circumstances, (9) to respect and imitate good men, (10) to know how to use wealth, (11) to fulfil obligations, (12) not to cheat over weights and measures, (13) to be impartial to all without jealousy or envy, (14) not to listen to the advice of women, (15) to be affable in speech and prudent in discourse, (16) to have high principles and a generous spirit.

The Sakyapa Lámas have counted among themselves several eminent men, among others the celebrated historian of Buddhism, Táranáth. They once had a reputation, well merited, it is said, for learning and holiness, but they are now said to be lax in the observance of disciplinary rules, not too severe in morals and inclined to drunkenness. Their canon allows matrimony and the dignity of Grand Láma or general superior of the sect is hereditary as are the headships of most of their monasteries.

Sálahah, a Ját clan (agricultural) found in Multán.

Salahria, a tribe of Sombansi Rájputs who trace their descent from one Rájá Saigal or Shal of fabulous antiquity, and from his descendant Chandra Gupta. They say that their eponymous ancestor came from the Deccan in the time of Sultán Mamdáh as commander of a force

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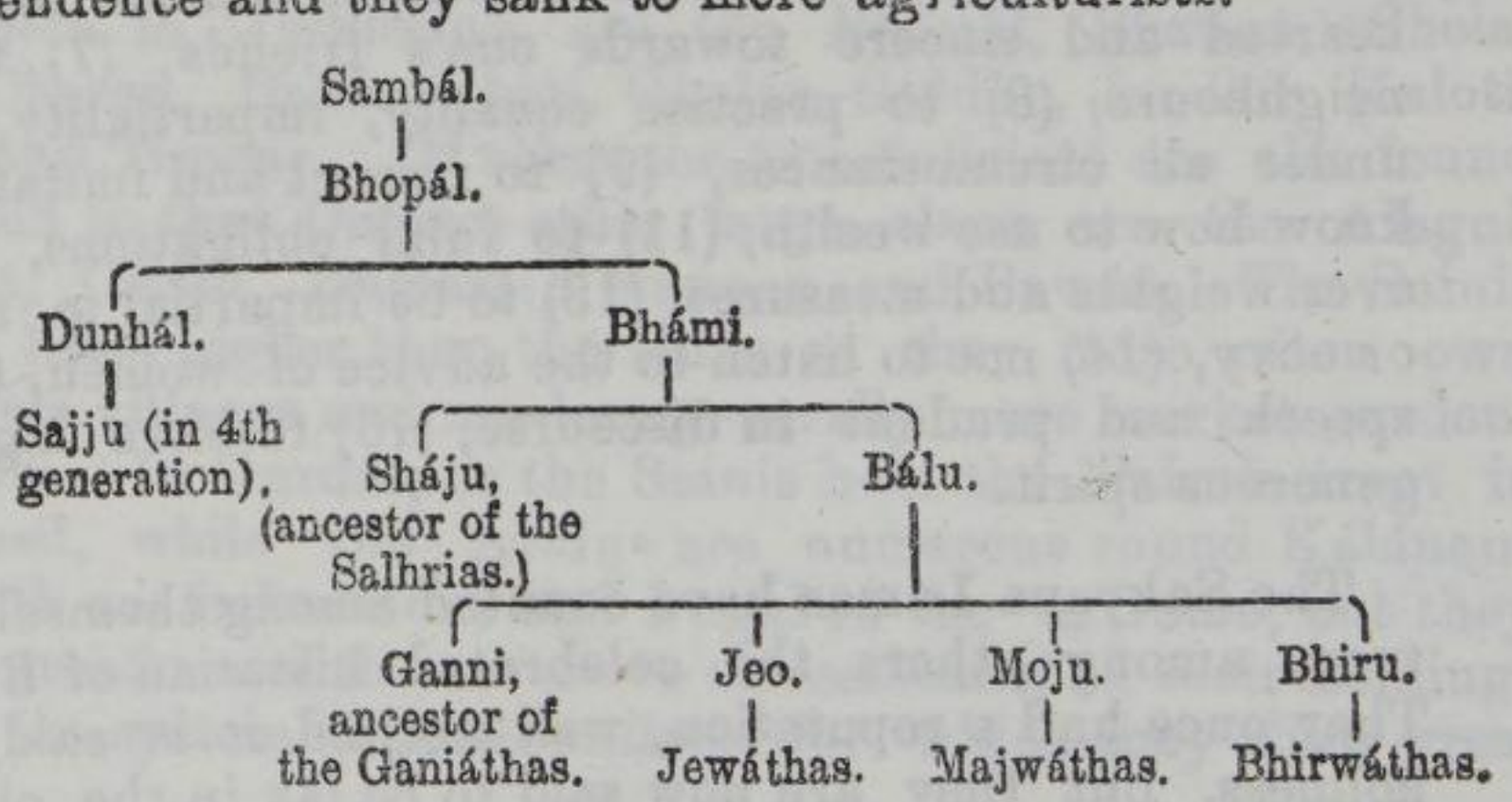
* *Khripa* (pronounced *thripa*), 'one seated in a high place.'
† *Annales du Musée Guimet, Tome xii me*; *Bod-youl ou Tibet*: Paris, 1906, pp. 183-5.
‡ In 1270.
§ Sanskr. Vajrapáni.

sent to suppress the insurrection of Shuja* the Khokhar, and settled at Siálkoṭ; and that his descendants turned Musalmán in the time of Bahlol Lodi. They are for the most part Muhammadan, but still employ Brahmans, and do not marry within the tribe. They mark the foreheads of the bride and bridegroom with goats' blood at their weddings. Their head-quarters are in the eastern portion of Siálkoṭ, but they are also found in Gurdáspur and Lahore. The Ṭhákar returned from Siálkoṭ are for the most part Salahria, but many of the Siálkoṭ Salahria show themselves as Manhás and some as Bhaṭṭi. In Gurdáspur a large number of the Salahria are shown also as Bágar or Bhágar which is curious as *salehr* is said to mean 'low land,' like Bágar. The Saini have a Sálahri *got*.

The *History of Siálkoṭ* gives a different and more detailed account. It traces the Salahria to Rájá Singal, a prince at the time of Afrasiyáb, whom the Rája propitiated with presents. It claims Chandra Gupta as one of the family, but makes him contemporary with Alexander. Rájá Jaigopál opposed both Subuktigín and his son Mahmúd, but after a battle lasting 18 days the Rájá's elephant fled and his army gave way. The Rájá then placed his son Anangpál on the throne, and died. Anangpál fled to the Deccan, but his descendants took service with the emperors and Rájá Sakat Bikr was sent to suppress Shúja the Khokhar. He then founded a village, named after his father, Rájá Sál, who was also called Salheria, where his descendants became independent. Under Bahlol Lodi Rájá Sambál (? Sambal) turned Muhammadan and they were confirmed in their dignities; but internecine feuds soon lost them their independence and they sank to mere agriculturists.



The descendants of Rájá Chut Pál, also a descendant of Sambál, are still Hindus.

The Salahria intermarry with the Surkaeahs, Milotrah, Kátil, Butah and Guddeah Rájputs, and, if necessary, brides are still given to the Jamwál, Sampál, Manhás and Jassoah clans. Mahárája Ranjít Singh was advised by his *pandits* to marry Salahria brides as they would bring him good fortune and he espoused three ladies of the tribe. One of them committed *sati* with him. In Gurdáspur the Salahria rank as Kahri: see under Rájput. They follow the rule of *chundavand*. Quarrels about women are said to be frequent among them and the fashion set by Ranjít Singh is still apparently followed for many Salahria girls are said to be sold in Lahore and Amritsar.

* Shaikha is the usual form of his name.

Sálár, a section of the Jadúns in Hazára, formerly settled in the Mangal tract, but since 1830 confined to the Rajoia plain: see Gadún and Hassanzai.

Salika, an agricultural clan found in Sháhpur.

Salímsháhi, or Shersháhi, a title assumed by the Bhattiáras, who would pass as Paṭháns (like the Kunjras who assume the title of Nawáb Sáhib) and add the title of Khán to their names.* *Cf.* p. 43 *supra.*

Salone, an Aráín clan (agricultural) found in Amritsar.

Salotrá, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

Salúthi, a sept of Brahmans, hereditary *pádhas* of Keonṭhal.

Sámil or Sámal, a frontier faction: *see* Gár.

Saman, a Hindu Kamboh clan (agricultural) found in Montgomery.

Samand Khel, a Paṭhán clan (agricultural) found in Amritsar.

Samayogi, a class of devotees who marry and lead domestic lives: as opposed to Nága, those devotees who are purely ascetic and practise seclusion. Macauliffe speaks as if each of the four sects founded by Rámánand's disciples were divided into Nágás and Samayogis: *Sikh Religion*, VI, p. 105.

Samdár, fr. *sam*, share: a co-sharer in cultivation, also called *háli* who sows the crop and tends it, while the owner of the land supplies the plough, cattle and seed: Ráwalpindi *Gazetteer*, p. 134.

Samdaráni, a Jáṭ clan (agricultural) found in Multán.

Samejah, a Jáṭ clan (agricultural) found in Multán.

Sámil, a tribe of the Sandal Bár akin to the Bhaṭṭis, as the following genealogy shows:—

Nauresh.
Bhatti.
Narpat (a *faqír*).
Gajpat.
Jaspat.
Rájá Salwán (Saliváhana).
Dúsar.
Mansur.
Mán.
Sel.
Jiúndan.
Acchal.
Jagpál.
Padam.
Bhone.

Pati.	Bacherai.
Bhagsin. Mani.	Abar.
	Sámil.

* Punjab *Census Rep.*, 1912, § 586.

The Sámils marry mostly among themselves. They give daughters to the Kharrals, but do not receive wives from them. The Bhaṭṭís of Pindi Bhaṭṭián do not give daughters to the Sámils.

There are also said to be Sámils in the Kirána Bár, on the Rávi and Nílí (Sutlej), at Tárá on the Chenáb, and also in the direction of Dera Gházi Khán. The Sámils of the Sandal Bár are said to have come from Multán.

SÁMITAH, a small tribe found in the Leiah tahsil of Miánwáli. It claims Rájput extraction and tells the following story of its origin: Rám Chandar and Gonda adopted Islám under Alá-ud-dín of Delhi and assumed the names of Muharram and Variam respectively. The former was appointed *kárdár* or intendant of Sindh and, with his brother, came to that country, where he married the old *kárdár's* daughter; but the people rose in revolt and made the son of their former *kárdár*, Muhammad Akram, their intendant. Muharram and his people fled but were overtaken and captured, thereby earning the contemptuous name of Shamtia or Sámitah. Feuds ensued with the Balím and Ghishkori, and later with the Siar Jáṭs, who took the western half of their lands, one Sayyid Faqíru settling down as a buffer between the two tribes. At weddings they observe Hindu customs but do not employ Brahmans, and the *nikáh* is read in the orthodox way.

SAMMÁ, a tribe found in the Baháwalpur State when they are represented by the following septs:—

i. Abrah* ... { i. Abreja. ii. Khambra. iii. Sangi† (found in Kárdáris Khánpur and Sádiqábád). iv. Jamra. v. Abbal. vi. Nangana. vii. Bappi.

ii. Sawentra.—(1) Sudr. (2) Silra. (3) Dandam.
iii. Nareja, descended from pure Sammás on both sides.
iv. Dhareja, } by Samma fathers, but by mothers of other tribes, (*cf. dhi*, daughter).
v. Dhári, }
vi. Warand, }
vii. Unnar, descendants of Rája Lákhá.
viii. Ujjan.
ix. Sahta.
x. Kala.
xi. Gori.
xii. Lákhá.
xiii. Ranúhja or Runjha. This sept claims to be of the Dáúdpotra tribe. They have a sub-sept called Tarechri,‡ a wild group, cattle-breeders by occupation. According to some Ranúhja and Runjha are separate septs.
xiv. Káká.
xv. Káhá.

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* The Abrahs are also called Phal-potras or 'children of the fruit,' because they first introduced agriculture into Sindh. Hence their motto:—

Lakha lakh lutáiyo,
Karan bakhshe kror
Te Abrah bakhshe hal di or
'Lákhá (a Samma *rája*) gives *lakhs*, and Kararn *krors* of rupees, in charity but Abrah gives but what he earns by the plough.'

† The Sangi branch of the Sammás has a tradition that in ancient times the Sammás had two grades, one comprising the 30 families of superior or genuine Sammás, the other 13 inferior septs who were *wazírs* of the Samnás. To the latter belonged the Khohánras. No other sept of the Sammás has however preserved such a tradition.

‡ A mound so named in the Cholistán, near Patn Munára, may once have belonged to this sept.

SAMMEKE, a Kharral clan (agricultural) found in Montgomery.

SAMMI, a group of Máchhis, employed as fishermen, fishmongers, quail-catchers, and poulterers. They are said to have come from Rori in Sindh and are mostly found in Lahore where they also make mats and work as boatmen.

SAMOR, a Jáṭ clan (agricultural) found in Multán.

SAMRÁ, a Hindu Jáṭ clan (agricultural) found in Montgomery and Multán.

SAMRÁE, a Jáṭ clan (agricultural) found in Amritsar and in Ludhiána. In the latter district they cut the *jhand* at weddings and play with the twigs. The offerings are given to a Brahman. Their ancestor, Joanda, came from Siálkoṭ and his *samádh* is there. They cut the *jandi* at weddings and the cutter is given either a shawl or a *khes* according to one's means.

SAN, a Jáṭ clan (agricultural) found in Multán.

SANBHAL, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

SANDA, a tribe of Jáṭ status found in the Multán district. They had already occupied the present mouth of the Rávi when the *Aín-i-Akbari* was compiled.

SANDAH, SÁṆDAH, a Jáṭ clan (agricultural) found in Multán. Sánda is also a branch of the Dhillon Jáṭs.

SANDELAH, a Jáṭ clan (agricultural) found in Multán.

SANDHAL, a Jáṭ clan (agricultural) found in Mailsi tahsil, Multán district.

SANDHAR, a Jáṭ clan (agricultural) found in Multán.

SANDHE, (1) an Aráiṇ, (2) a Hindu Kamboh clan (agricultural) both found in Montgomery.

SAṆDHÍ, a Jáṭ clan (agricultural) found in Multán.

SAṆDHO, a Jáṭ clan (agricultural) found in Amritsar, Montgomery and Multán. The name appears to be a mere variant of Sindhu.

SÁNDÍ, a tribe of Jáṭ descendants of Sándá, a Rájput of Bhatner and now found in Siálkoṭ.

SANDÍLA, a clan of Jáṭ status, found in Multán. They claim to have come from Delhi in the time of Sháh Jahán. It is also described as a Muhammadan Jáṭ clan (agricultural) and as a Baloch clan (agricultural) in Montgomery.

SANDRÁL, an agricultural clan found in Sháhpur.

SANDRÁNÁ, an (agricultural) clan found in Sháhpur. In Montgomery it is described as a Muhammadan Jáṭ clan (agricultural), but it appears to be Hindu.*

SÁṆDYE, (1) an Aráiṇ, (2) a Kamboh clan (agricultural) found in Amritsar.

SAṆGAH, a Jáṭ clan (agricultural) found in Multán.

SANGÁH, a Rájput clan (agricultural) found in Amritsar.

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* Montgomery *Gazetteer*, 1898-99, p. 90.

SANGE, a clan or *got* of the Lud (?) Jáṭs, found in Hoshiárpur.* *Cf.* Sanghe.

SANGERE, a Jáṭ clan (agricultural) found in Amritsar. *Cf.* Sanghera.

SANGH, SÍNGH, a well-finder. But see under Tobá. *Cf.* also SENGA. The word appears to be derived from or connected with *singhan* (*Panjábi Dicty.*, p. 1057) and *sungghaná*, to smell (p. 1080).

SANGHE, a Hindu Jáṭ tribe of Ferozepore akin to the Dhillon. It has what appears to be a special custom at weddings in that after the bride's advent, the bridegroom goes out with his *parohit* and fetches home a branch of the *pannu*, a bush used for making brooms, which he plants at his house and keeps watered for a year or six months in order that it may remain green. In Hoshiárpur it is one of the principal Jáṭ tribes: *cf.* Sange.

SÁNGHERA, a Jáṭ tribe found in Ludhiána. They cut the *jandi* after a wedding and play with the twigs like the Samrai. They offer a cow or buffalo's milk first to their *jaṭhera*. Offerings are given to a Brahman and the cutter of the *jandián* is paid according to one's means.

SÁNGHI, a Jáṭ tribe found in the Sangarh tahsil of Dera Gházi Khán. Like the Arwál Jáṭs it follows Baloch custom in marriage, etc.

SANGHOWÁL, a sept of Rájputs descended from Lakhmí Chand, son of Sangar Chand, 16th Rájá of Kahlúr.

SÁṆGÍ, a Jáṭ clan (agricultural) found in Multán and Amritsar.

SANGOKE, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

SÁNGRAH, a Jáṭ clan (agricultural) found in Amritsar.

SANGROTA, a Jáṭ *got* which claims descent from a Chauhán Rájput who killed a dacoit with a *sengar* or quarter-staff. It now holds villages in Jínd tahsil but is said to have migrated from Karnál.

SANGTARÁSH, styled Pathar-patore in Ambála, a stone-cutter or stone-breaker.

SÁNGWÁN, a tribe of Jáṭs closely allied to the Sheoráns, *q. v.* They hold 40 villages in *pargana* Dádri of Jínd and are also found in Hissár and Rohtak. In Jínd they claim descent from Sarduha, a Rájput of Sarsu Jangu. Sangu, son of Nainu, his descendant, migrated from Ajmer and founded villages in Jínd. He became a Jáṭ. With him came Mahta a Godaṛia Brahman, a Jhanjaria Nai, a Khuṛian Dúm, and a Sahjlan Chamár, and these *gots* are still clients of the Sángwán, who hold 57 villages in Dádri tahsil, 55 of these lying in the Sángwán *tappa*. From this tribe are descended the Jakkhar and Kadan *gots*, each of which holds 12 *bás* or villages in Rohtak, and also the Pahil, Mán† and Kalkal *gots*. The Jakkhar *got* does not marry with the Sángwán or Kadan *gots*, but the two latter may marry with each other. Like the Phogát the Sángwán reverence the *bhúmia* at weddings.

SÁNÍ, a Jáṭ clan (agricultural) found in Multán.

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* P. N. Q. III, § 588.

† But the Mán are also said to be allied to the Dallál, Deswál and Sewál: see under Dallál.

SANIÁSI. The term Saniásí is derived from the Sanskrit *sannyás*, 'abandonment or resignation,' and is applied to those who having passed through the Bánparasth stage of life and attained the age of 75 years renounce the world and are cared for by others. Such a *sanyásí* wears *bhagwá*—or salmon-coloured clothes, but he need don no *janeo* and wear no *choti*. The process by which the term came to be applied to an order of religious mendicants is readily to be understood, if obscure. Possibly the Sanyásís, as an order, are older than the Brahminical institution of *sannyás* as the fourth and last stage of life.

The Saniásís often trace their order to Swámí Ditátre, the Muní Dattátreya of Sanskrit works, who is sometimes said to have been Shankar Achárya's precursor, and all Saniásís, it is said, receive the *mantra* in Ditátre's name. The story of the contest between this Muní and Gurú Gorakhnáth would make the former much later, writes Mr. Maclagan, than Shankar Achárya. Briefly, the history of the Saniásís is as follows:—

The Saniásí sect (to use the only term available) decayed in the Buddhist period, and then split up into various sub-sects with heterodox creeds. This led, after the fall of Buddhism, to the reforms of Shankar Achárya, who had four disciples, each of whom founded *maths* or schools, which again split up into numerous branches, Shankara Achárya himself founding the principal school:—

FOUNDER.	SCHOOL.	BRANCHES OR COLLEGES.*	
Shankar Achárya.	*Sumer Math, in the centre of India.*	A.	B.
1. Sarúpa Achárya ...	Sárada Math in the West ...	1. Tírath ...	1. Ban.
		2. Ashram ...	2. Aran.
2. Balbhadra Budhiman (Padman).	Govardhan Math in the East	1. Ban ...	1. Tírath.
		2. Aranya ...	2. Asram.
3. Naurotka Achárya (Tarnaka or Tank).	Joshí Math in the North ...	1. Girí ...	1. Girí.
		2. Parbat ...	2. Purí.
		3. Ságar ...	3. Bharthí.
4. Prithidhára Achárya (Prithvi or Prithodar)	Sangirí Math in the South...	1. Girí ...	1. Ban.
		2. Purí ...	2. Aran.
		3. Bhártí ...	3. Tírath.

The Brahmachári, however, appears to be the teacher of the elements of *gyán*, who instructed the pupils of the Achárya.

The Saniásí sub-orders or *pádas* are given as follows, and are said to be ten in number, yet eleven names are specified, *viz.*:—

1. Girí	or	1. Gir (? Sháh).
2. Purí	or	2. Purí.
3. Bhartí	or	3. Bártí.
4. Ban	or	4. Ban.
5. Arn	or	5. Arn.
6. *Parbat* (hill)	or	6. *Bargat.*
7. *Ságar*	or	7. *Rukar.*
8. *Tírath* (temple)	or	8. *Sukar.*
9. *Ashram*	or	9. *Dandí.*
10. Sarassati	or	10. Surastí.
11. Jatti	or	11. Jattí.

Of these the first two (Girí and Purí) are not celibate. The other nine, it is said, do not marry, yet the members of the Ashram sub-order, in which sub-order the Jattí, Dandí, Bargat and Rukar are included

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* In lieu of the Sárada and Govardhan Maths Mr. Maclagan gives:—

1. Nárágani Math ...	1. Parbat.	2. Brahmachári ...	1. Saraswatí.
	2. Asram.		2. Dandí.

(*sic*) are described as marrying and living permanently in cities. The same informant further notes that there are in each sub-order two sections, one celibate, the other not. Again the use of meat and spirituous liquor is forbidden to Nos. 8, 9 and 10 (Tírath, Ashram and Surassatí) above, but in the other orders also many abstain.

These ten *pádas* (each of which is called Dasnám) are also said to include: 1, the Sarswatí, Bhártí and Purí, three military branches,* 2, the Girí, Parbat and Ságar, three branches famed for their knowledge of the Vedánta: The tenth *páda* places its faith in *jap*, counting or telling its beads, and in *gyán*, or knowledge.†

It is impossible to say precisely what the names of the ten *pádas* really are. Out of 8 lists of them Mr. Maclagan found that all contained four—*viz.*, the Girí, Purí, Aran and Bhárthí, but for the remaining 6 the lists gave one or other of the following names:—Astáwar, Jatí, Bodla, Dandí, Anandí, Dat, Acháraj, Kar, Nirambh, or Parí. To these may be added Khákí, Ḍagbar, Sokhar in Miánwáli.‡

According to some accounts only eight of the *pádas* are true Saniásís, the Bhárthís—who always appear as one of the ten *pádas* being really Jogis, and the Ḍandís Vaishnavás.

The Saniásís are also cross-divided into four classes, or degrees (of varying sanctity, it would seem), or ways of life. These are:—

i. Kavichar	iii. Hans.
ii. Bhodak	iv. Param Hans.

i. Kavichars, who have renounced the world and live in forests, occupied in religious contemplation and worship. They do not go about and beg, but live on the alms of passers-by.

ii. Bhodaks are itinerant mendicants, who collect alms in kind (never in cash), and never remain for more than three days in one place.

iii. Hans are versed in the Vedánta philosophy. Remaining in one place they live on charity. Believing firmly in the identity of Nature and Soul they scrupulously follow the path prescribed by the Yoga system.

iv. The Param Hans are Yogís who have attained perfect beatitude and are merged in the Supreme, having command over life and death.

The Hans and Param Hans are opposed to idolatry, though some of them worship Devi. They repeat the name of *Parméshwar* with every

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* Other accounts say that only the Nirambh, Asram and Saraswatí are allowed to wear or use arms.

† Just as the guiding principle of caste organization is *cross*-division, so the key to the degrees and classes of a religious sect or order like that of the Saniásis is unquestionably to be found in the operation of that principle. The Sanyásis resembled the Nágas in that at one period they became a militant body as well as a religious order, or combined both characters. In 1763 they plundered Dacca and are described as "professing to belong to a religious fraternity." In the correspondence of Warren Hastings they are frequently mentioned under the name of Sanyásis or Fakírs, and he speaks of them as still a pest in 1773 and 1774.

‡ Around Moch are found Dádu-khel, Páikhel and Márí Saniásís, while lower groups called Rukar, Súkar, Kúkar and Bhukar act as Mahá-Brahmans to the Saniásís and accep their alms at funerals.

breath—whence their designation. The title is applied more especially to the higher grades of the order, particularly to the Ḍandí Saniásís.

Such is the popular account. A more scientific one is given in § 146 of the *Punjab Census Rep.*, 1912—'Sanyási,' writes P. Hari Kishen Kaul, 'is an order originally prescribed for the Brahmans alone and is the only name given for ascetics in Manu or earlier works. Four classes of Sanyásis are recognized by the *Samritis*,* *viz.*, *Kutichak*, *Bahúdak*, *Hansa* and *Parmahansa*. The classification is based upon the degree of *vairágya* (aversion) which precedes the renunciation. *Vairágya* is said to be of three kinds, (1) *manda* (dull) which is only temporary and is caused by the loss of son, wife, home, etc.; (2) *tíbra* (acute) when the desire is not to have sons, wife, wealth, etc., in this or the future life, and (3) *tíbratar* (intense) in which the person wishes never to be reborn in any *loka* (world). *Sanyás* must not be taken in *mand vairágya : tíbra vairágya* entitles a man to initiation as *Kutíchak*, *Bahúdak* or *Hansa*. The *Parmahansa* type of *sanyás* can only be taken when the *vairágya* is *tíbratar*. A person may enter this degree direct or after having entered one or the other of the three lower degrees. *Kutíchaks* and *Bahúdaks* are *tridandis*, *i.e.*, carry three staffs, which represent the *vák-dand*, *mano-dand*, and *karma-dand*, *i.e.*, vows to control the speech, mind and action. A *Bahúdak* is he who can travel. He is not supposed to stick to one place, but a *Tridandi* who is unable to undertake journeys becomes a *Kutíchak*, and is allowed to beg from the house of his son or relatives without taking any interest in them. The *Hansa* and *Parmahansa Sanyásis* are *ekdandis* (*i.e.*, carry only one staff). The *Hansa* has only *tíbra vairágya*, but wishes to obtain *gyán* (knowledge of the Supreme) in *Brahmaloka*. *Parmahansas* are of two kinds (1) *Vividusha*, those who desire *gyán* here, and (2) *Gyánván*, those who have attained it. These kinds of *sanyás* are not now in vogue, at all events in the Punjab.'

Below these are two *new* orders called Okhaṛ and Phukar to which Kánets, Jáṭs, Jhíwars, Bahtís and Grihastas or house-holders are admitted. These perform menial duties and act as the Achárjes of the Saniásís.

Yet another grouping of the order is based upon the degree of their spiritual attainments or rather on their functions within the order, and these groups are called after the three *gunas* or philosophical qualities, (i) the Rajoguní who are principals of religious houses (*akháras*) and live in the world, (ii) the Tamoguni, ascetics who live on charity, begging for the day's wants, and (iii) the Satoguni, who do not even beg, but trust to Heaven—and their neighbours.

Other groupings, probably popular, are (i) Vidwat, or learned and (ii) Veodásha or learners. Again we hear of Ḍandí Saniásís—further subdivided into *ek-ḍanḍí*, *do-ḍanḍí* and *tri-ḍanḍí*, or those who carry 1, 2 or 3 sticks to signify that they have subdued the body, the mind or speech or two or all of these. Others again are designated Kotichas because they live in huts (*kotís*), and others Bahudak, because they drink daily from many a well or spring and are thus for ever wandering.

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* See *Páráshar Smiriti* and *Hárita Smiriti*.

"Besides the *Ḍandis* or *Dashanamis*, there are three peculiar classes of Sanyásis, *viz.*, (1) *Atur* Sanyási, who embraces Sanyás just before death, (2) *Mánas* Sanyási, who renunciates the world inwardly but never adopts any outward sign of the order, and (3) *Ant* Sanyási, who on adopting Sanyás sits in one place and determines to end his life in meditation by not taking any food or drink."

In order of precedence, and placed by Shankar Achárya himself above all classes, stands the *sampradaya*. "Shankráchárya organized the Sanyásís into a regular religious order and established four *mathas* (central institutions) where alone a person could be initiated into the *áshrama*. He recognized the ten names (*dashanáma*) of *Giri, Puri, Bhárati, Parvat, Ságara, Van, Aranya, Saraswati, Tirtha* and *Ashrama* for them, and distributed the titles over the four *mathas*. But he conferred the privilege of bearing the staff (*ḍanḍa*) on only 3½ of the 10 classes, *viz.*, on the *Tirtha, Ashrama, Saraswati* and half of the *Bhárati*. The other Sanyásis are called *Dashanámi* or Goswámi. The *Ḍanḍi* Sanyásis enjoy the highest esteem amongst the Hindus, for it is said that, *Ḍanḍagrahana mátrena naro náráyanah bhavet*. (By the mere fact of holding the staff, *i.e.* by being initiated to the degree of *Ḍanḍi*, the man becomes God). The four *mathas* of Shankráchárya were established at the four ends of India,* one of his disciples being placed in charge of each.† The preceptor now presiding at each *matha* is termed Shankráchárya. An explanation of each detail would take up too much space. The *Kedar Matha* is not in existence, but the Shankráchárys of the other three *mathas* are trying to revive it. Only Brahmans are initiated at the *Shárada* (Dwárka) and *Shringeri Mathas*, while the *Govardhana Matha* will admit persons belonging to the other *varnas* as well. Full discipline of the order is enforced only at the *mathas*, but they have several branches where persons wishing to enter the order are admitted into its folds."‡

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* The peculiarities of the *mathas* are—

Dishá, or direction.	*Matha*, or institution.	*Khshetra*, or locality.	*Achárya*, 1st preceptor.	*Brahmá-chárya*, order of celibacy.	*Devta*, god.	*Devi*, goddess.
East	... Goverdhan.	Purushottam.	Hastamálak.	Prakáshak.	Jagannáth.	Vimalá.
South	... Shringeri.	Rámeshwar.	Sureshwar.	Chetan.	Adivaráha.	Kámákhyá.
West	... Sháradá.	Dwárika.	Pádmapád.	Sarúp.	Siddheshwar.	Bhadra Káli.
North	... Jyotir.	Kedár.	Shrotak.	Ananda.	Nárayana.	Punyagiri.

Dishá, or direction.	*Tirtha*, or holy spot.	*Veda*, subject of study.	*Mahávákya*, aphorism.	*Gan*, epithet.	*Nám*, title.
East	... Mahodadhi (Ocean).	Rigveda.	Prajnánam Brahma.	Vágvar.	Van & Aranya
South	... Tung Bhadrá.	Yajurveda.	Aham Brahm-asmi.	Várivar.	Puri, Bhárati & Saraswati.
West	... Gomati.	Sámveda.	Tattwamasi.	Kitvar.	Tirtha and Ashram.
North	... Alaknanda.	Atharva-veda.	Ayamátmá.	Anandvar.	Giri, Parbat and Ságar.

† The distinction is similar to the assignment of the four Vedas to different regions, thus the Rig Veda, with its *Chhandas* and *Brahmnas* and its god *Agni* is assigned to the Earth, the Yajur Veda with its god *Váyuh*, to the *antaríksha* (firmament), the Sáma Veda, with its god *Surya* to heaven and the Atharva Veda, with its gods the *Ríshís* to the 10 directions.

‡ Punjab *Census Rep.*, 1913.

The Saniásís have also cross-divisions or classes, based on their various observances or customs. These are :—

i. Bhog-bár, who are indifferent to all earthly things, save those necessary to sustain life ;

ii. Ket-bár, who attempt to eat only a very small quantity of food ;

iii. Anand-bár, who are averse to begging and live on spontaneous alms ;

iv. Bhúr-bár, who live on forest products, grass and ashes (?) pounded, exclusively ;

v. Kanshi-bár, who have no desires and live on air and water, in continual beatitude.

Pandit Hari Kishen Kaul, C.I.E., thus describes the Sanyási groups :—

"A number of minor groups of Sanyásis have been formed in consequence of peculiar tendencies of individuals, not based upon the fundamental principles of the order, *e.g.*, (1) *Avadhúta** (Tántric) who are of four kinds :—(*a*) *Brahmávadhúta*, (*b*) *Shaivávadhúta*, (*c*) *Bhaktávadhúta* and (*d*) *Hansávadhúta*. *Bhaktávadhúta* are divided into (*i*) *Púrna* called *Parmahansa* and (*ii*) *Apúrna* known as *Paribrájaka*.† Some divide *Avadhúta* Sanyásis into *Grihastha* and *Udásin*.‡ (2) *Nángas* who go about naked. (3) *Alikhya*, called (*a*) *Bhairon Jholidhári* ; (*b*) *Ganesh Jholidhári* ; (*c*) *Káli Jholidhári*, according to the names of their *jholis* or begging bags. (4) *Dangalí* who are regular traders in *rudraksha* rosaries and similar accessories of worship. (5) *Aghori* or *Sarbhangi*, who will eat anything, are considered very degraded, and are not touched. They are becoming rare now. (6) *Urdhabahu*, who keep one arm up until it gets atrophied and stiffens to that position. (7) *Akáshmukhi*, who always keep looking upwards. (8) *Nakhí*, who grow their nails. (9) *Sthadeshwári*, who always keep standing and never sit or lie down. (10) *Urdhamukhi*, who tie themselves up to a tree by their legs at the time of their practice. (11) *Panchadhúni* or *Panchágni*, who practise austerities with four fires kindled around them and the fifth fire of the sun shining above. (12) *Tyág* Sanyási, those who do not beg but eat whatever is given to them without the asking. (13) *Maunabrati*, who maintain rigid silence. (14) *Jalashayi*, who practise austerities sitting in water. (15) *Jaladhárásparshi*, whose heads are continuously sprinkled with water, when they are in meditation. (16) *Kadálingi*, who engirdle their waists to with an iron plate in place of the usual waistband and *langot*. (17) *Phaláhári*, who live on fruits alone. (18) *Dudhádhári*, who live on milk alone,—and so on.

"The last but not the least important class of Sanyásis are the *Grihastis* or *Gharbáris* (the married ascetics) who are a contradiction in terms. The class is, of course, much looked down upon and is not very numerous. At the same time there are female Sanyásis called *Avadhútnis*. The number of real female ascetics is very small, but quite a large number of female beggars go about in the garb of *Sádhnis* and oftener than not, describe themselves as *Sanyásans*."

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* See *Nirvana tantra* Chap. XIV ; *Mahanirvana tantra*, Chaps. VIII and XIV.
† *Prantoshini Dhrita Mahanirvana tantra.*
‡ *Mundamála tantra.*

The castes from which the Saniásís are recruited.

Some of the Saniásís, in order to oppose the Muhammadan invasions, endeavoured to found a militant branch of their order, but this was opposed by other Saniásís on the ground that the order was spiritual, not secular. The Sangirí Math, however, at last agreed that, if Rájputs were admitted into the order, Saniásís might bear arms. [This seems to imply that Saniásís were formerly not recruited from Rájputs. It may be that originally they were only recruited from Brahmans, as is indeed expressly stated by P. Hari Kishen Kaul]. All the other Maths concurred. Later on Vaisyás were also admitted and managed the finances and commissariat of the Order. Lastly, all restrictions were removed and even men of impure castes admitted, *but* they cannot rise to the positions to which Brahmans and Rájputs may rise, and the higher castes never eat food cooked by them, nor may they learn the Vedas. In other words, caste restrictions hold good after admission into the order.

Hence, it would seem, arose two classes within the order, the Nágá Nangá or naked, militant members, and the Tapaswís or devotees who practise the most severe austerities, sleeping on an iron bed, etc. But this classification does not cover the whole order: see *infra* under ashes.

Thus, in theory, Saniásís are recruited from all castes, but in practice the order is mainly made up of Brahmans* and Khatrís, and according to some the true Saniási will not eat in the houses of any other castes save these two.

Saniásís are recruited from two distinct classes, (1) those who, owing to misfortune, abandon the world, and (2) those who deliberately elect to follow the devotee's life. The former are not regularly initiated, but simply go to a Saniásí, offer him Re. 1-4, receive certain *mantras* from him after feasting 5 or 7 persons, and then maintain themselves by begging. The latter are however formally initiated.

Initiation.—Having obtained the consent of his relatives and transferred to them all his property, the would-be Saniási makes the round of his village and goes to a distance of one *kos* towards the north. He also worships in all the temples and shrines of his village, praying for aid to serve God throughout his life.

He then starts on a pilgrimage in search of a *gurú*, who should be a Brahman, eminent for spiritual learning. The Brahman dissuades him, pointing out the hardships of the life and so on, but, if he persists, he is advised to acquire knowledge. To this end he goes to an Achárya who teaches him the Vedánta, briefly and gives him a *mantra* containing the name of Parmeshwar, which he must repeat day and night. He has also to make a pilgrimage, taking only a *kamindal* or water-pot and a *jholi* (a wallet or loose cloth). After this he returns to his *gurú* who satisfies himself as to his fitness and initiates him, thus:—

i. His head is *entirely* shaved,† and the sacred thread removed.

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* Five of the *pádas*, the Saraswatí, Acháraj, Aran, Ban and Anand are said to be recruited from Brahmans alone; while the other five are open to the public.

† Saniásís either wear all their hair or shave it all. They do not wear the scalp-lock.

ii. He offers *pinḍas* to ancestors, so as to fulfil his obligations to them.

iii. He must then offer *tarpan* or ablutions and performs three *jajnas*, *viz.*, the Shrádh, Deva and Rishi *karms*.

iv. Next he must offer *pinḍas* to himself, *as being dead to the world*, and perform the *bají havan* to show that he has severed all connection with his relatives. He then worships the three gods, Brahma, Vishnú and Shiva, and also the sun and the goddesses, and then accounts himself to be one of the gods. Lastly, the *gurú* gives him a *mantra* and advises him to join a *math*, *sampradia*, etc.

Such is the popular version, but Pandit Hari Kishen Kaul gives the orthodox rites:—"The ceremonies of initiation into *sanyás* have a deep significance. When a person has made up his mind to enter the order, he signifies his intention to the head of an institution of Sanyásis and having received the permission goes through the following ceremonies:—(1) The first thing he has to do is to perform the *shrádha* (obsequies) of all his *pitras* (ancestors, etc.). (2) If a *khshtágni*, *i.e.*, one who practises *agnihotra* (fire sacrifice), he performs the *prájápatya ishti* and if a *niragni*, *i.e.*, non-*agnihotr*, then the *birjâ havan*, according to Vedic rites; and gives away all that he possesses except a *kopín* (loin cloth), *ḍanḍa* (staff) and *jalpátra* (water vessel). (3) He then has his beard, moustaches and head shaved, keeping only the *shikhá* (scalp lock). This is called *mundan*. (4) The next step is to perform *átma shrádha*, *i.e*, his own after-death rites, presuming himself to be dead. (5) He then addresses himself to the Sun and recites a *mantra*, purporting to give up the desire for sons, wealth and higher life and resolving that no living being shall receive any injury from him. (6) His *shikhá* is then cut off. He enters water (the sea or a river) with his *shikhá* and *yagyopavit* in hand and throws both away, resolving:—'I am no body's and no one is mine.' After that he recites the *Preshamantra*, whereby he adopts *sanyás* in the presence and with the testimony of the three *lokás* (regions) and renounces the world. (7) On emerging from the water, he starts naked to the north for *tapa* (austerity). (8) The *guru* stops him, makes him put on the *kopin*, gives him the *ḍanḍa* and the *jalpátra*, kept out of the initiate's personal property and advises him to stay there and begin to learn what he can. He is gradually persuaded to put on other covering as well."

Ritual.—The Saniásís worship Shiva, in the ordinary way, and Shakti, with a special secret ritual called *márag*. These rites are conducted by the elect and are often costly, They are held at night, and last some 9 days. Outsiders are carefully excluded, only initiates being admitted. The initiates are closely bound together by the bond of their common beliefs and have certain pass-words by which they recognise one another.

Discipline:—"The marks of a true Sanyási are:—*Kapálam brikisha múláni, kuchailam asaháyatá samatá chaiva sarvasmin, etadmuktasya lakshanam.** 'An earthen pot (for drinking water), the roots of trees (for food), coarse vesture, total solitude, equanimity towards all, this

* Manu—VI, 44.

is the sign of one freed.' Some of the rules of practice to be observed by a Sanyási are:—(1) One cloth round the waist above the knees and below the navel and another one over the shoulders; with these two coverings should a Sanyási go out begging. (2) He shall eat only one meal (in 24 hours). (3) He shall live outside inhabited quarters. (4) He shall beg from seven and not more than seven houses (except in the case of a *Kutichak*). (5) He shall not stay too long in one place (the *Kutichak* excepted). (6) He shall sleep on the ground. (7) He shall not salute any one, nor praise or speak ill of anybody. (8) He shall bow only to Sanyásis of a higher order or of longer standing, and (9), he may not cover himself with a cloth except of salmon colour. The Sanyási is not cremated but his dead body is carried out in a sitting posture with the face open and buried in the same position. The *shrádha* having already been performed by the Sanyási himself, no after-death rites are necessary."*

Ashes.—It is a sacred duty to smear ashes on the body, but only the Nágás and Tapaswís smear the whole body, other Saniásís only marking the *tri puṇḍarík* with ashes on the forehead.

Rosaries.—As Shiva himself wears a rosary of *rudráksh* seeds, each Saniásí does the same. Each berry has several lines on it called *mukhs*, and a berry with 1 or 11 *mukhs* is of special sanctity, each *mukh* having a mystic significance.†

Those Saniásís who visit the shrine of Hingláj wear rosaries of *thumṛa*‡ getting them as token from the temples of Devi.

Ceremonial prohibitions.—As a Saniásí performs his own *shrádh*, and offers *piṇḍas* to himself he is regarded as dead, and so no Brahman, Rájput or Vaishya will eat food cooked by him, drink at his hands or smoke with him. For the same reason no true Saniásí wears the sacred thread.

There are further prohibitions *within* the order. Thus the other sub-orders do not eat, etc., with the Okhars or Phukars and the original caste distinctions of the members are retained within the order, as noted above.

Death ceremonies.—Saniásís like Jogís make a dying person sit in an erect position, a wooden frame (*bairágan*) being placed under his arms to prevent his falling back. The corpse, along with the *bairágan*,

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* This para. also is reprinted from P. Hari Kishen Kaul's *Census Rep.*, § 148.

† The *mukhs* signify:—

1. Param Brahma Param átmá, *i.e.* He who created the world Himself wore this *mukh*.
2. Mahádeo and Párvatí, who first wore it.
3. Máya, as it is worn by the goddess.
4. The *mukh* which was offered to the four Vedas and Brahma.
5. That which was offered to the five Pándús.
6. That which was given to the six Darshan *yogís*, viz.:—Yogi, Jangam, Seora, Saniási, Darwesh and Brahman.
7. That which was offered to all the gods.
8. That which was offered to the Nau Náth *yogis*. These *yogís* are as follows:—Okar (Onkár) Náth, Udái, Sát, Sántokh, Gaje Bhab, Chaurangi, Machhandar, Mast and Gorakh Náths.
9. The *mukh* which was given to Das Nám Saniási (alluded to above).
10. That which was placed on the *jatá* or matted hair of Mahá Rudra or Mahá Deo.

‡ Said to be the dried fruit or seed of a tree. They resemble *manka* beads.

is buried in this posture in a *samádh, bhang* and a hollowed gourd being placed therein by the side of the body.* The Saniásis bury their dead facing East, or North-East for this is 'homewards,' whereas the Jogis appear to bury their dead facing duo East.†

After this, salt and spices are thrown into the grave to *hasten* putrefaction. The deceased's clothes and bedding are given to the Okhars and Phúkars of the order, and on a day between the 13th and 40th after death, or even within 6 months or a year, his disciple performs *yajna*, giving presents to Okhars and Phúkars as other Hindús do to the Achárj. This is called *bhandára*, and is confined to the wealthy or influential members of the order. Poor Saniásís are merely buried, and their property quickly given away. Over the graves of pious men or *mahants* of large means, *mandirs* or *samádhs* are erected, and in these lamps are kept alight and daily worship offered.

Lastly P. Hari Kishen Kaul regards the Jogis as a branch of the Saniásis and says:—"Jogi is a corruption of *Yogi*, a term applied originally to the Sanyásis well advanced in the practice of *yogábhyás*. They are really a branch of Sanyásis, the order having been founded by Gurú Machhandar (*Matsyendra*) Náth and Gorakh Náth Sanyásis, who were devoted to the practice of Yoga and possessed great supernatural power. *Hatha yoga* is the special study of the Sanyásis, and they are called *Yogis* when they attain a certain degree of efficiency in the practice. The followers of Gurú Gorakh Náth‡ are absorbed more in the Yoga practices than in the study of the Vedas and other religious literature, but between a real good Jogi and a *Yogi* Sanyási there is not much difference, except perhaps that the former wears the *mudra* (rings) in his ears. The Jogis worship Bhairon, the most fearful form of Shiva. Like all other sub-divisions of religious schools, however, the Jogis have stuck to the details more than to the principles and got sub-divided into numerous groups. The main divisions are:—*Darshani* or *Kanpátá*, who wear the *mudra* (and are known as Náths) and *Aughar*, who do not. Then there are *Gúdar*, *Súkhar*, *Rúkhar*, *Bhúkhar*, *Kúkar* and *Ukhar*, as well as *Thikarnáth*, who carry a broken clay pot for alms, the *Kanipás* (snake charmers), *Bhartriharis* (followers of Bhartrihari), *Shringihar*, *Durihar*, etc. There are also Jogins or Joginis, *i.e.* females admitted into the Jogi order."

As a rule, the Saniásís are of a better class than the Jogís, and their morality is of a higher order, but scandals about their enticing away wives of rich Hindús are said to be not infrequent, though generally hushed up.

Saníká, an agricultural clan found in Sháhpur.

Sanjogi, fem. -an, 'one that effects a union.'—*Panjábi Dicty.*, p. 1009.
Cf. Samayogi.

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* The body is not burnt, because it is already dead—at initiation. Fancifully, too, it is said to have been already burnt with spiritual wisdom, and if it were burnt all its spiritual knowledge would be burnt with it.

† P. N. Q. II, § 127.

‡ Styled Gorakhpanthi. A valuable account of Gorakhnáth is given by Sir George Grierson in the *Encyclopedia of Religion and Ethics*, Vol. 6, p. 328.

Sankhalan, a Ját *got* which claims Chauhán Rájput origin. It held a village in Rohtak, where in consequence of some success gained over the Muhammadans, who objected to the sounding of the *sankh* or conch-shell, it acquired the title of Sankhalan. It is found in small numbers in villages of Jínd tahsil. *Cf.* the Sonkhla Rájputs at p. 285, *supra*.

Sánmoránah, a Ját clan (agricultural) found in Multán.

Sánond, a Ját clan (agricultural) found in Multán.

Sanpál, (1) a Rájput clan : (2) a Muhammadan Ját clan (both agricultural), found in Montgomery.

Sánsi, Sáonsi, Sánsi.—(1). A criminal tribe. The Sánsís are the vagrants of the centre of the Punjab, as the Aheris are of its south-eastern portions. They are most numerous in the Districts round Lahore and Amritsar and are also found in considerable numbers in Ludhiána, Karnál, and Gujrát. They trace their origin from Márwár and Ajmer, where they are still very numerous. They are essentially a wandering tribe, seldom or never settling for long in any one place.* They are great hunters, catching and eating all sorts of wild animals, both clean and unclean, and eating carrion. They keep sheep, goats, pigs, and donkeys, work in grass and straw and reeds, and beg; and their women very commonly dance and sing and prostitute themselves. They have some curious connection with the Ját tribes of the Central Punjab, to most of whom they are the hereditary genealogists or bards†; and even in Rájputána they commonly call themselves *bhart* or 'bards.' They are said also to act as genealogists to the Dogars of Ferozepur, the Rájputs of Hoshiárpur an Jullundur, and the Sodhis of Anandpur. About 11 per cent. are returned as Mussalmáns and a very few as Sikhs. The rest are Hindús, but they are of course outcastes.‡ They trace their descent from one Sáns Mal of Bhartpur whom they still revere as their Guru, and are said to worship his patron saint under the name of Malang Sháh. Their marriage ceremony is peculiar, the bride being covered by a basket on which the bridegroom sits while the nuptial rites are being performed. They are divided into two great tribes, Kálka and Málka, which do not intermarry.§ They have a dialect peculiar to themselves; and their women are especially depraved.

The Sánsis are the most criminal class in the Punjab; and they are registered under the Criminal Tribes Act in nine districts. Still, though

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* This is the case still, but a good many Sánsis now appear to be settling down in villages and even in towns. There was a large colony of them near Ferozepur which lived under the protection of the Muhammadan Ját and Paṭhán cultivators there and supplied watchmen, coolies and the like to the town, but it fell under suspicion of crime. The Bágri Sánsis are more gypsy-like in their habits than those of the northern Punjab as they always live in huts or tents and move with larger encampments, accompanied by their families and a host of donkeys, dogs and fowls.

† The Virk, Kahlon, Goráya, Dhillon, Varaich, Bhular, Her, Aulakh, Sekhon, Boparai, and even the Randháwa and Butar Jáṭs are said to be special patrons of the Sánsis, as are the Chibh, Kátil and Salehria Rájputs, in Siálkoṭ. *Bhart* appears to be an error in transcription for bháṭ: see notes on pp. 366 and 369 *infra*.

‡ Sánsis probably affect the creed of the village in which they are harboured. The Sikh Sánsis wear the *kes*, but do not enrol themselves among the Mazbis.

§ So Ibbetson, but Mr. H. L. Williams in his valuable monograph on the Sánsis doubts the correctness of the statement and with reason. The Kálkamlia is a Bauria group: Vol II, p. 70, *supra*.

the whole caste is probably open to suspicion of petty pilfering, they are by no means always professional thieves.* The Punjab Government wrote in 1881: "Their habits vary greatly in different localities. A generation ago they were not considered a criminal class at Lahore, where they kept up the genealogies of the Ját land-holders and worked as agricultural labourers. In Gurdáspur, on the other hand, they are notorious as the worst of criminals." Where they are professional criminals they are determined and fearless, and commit burglary and highway robbery, though their gangs are seldom large. The thieving Sánsis are said to admit any caste to their fraternity on payment, except Dhedhs and Mihngs; and the man so admitted becomes to all intents and purposes a Sánsi.

It would perhaps be more accurate to say that the Sánsis should be classified thus: (1) the settled Sánsis, who are subject to the Criminal Tribes Act, but who confine themselves to petty crime committed near their own villages or in neighbouring districts, and (2) the nomad Sánsis who have two main branches, (*a*) the Birtwán and (*b*) the pure nomads and vagabonds. The latter are often called *rehluwâlás* by villagers because their women sing *rehlus* or ditties and dance, but they are probably the most criminal of all the Sánsis and their customs are more primitive, for while other Sánsis burn or bury their dead the real vagrants expose them in the jungle. The Birtwán doubtless derive their name from *birt*, an allowance made them by their Ját patrons in Hoshiárpur (and doubtless elsewhere). These Sánsis are said to style their vagabond brethren Kíkan or Bhed-kut,† but they intermarry with them freely and meet them at the annual festivals, so their innocence of crime is rather uncertain. The Birtwán also profess not to eat cow or buffalo flesh and the settled Sánsis claim still greater purity for they say they eat *kachhi* only from the highest castes.

Various legends describe the origins of the Sánsí caste. In Siálkoṭ it is said that once a Rájá of the Punjab expelled his daughter from his city. Wandering in the wastes she gave birth to Sánsí, who became a noted freebooter and had two sons, Baindu and Máhlá, from whom are descended the 23 Sánsí *gots*.

Siálkoṭ.		*Gujrát.*	
Sehju.	Ghogbar.	Suja.	Lodi?
Sarwani.	Shambír.	Sarwáni.	Khokhar.
Bagaria.	Sakru.	Seru.	Shamir.
Nandu.	Khushaliwál.	Gawala.	Jairám.
Biddu.	Chetuwál.	Nandu.	Khánu.
Lodi.	Gil.	Bhelad (? ra).	Hiba and Ugi.

The *gots* descended from Máhlá are:—

Shera.	Haibawál.	Singewál.
Khánowál.	Massowál.	Tatwál
Ratnawál.	Sundarwál.	Mihdnwál.
Kewalwál.	Piddewál.	

* Thus in Sháhpur the Sánsis are not a particularly criminal tribe, though they have no fixed abodes in that District and are often found encamped in waste places where they capture and eat jungle vermin of all sorts. In this District they have a primitive religion of their own, not unlike that of the Chuhṛas, but they have been largely affected by Islamic ideas, and many style themselves Sháfis from an idea that the Imám Sháfi authorized the eating of animals considered unclean by orthodox Muhammadans.

† Said to mean 'sheep-killer'—because these Sánsis when they steal a sheep strangle it instantly to prevent its bleating.

But in Gujrát the Sánsís claim descent from Rájá Sahns Mal, a nomad of the Lakhi Jangal.* From Máhlá, his eldest son, sprang the 12 Sánsí *gots*, while Bhidú, his second son, had 11 sons, from whom are descended the Kikans and Bhedkuts. Sahns Mal, Máhlá and Bhidu are all propitiated as deified ancestors prone to exert an evil influence on the descendant who incurs their displeasure. Bhalad's descendants are the wizards of the Sánsís and they wear a long lock of hair on one side of the head. This lock is never cut. Bhalad's descendants are employed to cast out evil spirits; and they are welcomed at weddings but do not appear to take any special part in them, though a fee of one rupee is paid them, as their mere presence wards off evil spirits.

According to an anonymous writer† the Sánsis were suspected, just after the annexation of the Punjab, of being affiliated to the Mazhabi Thags, but the fact was never proved.

According to the Jhang version the Sánsis are of Punwár Rájput origin and are chiefly found scattered over Western Rájputána. They are descendants of one Sansmál, whose wife was barren, but obtained from a *faqír* a promise of offspring on condition that she should beg from Hindus and Mussalmans alike. She then bore Beda, three years later Málá, and lastly a daughter. Sansmál was excommunicated for begging, and his son Beda followed his father's calling, but Málá took to grazing cattle. One day Beda wished to cut a stick, but as he had no knife Málá cut it. The brothers then quarrelled over the stick, whereupon one Dhingania, a Nat of the Jharia tribe, intervened and decided that Málá should pay his brother 5 pice for the stick.‡

Sansmál's daughter eloped with Dhingania, and her parents refused to receive her, but relented on his agreeing to furnish Jharia brides to Beda and Málá. In addition to their 23 sons the two brothers had several daughters, but Dhingania's 13 sons also founded 13 *gotras*, so that there are in all 36 Sánsí *gots*. This version makes Beda's eldest son Harrar and Málá's Sangah and says that the Sánsís of the Punjab are mainly descended from these two sons.§ Beda's and Málá's descendants intermarry.

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* In Lahore Sahns Mal is reported to be a Rájá of the highlands of Central India, who was deposed and banished for leprosy.

The Gujrát Sánsis make Sahns Mal's mother a princess whose father ruled the Lakhi Jangal. One day, while in a boat, she saw a flower floating down a stream, she caught it as it passed, inhaled its perfume and conceived a son. Her father drove her forth but, protected by a *faqír*, she gave birth to Sahns Mal in the Jangal.

A legend current in Siálkot says that a Rájput girl became pregnant, and so her parents banished her. She gave birth to a son in the jungle and brought him up on wild fruits. He was called Sáns Balli (of powerful breath), lived in the wild and plundered wayfarers. His descendants followed the same calling.

† In P. N. Q. II, § 593.

Yet another account makes the Sánsis descendants of Sháhpuri, queen of the wandering spirits, who won Indra's favour by her dancing and became by him the mother of Sáns Mal. P. N. Q. II, § 593.

‡ The point of the story is not apparent. Probably it explains some peculiarity in the relationship of Mála's descendants to those of Beda.

§ In Rájputána, it is noted, the Sansia families are known by the names of their women, but in the Punjab they are known to each other (? *i.e.* among themselves, not publicly or openly) as descendants of such and such a grandfather.

In Rohtak the Sánsis are also known as Kanjar-Sánsis, or Kanjars simply, but they claim to be called Bháton. These Kanjars have an occupational group called *khaswála* because they live by selling *khas* grass and making brushes. According to their account Sáns Mal had two sons Málá and Bhaendú* who married their own sisters. Sáns Mal was unfortunate that when he sank a well for irrigation it yielded blood instead of water, and the grain sown by him produced *dhák* trees and *ak* or *madár* plants instead of cereals. Sáns Mal was thus expiating sins committed in a former life, but he worshipped Bhagwán and obtained forgiveness, with permission to live by begging. He was bidden to make a drum and to accept from the first man he met whatever was given to him. When he beat his drum a Chuhṛa appeared and gave him a snake to eat, and his descendants therefore still eat snakes. Bhagwán then gave Sáns Mal leave to hunt for game. In and about Delhi the Sánsis have five *mahals*, of which Gandála and Bilonwála are criminal, while the Kanjar-Sánsis are not. But the Kanjar-Sánsi are also said to be distinct from the 13 following groups, each of which is called Kanjar with its group name affixed:—Bhaton, Banjára, Bauria, Gandhála, Gúár, Jullád, Kákrá, Nath Sapalá, Qalandar, Sikligar, Singhewála, Udh, and Khaswála, which last has seven sub-divisions, *viz.*, Athwár, Bhagat, Ghillat, Hansam, Mallia, Sondá and Sonrá. The Khaswála affect the goddess as Káli Mai, and Guga Pír, while the other Sánsi or Kanjar tribes only worship the Pír. Yet another Kanjar tribe appears to be called Laungá. The Kanjar-Bauria disputes are all decided by a *panchayat* and rarely taken into court. The confusion of this account probably reproduces with fidelity the contradictory accounts given by the heterogeneous Kanjars or Sánsis themselves.

Mr. H. L. Williams of the Punjab Police gives the following as the six families or clans most frequently found in the Punjab. The Sánsis hold in the rainy season an annual festival in which there is some element of religion though its exact nature is uncertain. Intertribal and personal disputes are all settled at it and marriages arranged and celebrated. The places at which each clan assembles is noted against its name:—

1. Mahlas at Mahla near Dharmkot and at Guru Har Sahai in Ferozepore.
2. Arhar, at Pákpattan in Montgomery.
3. Langah ...
4. Bidu ...
5. Kopet ...
6. Tetla ...

} Pír Sakhi Sultán at Nigáha, Jawálamukhi in Kángṛa, Bibrian in Bikáner, Phalaudhi in Jaisalmer, and other places in the United Provinces.

Other septs, mainly of the Birtwáns, are more rarely seen in the Punjab.

In Jínd the Sánsis have two territorial groups, Desi and Bágri, which, it is said, do not intermarry, and in that State their *gots* are:—

Sidhu.	Dhindse.	Kalyáno.	Bharwál.
Kharé.	Ghusar.	Jhonjh.	Náhal.
Punia.	Mathu.	Sáhsar.	

* Clearly the Beda of the foregoing account.

The Sánsis of Gujránwála and Gujrát are Muhammadans as are a few in Siálkoṭ; but to the north, in Jammu, and south, in Lahore, Amritsar, Gurdáspur, they are Hindus.

In Gujrát the Sánsis are especially attached to the Waraich Jáṭs, whose founder, Chaudhri Jhetu, brought them to the District, apparently in Akbar's time. Sánsis keep the Waraich pedigrees and visit their houses at harvest-time, reciting the pedigrees and soliciting dues. They do not appear to render any other service to the clan. In Jínd also they are said to be the genealogists to some Jáṭ tribes.*

Organisation.—The Sánsis are much under the influence of their aged women and the traditions cherished by them are a great obstacle to the reclamation of the tribe. Women whose sons have been imprisoned, died in jail or executed are said to boast of the fact. Next in influence to these beldames are the hereditary *mukhtárs* or leaders who correspond in some degree to the gypsy kings of the Scottish marches of a century ago. There are at least two families of these *mukhtárs* and to one of them most of the headmen of the Sánsi *kots* in Siálkoṭ belong, but members of it are also found in Ferozepur and the neighbouring native States. The *mukhtár* at Malla has or had a *thán* or chapel at which weekly *sabhals* were held on Saturdays, Saturn being auspicious to burglars. These gatherings were attended by the most criminal of the neighbouring Sánsis to sacrifice goats to Devi, divide booty and plan fresh crimes. Here too gambling and drinking formed part of the regular rites.

Religion.—The worship of the Sánsis as ascertained at the Census of 1911 in the eastern Punjab is as follows:—'They say Rám Rám morning and evening, and worship Gugá Pir. They cook rice in honour of *Jwáláji* or some other goddess (*Kálká*) on the 2nd of *Mágh sudi*, and promise offerings to *Kálká*, *Jwála* or *Sitalá* for the fulfilment of their desires. At the birth of a child, they remain in a state of impurity for 10 days. On the 10th day the *dasúthan* ceremony is performed, which consists of a general cleaning up of the house, the performance of *Havan* by the priest, for the purification of the child and mother. The girls of the same *got* are fed on the 3rd or 10th day and black sugar is distributed on the birth of a son. For 1¼ months (40 days) the mother of a baby is not allowed to cook, as she is not considered altogether clean. After 1¼ months, a feast is held and the daughters and sisters with their sons, who are treated like Brahmans, are fed on sweet rice. The household is then considered to be free of all impurity. The head of a boy is shaved when he is 2½ months old. As regards the death ceremonies, the dead body is carried on an *arthi*—wooden bier—or a *chárpai* and is cremated. The *kapál kriyá* (*i.e.*, the ceremony of breaking the skull) is duly performed. The *phul* (burnt bones) are picked up on the 3rd day and the persons who carried the dead body are fed on sweet rice. The mourning lasts only three days. *Kiryá karam* (after-death rite) is sometimes performed like other Hindus,

* The Sánsis in Jínd are *lágis* of the Chuhṛas, acting as their Mírásis and *bháts*, or bards, beating drums and reciting their genealogies once or twice a year as well as at weddings and funerals, in return for their *lágs* or dues, as they are their *lágis*. They are inferior to the Chuhṛas and eat their leavings, which the latter would not do, but they do not eat dead animals as the Chuhṛas do and they burn their dead, while the Chuhṛas bury them. They are superior to the Kanjars.

although the Achárаj is not invited and the ordinary Brahman officiates. Earthen pitchers full of water are placed on *ásasa gátra*, and *gaudán* is performed if possible (*i.e.*, a cow is given away to some Sádhú). Virgins are also fed. The bones are thrown into the Ganges or in some river or pond which may be within reach. The son has his head shaved. Children up to 6 years are buried. On the anniversary of a person's death, the brotherhood is fed on *puláo* and meat.*

The betrothal ceremony consists of a visit from the boy's father to the girl's house and the presentation of a rupee with some rice to the girl and the distribution of sweets, and a corresponding visit from the girl's father to the boy's house and the presentation of a rupee and a little rice to the boy. The date of the marriage is fixed in consultation with the priest (Brahman). The marriage procession consists of the bridegroom and some four or five men, who are entertained by the bride's father. The marriage ceremonies are simple though in conformity with Brahmanical rites. Seven *pheras* (rounds) are taken round the fire and *mantrás* from the *Vedas* are recited. The father gives such clothing and utensils to his daughter in dowry, as he can afford.' If all these rites are strictly observed by the Sánsis it is impossible, as P. Hari Kishen Kaul observes, to call them non-Hindus.

All Sánsis are said to worship the sword and so an oath sworn on a *talwár* is popularly said to be binding on a Sánsi, but this may be a fiction set going by the Sánsis for their own ends. In Siálkoṭ, however, it is probably true to say that no Sánsi will ever take a false oath on the sword. If he is asked to place his hand on its hilt, he will not touch it or pick it up if he is speaking falsely. He will only do so if he is telling the truth.

Whenever a dispute arises between Sánsis, the parties call a gathering of their brotherhoods and the appointed chiefs of the brotherhood. They lay their case before this assembly and submit to the decision given by the chiefs. The man held to be at fault is punished with a *dand* (a fine imposed by the brotherhood), its amount being fixed by the chiefs. If the parties object to the decision and each still declares himself to be in the right, another custom, called *paun bhutti*, is observed. Each party gives a rupee to the chiefs who send for two divers. A bamboo is planted in a well and the divers are sent down into it. They dive into the water, and the man whose diver comes to the surface first is deemed to be false and the one whose diver comes up last, is considered to be true. Their belief is that water will not allow a false man to remain below its surface. This decision is final.

Fatha Shahíd has a *mári* or shrine on an ancient mound in a Brahman village a little north of Malla in Siálkoṭ. It is in the form of

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* A writer in P. N. Q. I, § 955 suggests that the Gídias are a branch of the Sánsis. These appear to be the Gídris, of Vol. II, p. 299 *supra*, who closely resemble the Sánsis. He also asks if the Bhangis are in any way priests or spiritual advisers of the Gidias, and says 'they undoubtedly assist and protect them.' But as far as known the Bhangis or Sarbhangis are not priests of the Sánsis, though the latter appear to have some connection with the Chuhṛas, as they said to intermarry with a class of Chuhṛas, called Barela, who are found in Lahore. The Barela may be connected in turn with the BARAR.

The Sánsis undoubtedly intermarry with the BANGÁLIS (II, 56, *supra*), but their best known septs are Banli, Gharo, Lodar, Ma(n)dahár, Qalandar, Teli and Kharechar; whereas those of the Sánsis (in addition to those named in the text) are Chauhán, Khagi, Pandir, Gahlot and Sam(b)har.

a cupola and contains a niche with a rude image of Devi. Fatha was one of the *mukhtárs* of Malla and while standing sentinel during a burglary was killed by his sister's son or husband in the confusion caused by an alarm. So he is reverenced as a *shahíd* or martyr. Before setting out on a thieving or begging expedition the Sánsis make offerings at the shrine and the Brahmans say that Sánsis of both sexes assemble at intervals at the mound and celebrate by night rites in which drinking and gambling play a conspicuous part. Betrothals and other contracts are also made at it, but there appears to be no regular incumbent.

At Othian, a village in Daská *thána* in that District, are the shrines of Hem* and Toto, two Sánsis, who lived in the time of Rája Ranjít Singh. Their father's name was Shunaki. They gave up plundering, became *faqírs* (ascetics) and devoted themselves to God. Their prayers were accepted and their prophecies always came true, so the *Sánsis* put great faith in them. Both died at Othian and the Sánsis built tombs to them there.

At Tatli, a village in Kámoki *thána* of Gujránwála is the shrine of Mái Lakhi, a Sánsi virgin, who renounced the world and remained chaste. She lived as an ascetic in the jungle and there she died. The Sánsis worship at her tomb.

It is also claimed that Bábá Malang Sháh was a Sánsi. A son of Básu Sánsi, he lived in the jungle long ago as a pious *faqír* whose prayers were accepted by God. He died at Sáránki in *thána* Sambriál and his tomb there was built by the Sánsis who worship at it.

No Sánsi ever takes a false oath in any case on the name of any of these saints, and will go to jail rather than take such an oath. Whenever Sánsi's cow or buffalo calves, he takes its milk or the *ghi* made from it to one of these shrines and pours it into a hole made in the tomb for that purpose ; so that dogs, crows, etc., may feed on it.

Language.—Sánsis have a peculiar guttural accent. 'The linguistic interest of the Sáusis,' writes the Revd. T. Grahame Bailey,† 'is paramount. Being criminals they conceal their language with scrupulous and extraordinary care. Many are the stories they tell of Panjábis and Europeans, who attempting to become conversant with their speech, relinquished the project in despair, being baffled at the unforeseen magnitude of the task they had undertaken. Such stories are, needless to say, exaggerations. The Sánsis' Dialect may be subdivided into two, the main dialect and the criminal variation. While the former will certainly repay time spent on it by students of language, the chief interest lies undoubtedly in the latter. Here we have the remarkable phenomenon of a dialect which owes its origin to deliberate fabrication for the purpose of aiding and abetting crime Sánsis themselves are unaware of its source ; yet in the presence of strangers they unconsciously use a dialect which is not a natural

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* Apparently also known as Hetam. The Sánsis are also said to affect Rámdeo, the legendary Rájput progenitor of the Baurias (II, p. 73, *supra*), Jambhu, Kukla and Sidh Bina of whom the last-named was 4th in descent from Sánsmal. Attention to a godling called Mián (probably Gúga) secures immunity from snake-bite.

† See his article on the Sánsi Dialect in J. A. S. B., LXX, Pt. I, 1, 1901, p. 7.

growth but a conscious manufacture. So much has this become now part of themselves that Sánsis from any district in the Punjab will speak the same dialect and be ignorant of the fact that what they call their language is originally a conscious imposture, a deliberate fraud a carefully laid plot to keep in natural darkness deeds which would not bear the light.

The main dialect is used by all Sánsis, both children and adults, in ordinary conversation. It closely resembles Panjábí, though sometimes more like Urdú, and if spoken with a clear and deliberate enunciation, might be partially understood by a Panjábi. The criminal variation is absolutely unintelligible except to the initiated. Even Sánsi children understand it very imperfectly. It is used in speaking in the presence of aliens. The fact, above alluded to, that the Sánsi dialect resembles sometimes Panjábi and sometimes Urdú, is worthy of attention. The 1st and 2nd pers. pron. give a good example of this. The singular is closely allied to Panjábi, but the plural is even more closely allied to Urdú. All Sánsis can speak Panjábi, but do so with an accent and intonation peculiar to themselves.

Main Dialect.—In pronunciation the vowel sounds are the same as in Panjábi. Consonants vary only in so far as they extend the use of the gutturally pronounced aspirates. In Panjábí initial bh, gh, jh, dh, ḍh, have a pronunciation entirely distinct from that which they receive in Urdú. In Sánsi we find in addition to these mh and nh, of *mhárá*=*hamárá*, and *nhárá*=*sárá* (criminal dialect), *cf.* Panjábi *nherni*. This peculiar guttural sound is traceable, as in Panjábi, in vowels, but here no rule can be laid down. Experience alone will bring accuracy. The grammar greatly resembles Panjábi and Urdú.

Criminal variation.—This is a thought out and deliberate attempt of surpassing interest, to disguise the ordinary dialect. Sánsis call it Fársí, 'Persian,' and many really believe that it is connected with Persian. Of course this is erroneous. One of the chief difficulties in deciphering (so to speak) the Sánsi dialect is the existence of these two varieties side by side. The criminal variety is marked by two distinct features, (1) a number of words not found in the other, (2) a series of semi-systematic changes of already existing words. These changes vary, the same word being sometimes changed, sometimes unchanged, sometimes changed in one way, sometimes changed in another. Subjoined is a list of the principal changes.

s	changed to n,		*náb*=*sáb* (*sáhib*); *nat*=*sat*, seven.
s	,,	nh,	*nhárá*=*sárá*, all.
p	,,	n,	*núchná*=*púchna*, ask; naisá=paisá.
ph	,,	nh,	*nhittá*=*phiṭṭá* (abuse).
bh	,,	nh,	*nhí*=*bhí*=*phir*, then, etc.
bh	,,	ch,	*Chattú*=*Bhattú**=a Sánsi; *chatání*=*bhatání*, woman.
bh	,,	jh,	*jhúkhá*=*bhúkhá*, hungry.
b	,,	c,	*catáná*=*batáná*, shew.
ch	,,	nh,	*nhóḍná*=*chóḍná*=*chóṛná*, leave.
n	,,	kh,	*khigalná*=*nigalná*=*nikalná*, emerge.
d	,,	kh,	*khas*=*das*, ten.
l	,,	k,	*kóhná*=*lóhná*, *márná*, *cf.* Kashmírí *láyun*.

* This would make Bhattu, with soft *tt*, a synonym of Sánsi, but it indicates no connection with Bhaṭṭi or *bhaṭ* (bard). In Rohilkhand the Sánsi is called Bhattu or Bhantu, but the meaning of the latter word does not appear to be 'bard.' It is not in Platts' *Hind. Dicty.* and the usual word for bard is *bhát* while a jester or mimic is *bhánḍ*.

Changes formed by additions of letters, sometimes with vowel change :—

b prefixed to vowels, *bék=ék, bun=un, béá=éá, béṭhí=éṭhí.*
k „ „ *kódmí=ádmí*, man ; *kóṭh=áṭh*, eight ; *kôdhá=ádhá*, half ; *kundar=andar.*
kh „ consonants, *kharájú=rájí=rází*, satisfied ; *khaḍíṭhá=díṭhá=*Panj. *ḍiṭhṭha*, Urdu *dékhá*, seen.
ḍha „ „ *ḍha bán=bán=bahin* (Urdu) sister ; *ḍhagal=gala*, neck.

Verbs whose roots end in a vowel have sometimes p inserted after the root :—

dépná=déná, give ; *lépná=léná*, take ; *hopná=hóná*, be.

Verbs whose roots end in ah, change ah to aug.

Kaugná,=kahná, say ; *raugná=rahná*, remain ; *áná* come, and *jáná*, go, become *asarná* and *jasarná*, respectively.

jáná has two criminal past participles, one regular *jasariá*, one *gaugá*, formed from *gayá* on the analogy of *kaugná*, *raugná*, etc.

Birth.—The only custom appears to be that a feast is given to the people of the community on the birth of a child.

*Marriage.**—A curious custom is practised at the time of marriage, which seems to show some incipient understanding of the universal principle which governs the reproduction of species in both the vegetable and the animal world. On the marriage night, before daybreak, some *sharbat* is mixed in a pitcher. A pit is then dug in the courtyard of the house and the branches of a fruitful tree planted in the four corners. Some of the *sharbat* and a pice are placed in the pit and the bridegroom, taking the pitcher on his head, walks seven times round. The bride follows, accompanied by her mother's brother. After this, the bridegroom gives some *sharbat* to the bride, and the remainder is then divided amongst the men present. This practice seems to indicate some comprehension of the universal law of reproduction. The same god or goddess, embodying the principle of reproduction, who causes the trees to be fruitful and bring forth, is being asked to bestow the blessings of children on the marriage, which has just been celebrated. The Sánsis themselves are quite unconscious of the meaning of this rite and could give no reason for its practice. I think, however, that its significance is obvious. Some forgotten Sánsi, of a greater degree of intelligence and imagination than his fellows, probably recognised the similarity between the fruitfulness of the tree and the fruitfulness of the individual, and originated this rite in honour of the deity of fructification. This is the only instance that I have been able to trace in which the Sánsis have any religious customs, apart from the most degraded form of ancestor worship.† The deity invoked in this rite is evidently quite distinct from the tribal ancestors Sahns Mal, Mahla and Bhidu. The pouring of some of the *sharbat* into the pit as an offering to the god or goddess and the subsequent distribution of the remainder, amongst the men present appears to have something of the nature of a sacrament.

The other customs and rites practised at betrothal and marriage are as follows :—At the time of betrothal, the father-in-law gives five pice to his prospective daughter-in-law, and subsequently makes her presents of clothes at various intervals. At the time of marriage the bride-

* The rest of this article is from a valuable account of the Sánsis in Gujrát prepared by Mr. J. Misick of the Punjab Police.

† But in Jind the Sánsis elect one of their own caste as their *parohit* or priest to perform their marriage and death ceremonies. He is called the *masand* or *bhagat* of Sánsi Mal and he receives offerings made to him.

groom's parent gives seven sheep, an ass, and some wheat to those of the bride. The value of the presents to be made is, however, not fixed, and varies according to the circumstances of the parties concerned. The *gána* (sacred thread for the wrist), *sálu* (a red cloth), *mahndi* (leaves of a bush used for colouring hands and feet) and one rupee are sent to the girl's parents a few days before the wedding. On the day of the ceremony, the procession halts on the way to the bride's house and arranges the *lakha*, that is to say, what amount should be paid to the girl's parents. After this has been settled the procession proceeds to the girl's house.

A ram, which the bridegroom's party have brought with them is now killed, and some of the blood is thrown up in the air as the portion of the tribal deities, Mahla and Bhidu. Water is then sprinkled on the ram and Mahla and Bhidu are called upon to bestow peace with the words, *thand pána*. A pitcher, a cup, a *choha* (digging instrument) and some *gur* are also brought by the bridegroom's party for the ceremony of the fruitful tree, which has already been described. The liver, feet, and head of the ram are cooked, apart from the rest of the body, and are eaten by the bride and bridegroom.*

I do not know why particular significance is attached to the number seven by the Sánsis, and kindred races. Mr. Williams, in his account

* With this may be compared the account received from Jhang. On arrival at the bride's house the bridegroom slaughters (with a knife he has been provided with) the goat which his people had brought with themselves and as the blood gushes out people of both the bridegroom's and the bride's parties take some of it in their hands and exclaim, as they throw it on the ground, "May there be union and good will among the bride and bridegroom's people! May there be union and peace between the bride and bridegroom." The slaughtered goat (less its head, liver, kidneys and legs which are put aside) is afterwards equally divided between the bride and bridegroom's parties and they feed their respective people on its flesh. A red tinted thread is wound round the bride's wrist. It is called *kangna* and is a mark of her bridehood. The bridegroom and the bride's parties sit in two separate groups in front of the bride's house and some *sharbat* is prepared in the earthen vessel and from the sugar brought by the bridegroom's people. The bridegroom's father gives a little of it to the bride and her father to drink and the bride's father then gives some of it to the bridegroom and his father. The rest is kept apart for use later on. Two of the women who accompanied the bridegroom's party take some flour, sugar and clarified butter to the bride to make *halwa* which is put in an earthen vessel and is called the cup of chastity. This is afterwards eaten by the bride and other women.

The bride's father gives that day a dinner to the bridegroom's party. The bridegroom's best man digs a small hole in the earth and puts two Mansuri pice (= about ¼ anna) in it. Some green twigs of a *kíkar* tree are also planted therein and a red-tinted thread is tied around it. Some of the remaining *sharbat* is poured in this hole. The vessel containing the remainder of the *sharbat* is put on the bridegroom's head and to a corner of the piece of cloth tied round his waist is knotted a corner of the bride's *dopatta* (a sheet worn by women to cover the head and upper part of the body). The bride's maternal uncle takes her in his arms and with the bridegroom following them they walk seven times round the hole (dug for the purpose as above mentioned). On completion of this ceremony the bridegroom gives the piece of cloth that was tied round his waist with the money in it to the bride. The slaughtered goat's liver and kidney which were put aside are now grilled (this food is prepared without salt) and given to the pair to eat. On the following day the head and legs of the goat that were also kept apart are grilled and eaten by the newly married couple. The bridegroom then receives his dowry and with his newly married wife the party starts on their return journey. On arrival at his house the father of the bridegroom and his people present ornaments etc. to the bride, who stops there usually for 7 days. The *kangna* that was tied round the bride's wrist at the time of her wedding is now removed. The one rupee and five pice (that were tied in the red-tinted cloth worn by the bridegroom round his waist at the time of marriage) are given to the bride, but the piece of cloth itself is preserved by the bridegroom's people. Some few days after her return home the girl is fetched back by her husband.

of the Kuchbands, writes that the marriage ceremony is performed by the bride and bridegroom circling *seven* times round a pole and blowing *seven* times on a coal of fire. The choice of the identical number for the Sánsi marriage ceremony is curious. The bride and bridegroom walk *seven* times round the pit in which the branches of the fruitful tree are planted.

Funeral rites.

At the time of burial *gur* is divided amongst the men present. Seven days after the burial a feast is given to their friends by the relatives of the deceased. The continual recurrence of the number seven is curious. When consigning the body to the ground the tribal ancestors are invoked and propitiated. In this the malignancy of motive attributed to the deity is again apparent. To ask a just deity to be merciful to a man who has lived a virtuous life, according to the ideas of the society, of which he was a member, is superfluous and unnecessary. To ask a just deity to forgive a man who has transgressed against the laws of society and left the effects and evil influence of his actions behind him is inconsistent, absurd, and contrary to every law of justice and equity. Since to attribute such a perverted system of justice to the deity would be to credit him with a procedure which no man of sane mind and sound judgment could endorse, it is apparent that the ultimate origin of such an idea is based upon superstition rather than upon reason. The elementary train of thought which gave rise to th custom of worshipping and praying to the deity at time of birth marriage and death, is present amongst the Sánsis, untouched by sub sequent developments and additions of the human intellect. The sole object of the propitiatory rites of the Sánsis is to induce their tribal godlings and evil spirits to refrain from exercising their malignant influence on the fortunes of the person or persons for whom intercession is made. By gradual stages and correlatively with the forward moves of the human intellect, it appears that this fundamental conception of supernatural beings, as spirits of evil influence, has been enlarged upon, and embroidered, until malignancy has become magnanimity and propitiatory rites have become moral duties.

The method of disposing of their dead by burial has been borrowed from the Muhammadans, and is an innovation of recent years. Previous to their settlement in various villages, where the majority of the inhabitants are Muhammadans, their dead were disposed of in a manner similar to that of the Hindus. It is probable that they will adopt the Muhammadan religion altogether in the course of time, or that the Muhammadan's gods and saints will be added to their own demonology. The so-called conversion of a Sánsi to the Christian or Muhammadan faith is merely a verbal phrase. The only result of such a conversion is that the Christian and Muhammadan deities are degraded into occupying positions in the Sánsi demonology similar to those held by Sahns Mal, Mahla, and Bhidu. The intelligence, which left to itself, can evolve a deity of no higher type than Sahns Mal; which can watch the inception of new lives, and the extinction of old, without feeling any curiosity regarding the mysteries of life and death, is utterly incapable of comprehending the higher ideals and aspirations of the Christian and Muhammadan religions.

Sánsi metaphysics.

No attempt has been made to explain or account for the working of Nature. The origin of gods amongst primitive races is often to be found in the endowment of natural phenomena, such as thunder and lightning, wind and rain, with human and personal attributes. The Sánsi, however, can see and hear, unmoved, such striking and often awe-inspiring manifestations of nature's working. The faculty of taking things for granted allows him to feel the force of the rain and the violence of the wind without experiencing any stimulation of the brain, prompting him to enquire into, or meditate upon, the causes and meaning of these phenomena. The most natural and simple explanation that the thunder is the wrath of any angry god, that absence of rain is the displeasure of a powerful deity, has not even occurred to him. It is most conclusive proof of his degraded and inert intellectual state, that he can look upon the forces of nature at work, without any derangement of his habitual stolidity, beyond a little personal inconvenience.

Exorcism.—Amongst the Sánsis almost the only indications of the existence of religious beliefs are contained in the ceremonies observed at birth, marriage and death. Although these are of a very primitive and elementary type, yet the first dawnings of a belief in the supernatural and the immortalising power of death are apparent. The common belief amongst Indians is that the Sánsis have neither gods nor religion. This is however incorrect. Religion in the abstract, as it affects the conduct of man towards his fellows, is certainly almost non-existent. Superstition, however, has gone a step further and has resulted in the deification of the tribal ancestors Sahns Mal, Mahla and Bhidu. These have been magnified by the lapse of time into spirits of power and prominence whom it is right to propitiate at time of birth, marriage, and death. The powers invested in these deified ancestors appear to be rather of an evil-working than a benignant type.* For instance, they are not considered to have any power or inclination to reward the good or punish the wicked for deeds done on earth. Their sole importance lies in their ability to exert an evil influence on the fortunes of their descendants, provided that the due ceremonies for propitiation are not performed at important events, such as births, marriages and deaths. These ceremonies have their counterpart in all other religious observances where the blessing of the deity is invoked on similar occasions. The fundamental idea of the deity amongst all the races appears to be that of a malignant spirit who is naturally predisposed to exert his evil influence on the affairs of human beings unless he is duly appeased and propitiated. Otherwise the motive is not apparent which would cause him to refrain from blessing the marriage-union between parties who may have been of exemplary conduct and behaviour. If it may be taken for granted that the blessings and good-will of the deity follow as a matter of course, upon a man conducting himself as a just father

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* This is in accord with the Jínd account which says :—"In honour of Sánsi Mal the Sánsis distribute *karhá* or *halwá* (a kind of sweet porridge) and offer *do ghaṛs*, two small earthen pots, filled with water, and put cowries in them on the Holi and Dewáli and other festivals *to pacify him.*"

They also believe in Lal Beg, *guru* of the Chuhṛás, in Jínd and offer loaves of bread and *guṛ* to him, distributing them among children, etc., at his *maṛhi* (monument).

and a faithful husband, the necessity of asking for these blessings is superfluous. When a man is conscious of having performed the duties which are expected of him by the society of which he is a member, the logical sequence is that the deity will reward him accordingly, unprejudiced by the fact of his having performed or not performed certain propitiatory ceremonies. The underlying reason for the ceremonies appears to be an innate belief that the deity is a malignant spirit who desires propitiation rather than good conduct.

It is interesting to note how entirely distinct and disconnected his theological system and his conduct appear to the Sánsi intelligence. His gods are merely the spirits of his tribal ancestors invested with powers for working evil, and as such do not concern themselves with the question of his having led a good or a bad life according to his own lights. The sum-total of their demands is that certain propitiatory rights should be performed on important occasions. The influence of a man's conduct during life on his destiny after death, and the exaltation of demons and evil spirits into celestial beings who judge a man according to his works are subsequent developments of the human intellect.

The question of what happens to a man after his death is still an unsettled one amongst the Sánsis, and the germs of inquiry have not yet led him to formulate any definite theories on the subject. The spirits of women who die during childbirth are supposed to linger on in this world and torment living beings. Persons who die while in an unclean state, or in an unnatural manner are said to become evil spirits after death, in the same manner that in ghost stories the spirit of the murdered man rather than that of the murderer is generally supposed to haunt the scene of the crime. The character and conduct of a man during his lifetime are not considered to be factors which determine the perpetuation of his existence after death—his immortality as an evil spirit is determined only by the outward manner and circumstances of his death. Spirits possessing a kindly and benign influence are held to be non-existent. The inhabitants of the immaterial world are entirely spirits of a malignant type who, by the unclean or unnatural manner of their death, are condemned to haunt their former abodes and enter into the bodies of living beings. The outward signs of such demoniacal possession are insanity and vacancy of mind. In order to terrify and exorcise the evil spirit into leaving the body of his victim, the services of a sorcerer or wizard are requisitioned.

The latter have the common characteristics and stock-in-trade with which the priestcraft in all ages have performed their offices. By means of mystic symbols and ceremonies, and by the length, vigour, and potency of their incantations the evil spirit is subdued and cast out. Insincerity is by no means a necessary adjunct to these operations. The representative of the priestly caste from whom enquiries were made stated in all good faith that he had in person subjugated and turned out numbers of evil spirits. The descendants of Bhalad, one of the sons of Mahla, are the sorcerers and wizards of the Sánsis, and the progenitors of what would be the priestcraft in a more advanced stage of society.

There are only three families of the descendants of Bhalad resident in Gujrát. Two of these live in the Parianwáli Police jurisdiction, and one in the Sadr *thána* of Gujrát. Several families are stated to live in Gujránwála. All men belonging to this caste wear a long lock of hair on one side of their head. This lock of hair is never cut from the time of birth, and grows to about a foot in length, becoming a matted and tangled mass. The Sánsis were unable to state what particular significance is attached to this distinguishing mark. Beyond exorcising and casting out evil spirits these men have no other duties to perform in any way connected with the supernatural. They are generally welcome and invited to the marriages of other Sánsis, but take no particular part in the ceremonies. One rupee is generally given to them when they attend a marriage, as their mere presence is considered to be of service in warding off the attacks of evil spirits. These spirits are considered to be quite immaterial and intangible. It is curious that no Sánsi can testify to having ever seen any of these spirits in material shape and form. As a rule, vagaries of the imagination or defects in vision are sufficient to conjure up innumerable ghostly beings.

The method employed by the sorcerers for the purpose of casting out evil spirits is as follows:—A diagram in the form of a square is drawn on the ground. The lines of the square are traced with flour and a red pigment called *sandúr*. The angles and sides of the square are joined by lines intersecting at the middle point. A second and a smaller square is then formed by joining the points at which the sides of the larger square are bisected. Lamps are then placed in the four triangles formed at the corners of the larger square, and the sorcerer sits on one side of the diagram, the possessed by the evil spirit on the other. A long incantation is then recited with great rapidity and repeated as long as the evil spirit remains obdurate, and refuses to quit the body of its victim.

This incantation has been taken down at full length, and a copy is appended hereto. It is a curious and partly unintelligible medley of words and names taken from every available religion and mythology, and is of a potency calculated to intimidate even the most daring and obstinate of evil spirits.

An incantation used by Sánsi sorcerers.

Mardan Shah alike dhanak khinch ban mar.
Sultan Saiyad Ahmad Kalrike zangir tan mar.
Iya Shah Sharf ka sab hi se nishan tan mar.
Ustad gur ki ahir se afsar me san mar.
Hanuman Nar Singh ko paták kar pacher mar.
Gurgiyan ki putli jadu ghar tamam uren kache masan Rahte the Ram Ram.
Jab se nayie hua murshad ke labka pia jam.
Jannat deo bir bhut khidmat mangta hain madam.
Hawant ka dum palet ke bhairow ke kanmar.
Mundran pakar kar hath se band karun aur sare sab bhagat.
Nanak homari taraf gur ki kya lagat.
Zangir tubak dalkar qaid kar sab lagat.
Kya surma bachara bhainsa surma pat.
Rakhdia rakhji ki pakarkar zaban mar.
Raman pakar kalawe sis das rukhta hun.
Aryan bir pando kete but parast.
Marun zabar men thokar jaun zamin men das.
Aisi lagaun zarb jaisi bage ki dhanak.

Ram te Lachman Sita ka dhiyan marde.
Shamsher bandh de tir tafang se bandh de.
Khanjar wah kitár bhawala phire farag ka sat ka sotha mother bendh de.
Banka bana neza pata ka dhar bandh de.
Kete sete jharaf varun kete ki tan marde.
Pon pani ko bandh de howde se sowar hathi se mahabhat ko bandh de
Parbat wah pahar rabab wah tambura turki tar sab hi bandh de.
Bhati narabda ganga ki nan mar de.
Nadi se bandh de uale ko darya ke lair bandh de.
Atune se bandh de totka jab usse sher bandh de.
Zalam ki chasham bandh de choghal ki zaban chaki ke chal bandh de.
Bichu ka dhag pakarke bandh de dandan zahr bandh de.
Sab aur ghari ghari pair pair bandh de.
Tunbe ko pakarkar hath se bandh de.
Ghat ghat paran bandh de jal jogana ka sati jal jogana patal hain.
Chaunsath jogana aur chattar as pas naran palam ko bandh de.
Sabay hagh phunk dhol ki tambura chattis rag ko bandh de.
Ait koran ki assis nang ko bandh de.
Lahore zanjir ka malia shaitan ko mar de.
Ashaq pari shah chher pari ko bandh de.
Rak Siyah mor siyah sital pari ko bandh ae.
Rewa ko bandh de jumna ko bandh de.
Sarsawti ko bandh de kishna narabda gumairti ko bandh de.
Suraj samundhar seti sulan kalam bandh de.
Barkat kalame pak ki sath ga karwar mahamda nar singh ko bandh de.
Jain Khan sadhu daryan singh ko bandh de.
Kul tha karin bawanian mozian bhairon ko mar de.
Khurshad aini ko chhoti churel churhi ko bandh de.
Kya mantri mari masani mantri sab mantri ko bandh de.
Bakral sudan se awa kalal bandh de.
Nafri ka fareb se bal bal bandh de.
Mundra mohamad ke nam ka sultan saiyad ahmad.
Kalri ke nam ka mundra hazrat janab pir dastogir ghaus asklan karam tute.
Sattar san bilar bahaten san kalabar zanjir ta kalaba.
Nah afat chute barkat kalme par ke sath.

All efforts to obtain a translation of this incantation have failed The Sánsis themselves do not know it, and the Sayyid of the *Khángáh* of Háfiz Hayát, who taught it, is dead. It is however published here in the hope that a translation will eventually be found.

An interesting legend is related regarding the parentage of Sahns Mal, the founder of the Sánsi race, and the principal deity of their religion. His mother is said to have been a princess: the daughter of a great king who ruled over the countries in the neighbourhood of the Lakhi Jangal. While crossing a river in a boat one day, she saw a flower come floating down with the stream. As it passed the boat, she picked it out of the water and inhaled its perfume. The genesis of her son Sahns Mal was thus performed. When advancing into a state of pregnancy, her father the king noticed her condition, and, incensed at her want of purity, cast her out from his home. She fled to the Lakhi Jangal, and sheltered by a *faqír* gave birth to a son who was Sahns Mal, the common ancestor of all the Sánsis.

Numerous instances have been quoted in standard works on comparative religion showing how intimate a relation the idea of an immaculate conception bears to that of godhead. Illustrations proving the universality of this connection are found in the religion of almost every race. It is possible that this legend of the Sánsis may be an example of the same universal train of thought, the exhalations of a flower being substituted for the divine spirit. It is, however, difficult to credit the limited intellect of a Sánsi with the imaginative faculty and a certain poetic sentiment implied in this legend.

I am, therefore, inclined to think that it may have been grafted on to the person of Sahns Mal, after the Sánsis came into contact with higher and more advanced races, possessing a greater wealth of tradition and legend. The possibility of its having been borrowed from another race does not, however, controvert the theory that, at a certain stage of civilisation, all races have a natural tendency to look upon their gods as having been immaculately conceived.

The Sánsis have framed certain laws and penalties amongst themselves to deal with offences which appear to them to be deserving of punishment. Periodical gatherings are held at which tribal disputes, marriage complications, etc., are settled by men chosen from the tribe for their intelligence and impartiality. These men are called Numberdárs and the parties in all matters under dispute agree to abide by their decision. Such a thing as a Sánsi taking his case into a regular court of law is entirely unknown, and reports to the Police are equally unheard of. Private settlement of cases by reference to the *lambardárs* of the tribe is invariably preferred to the trouble, expense and inconvenience of a trial by law.* The punishments inflicted upon offending parties generally take the shape of fines varying from five to twenty and thirty rupees according to the seriousness of the offence. It is a significant fact that burglaries and thefts are not included under the heading of offences. To murder, to assault, to abduct one's neighbour's wife is an offence according to Sánsi ideas, but to steal and pilfer is merely a legitimate and natural means of obtaining the necessaries of life. Thefts amongst themselves are rare, partly due to the feeling that a common bond of brotherhood unites all Sánsis, and partly due to the fact that it is very seldom that they ever possess anything worth stealing. Beyond a few simple cooking utensils nothing of value is retained. Any excess on the requirements of the moment is allowed to remain over for future use, in pursuance of the same

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* "The Sánsis do not usually resort to Government courts of law for redress of their grievances. However grave a crime may be, they settle it among themselves. The common practice is that the aggrieved party lays its complaint before a *panch* of the community which the *panch* sends for the other party, inquires into the matter and endeavours to bring about an amicable settlement. If it be unsuccessful in it, it invites other *panches* and members of their community. The contesting parties have to deposit Rs. 5 each towards expenses of the meeting and are made responsible for any further expenses that may occur. The *panches* and others on assembling, hear statements of both the parties and, in the event of their being successful in bringing about an amicable settlement, proper indemnity is caused to be made to the aggrieved party. If not, the following are the usual ways of determining the guilty person :

1. The parties are made to spit on the holes where insects reside. This is considered a serious oath and the person at fault is supposed to desist from doing so.
2. They are made to swear by Devi and Lakh-Dáta, the objects of their worship.
3. A rupee and a pice are thrown in boiling oil and the person considered guilty is asked to draw out with his hands the silver coin. If he is guilty he would shrink from doing so, on account of the consciousness of his guilt. If innocent he readily does so. This method is, however, now very rarely practised.
4. A bamboo is erected in water and the person considered guilty is asked to dive, holding the bamboo all the time in his hands. If he comes up immediately he is adjudged guilty, whereas if he can remain in water for some time he is considered innocent.
5. A rupee and a pice are covered (separately) with flour-paste and thrown into a vessel filled with water. The person considered guilty is required to take out one of the two pasted articles. If the article he takes out is found to be the pice he is considered guilty ; whereas if it be the rupee, he is held innocent.

The *panches* have the right to inflict any punishment they like on the party adjudged guilty and their decisions are accepted and submitted to without demur or objection.

instinct which induces a dog to bury a bone, and unearth it on the following day; but definite economy and foresight are never practised. I have heard that Sánsis are occasionally employed as labourers in the cultivation of fields. The proportion who attempt to obtain a living by manual labour is, however, almost negligeable. Several villages have employed Sánsis in the capacity of *chaukidárs* or watchmen. It is said that the remainder consider it a point of honour not to rob a village in which a Sánsi is acting as *chaukidár*.

The physique of the race is exceptional, and the men are possessed of phenomenal powers of endurance and insensibility to fatigue. A journey of twenty-five or thirty *kos* in one day is by no means an impossibility for a Sánsi, and they are known to have committed burglaries in villages seven or eight *kos* distant from their homes, and to have returned to their villages before daylight on the next morning.* Degeneration of the race through intermarriage with near relations is strictly interdicted, and no Sánsi is allowed to marry in his own *got*.

It is only very recently that the Sánsis have settled down in fixed homes and abodes. Their own statements show that up to the last thirty or thirty-five years ago, they used to wander indefinitely about the district living in *pakhís* or temporary shelters of straw matting or thatch. During this life, their sole means of existence must necessarily have been either alms or theft and the thirty or thirty-five years which have elapsed since their settlement in various villages have been insufficient for them to fully recognise the fact that society does not permit its members to obey the promptings of nature, by which a man is naturally inclined to utilize anything and everything for his own sustenance, regardless of ownership. The Sánsi is still in the suckling stage of human progress, where he expects to receive the means of sustaining life direct from the parent nature. To ask a Sánsi to work and labour for his daily necessaries is as much an anomaly as to ask an infant at the breast to earn the nourishment it receives by personal effort. The stage in the life of the individual corresponds with the stage in the evolution of mankind. During his wandering life of a few decades the Sánsi was perfectly at liberty to entrap the ownerless creatures of the jungle and to gather any fruits, plants or leaves growing in a wild state. His brief acquaintanceship with a domiciliary civilisation has not been sufficient to impress him with the fact that the same liberty cannot be extended to his neighbour's cattle and crops.†

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* The *Handbook of the Criminal Tribes of the Punjab* says that Sánsi males are generally dark in complexion with bright sparkling eyes, while the females are more often fair. Their faces are cast in the aboriginal mould and are very 'foxy' in expression. The hair of the face or head is grown or removed according to the custom of the country in which they most usually reside. They are often to be found with shock-heads of hair and often, again, shaved with the exception of the Hindu tuft which is sometimes the only evidence of their Hinduism. The fairness of complexion which a great number of the Sánsis undoubtedly possess is to be attributed to admixture of blood due to the kidnapping of children of higher castes, the introduction of outside elements, and the illicit connections formed by Sánsi women with persons of decent status. The fleetness and agility of the males has always been noticed, as has the Amazon-like nature of their women-folk. But the Sánsi though wiry, active and no mean-athlete is not big-boned or exceptionally powerful. Sánsis, it is said, can always be detected by their smell which is described as a combination of musk-rat and rancid grease.

† One of their favourite maxims illustrative of the manner of their living is—*Boi bájri hoi ák, ab boi so tín talág.*

Dress.—Sánsis wear the *trági*, a cotton cord round the loins, and said not to be used by any other class. Panjábí Sánsis usually wear the hair long and keep twisted within its coils a small sharp knife, called *kapu*, used for purse-cutting. The nails of the right thumb and index finger are kept long for similar purposes. Sánsi women dress elaborately for festive occasions, but the usual attire of both sexes is rarely anything more than a *langoti*.

Two septs in Siálkoṭ, the Sochibh or Lochibh and the Tatta are said to be half Sánsi by descent. A sub-division of the Wattus in Ferozepur is also said to go by the same name and to be in all respects similar to the Sánsis, though it is recognized as belonging to the Bhaṭṭi brotherhood and is, nominally at least, Musalmán. The Barela 'Chuhṛas'* of Lahore and the Lamma are also said to be closely assimilated to the Sánsis of Gurdáspur and Siálkoṭ, as they actually intermarry with them and conceal their outlaws. The Barar of the upper Mánjha, the Gandhílas and Bangális can hardly be called akin to the Sánsis save by their habits.

(2). A Hindu Jáṭ clan (agricultural) found in Montgomery and Amritsar. In the latter District Rájá Sánsi, a village 7 miles from Amritsar is the ancestral home of the Sindhánwália family which claims Rájput descent and belongs to this *got*. They are also found in Gujránwála.

In Gujránwála they are described as an offshoot of the Bhaṭṭi clan and they take their name from one Sánsi, whose great-grandson, Udrat, came from Bhatner in Hindustan 18 generations ago, and adopted a pastoral life in that district. His sons, Jatri and Sundar, took to agriculture. They intermarry with the Goraya, Wirk, and other Jáṭ communities. Adoption is common.† The custom of *pagrivand* prevails. When a Sánsi introduces into his brotherhood a wife from a different tribe, all the women of his tribe dine with her. This ceremony is called *got kunála*. None but Sánsi women and the new bride are admitted to this meal. Though the wife is thus admitted into the tribe and from the date of her marriage observes all the ceremonies of the Sánsis, she continues to be called by the name of her own parents' caste. The original priests of the Sánsis belong to the Kália sub-caste, who reside in Sugar chak in the Bhatner province, but none of them now reside in Gujránwála. The rank and influence of the Sandhánwália family, who belong to this tribe, and the renown of their representative the great Mahárája Ranjít Singh, have given lasting political notoriety to the Sánsis.

Sansiál, a Rájput clan of the 2nd grade, found in the Dugar or Jammu circle, according to Bingley: *Dogras*, p. 27.

Sansoi.—See under Dáolí.

Saṅt, Sant, fem. **-aní**, a saint, a devotee. The *Panjábi Dicty.*, p. 1011, derives it fr. the Latin *sanctus*.

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* A tribe not elsewhere alluded to. But the Vangális or Bangális of the upper Bár, who eat the snakes they kill, are said to be a class of Sánsis. Itinerant snake-charmers are doubtless often of Sánsi origin.

† It is said that the adoption of a boy who has been betrothed cancels his betrothal.

Sánwal Sháhís.—In the Indus valley is found a Sikh sect called Sánwal, or Some Sháhís, from a *gurú* Sánwal Shah,* a disciple whom Bábá Nának deputed in 1489 to preach his doctrines in the south-west Punjab. The title Sháh appears, however, to have given rise to other stories, according to one of which Sánwal Sháh was an Arora of Amritsar whose father supplied Gurú Rám Dás with funds for the building of the Golden Temple. Under Gurú Govind Singh Sánwal Sháh Singh preached Sikhism on the frontier, and Some Sháh was his brother. The sect, or rather the followers of Sánwal Sháh, Some Sháh, and the former's descendant Báwá Sháh, are found in Dera Ismáíl Khán, Multán and Muzaffargarh, and even beyond the frontier.

Sápádha, a sub-caste or group found, like Nág and Nágla, in many castes including the Musallis. The term indicates dexterity in the art of snake-catching rather than a totemistic origin: *Punjab Census Rept.*, 1912, p. 431, § 574.

Sapailá, fem. **-an**, a keeper of snakes, a snake-charmer. *Panjábi Dicty.*, p. 1012: see next.

Sapásá, a snake-catcher or keeper. *Panjábi Dicty.*, p. 1012.

Sapelá, Sapera or Sipádá, a snake-catcher or charmer. In the Hill States the Nagálú† and Naglu are said to be snake-charmers, like the Sapelas. Sapándí, Sapáda, Sapád, Sapáhda, Sapiade are other forms of the word. The Sapelas or Sampelas claim to be an offshoot of the Jogis—see Vol. II, p. 409, *supra*.

Saprá, a Ját clan (agricultural) found in Multán.

Sapráí, a Dogar clan (agricultural) found in Amritsar.

Saqqá, Arab., a carrier or vendor of water: a cup-bearer. The Saqqás are Muhammadan watermen. They claim to be Rájputs by origin, as their several sub-castes—Bhatti, Chauhán, Punwár, Tur and Bhalím—show. The Punwár Saqqás claim to be descendants of Rája Jagdev.

The Rájput Saqqás used to avoid four *gots* in marriage in former times, but now-a-days they follow the Muhammadan law. They practise *karewa* and polygamy. Some of them also claim to be Gorya Paṭháns, from *gor*, a Persian word for grave, as their ancestor is said to have been born in his dead mother's grave. Originally Paṭháns they afterwards took to carrying water and so were called Saqqás.

There are also Chirimár Saqqás, who were originally fowlers or bird catchers, but took to carrying water in skins and were so called Saqqás.

As regards occupation they are simply watermen, but some of them are also agriculturists. The caste is more strongly organized in Rohtak and Gurgaon than elsewhere, for it has caste *panchayats* in those two districts. In the latter the Saqqa *panchayat* has a *chaudhri* or president, a *munsif* or arbitrator, and a sumner or footman (*piáda*) in addition to the members who vary in number from 20 to 50 according to the number of villages included in the group.

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* The descendants of this *gurú* are known as Sánwal-Sháh-potra. Their disciples are tyled Nának-sháhis.

† But the Nagálu is also described as a worker in bamboo, from *nirgál*.

In Loháru they return the following *gots* in addition to the Bhalím: Sayyid, Qureshi, Khokhar, Turkman and Khainchi, and just as the Bhalím and Khainchi claim Rájput origin, so the Sayyids and Qureshi claim descents from those castes. The Gori, as they are called in this State, claim to be Patháns. They specially affect Khwája Khizr and when a rat gnaws a hole in a waterskin they attribute the misfortune to his displeasure.

Sará, a tribe, partly Hindu, partly Muhammadan, found in Montgomery. Doubtless the same as the Sarai.

Saráf, fem. **-ní**, a money changer or banker. *Panjábi Dicty.*, p. 1015.

Arab. Sarráf.—The Sarráf is the agent for the distribution of the precious metals, as the Sunár is the worker in them. Sometimes a customer will ornaments through a *sarráf* who employs a goldsmith, but is responsible for his work. Occasionally too he keeps a stock of ready-made jewellery made for them by journeymen goldsmiths. He also supplies bullion to be made over to the Sunár, and tests and weighs the ornaments when made up, but for this purpose it is advisable to employ the *sarráf* of another village. He will also value gold or silver for a commission, and settle the price of an article. In the same way every goldsmith has his *sarráf*. He watches the market and imports bullion, as well as being a wholesale dealer in old jewellery, so that he is practically the Sunár's banker. He advances him bullion, charging interest on loans overdue, but only allowing a meagre discount on loans paid before they fall due. He is generally trustworthy but as he lends to the goldsmith on little or no security and is subject to some temptation as arbiter between him and his customers he is reputed to connive with the former at times to the latter's detriment. Occasionally too he is implicated in melting down stolen ornaments.* The Chopra Khatris are said to have an *al* called Sarráf in Jullundur, while the Sioni section or *got* is said to mean a 'dealer in gold.'†

Sarahira, a tribe,—*Panjábi Dicty.*, p. 1015. Doubtless the same as the Sarera.

Saráí, (1) a Paṭhán clan (agricultural) found in Amritsar.

Sarai.—(1) A Jáṭ tribe found in Amritsar and Gurdáspur, in which latter District its members are sometimes called Shaikhs, as being leaders of the Sultánias or followers of Sakhi Sarwar. As such they receive small offerings, though they are rather shy of admitting the fact. It is not certain that this tribe is distinct from (2).

(2) A tribe of Jáṭs chiefly found in Gurdáspur and Siálkoṭ, though there are a few on the upper and middle Sutlej also. There are said to be Saráí Rájputs in Siálkoṭ, who are Bhaṭṭis descended from an ancestor called Saráí who settled in the Háfizábád tahsil. Saráí is also said to be a well-known Jáṭ clan in Jullundur and the neighbouring districts. Tod makes Sehráí the title of a race of Punwár Rájputs who founded a dynasty at Aror in Sindh on the eastern bank of the Indus and "gave their name Sehl or Sehr as a titular appellation to the coun-

* For some further details as to the *sarráf's* interest and profits see N. I. N. Q., I, § 946.
† P. N. Q., I, § 905.

try and its princes, and its inhabitants the Sehrais." The Sarái of Gurdáspur returned themselves in 1881 as tribe Sindhu, clan Sarái, but the Sindhu appear to have no such sept. The Sarái may however be an offshoot of the Sindhu and they certainly do not intermarry with that tribe.

(3) The title of the Kalhora family of Rájanpur in Dera Gházi Khán, which is known as that of the Mián Sáhib Sarái. According to Mackenzie the Saráis have a holy reputation and retain an uncut lock on the crown of their heads—whence the title (fr. *sir*, 'head'). But the Dera Gházi Khán *Gazetteer* (1898) says that males of the Sarái family do not cut the hair or moustache, and that Sarái is a common term for a native of Sind.

The Kalhora family is related to the prophet Ibrahím and descended from Ismáil. Its ancestors were directly connected with Hazrat Abbás, uncle of the prophet and so a Quraish by tribe. It is therefore called Abbási. About 100 H. its members dispersed over Arabia, Iráq and Persia, but its head-quarters were at Baghdád, and it played its part in the early Muhammadan invasions of Aleppo, in which place it settled, remaining till 1068 H. In that year Adam Sháh with 3,000 men of his own tribe marched down to Haidarábád in Sindh from Aleppo owing chiefly to dissensions among his brothers. The Abrá family was then ruling in Sindh and its chief evinced great respect for Adam Sháh Abbási, granting him land for his maintenance, and so on. The system of making disciples or *murids* was instituted by Adam Sháh in Sindh. Adam Sháh died soon after and was buried at Sukkur, where his shrine is still visited annually by his followers, *Tukri Adam Shah* in that town being named after him. Dáúd, his eldest son, succeeded to the throne and reigned peaceably for 7 years. On his death Mián Iliás was installed on the *gaddi*, and was acknowledged as the first supreme spiritual guide. Thousands of all sects became *murids* in his time and his spiritual influence extended to Sindh, the Punjab, and elsewhere. Mián Iliás lived for 5 years and was succeeded by Mián Nasir Muhammad, who is called the star of the family, owing to his popularity, preaching and righteousness. In 1102 H. Yár Muhammad, the first chief of the Abbási family, attempted to establish his rule in Sindh, which at that time was under the domination of the Punwár family. He succeeded in taking the country and expelling the Punwárs out of Sindh where he reigned for 15 years. Records now in possession of the Sarái family show that he ruled it well. In 1117 H. Yár Muhammad died and his son, Núr Muhammad, the first Kalhora king, was installed on the *gaddi*. He ultimately succeeded in forming a state, bounded on the west by the territory of Bhagnari, on the north by Kot Sabzal, on the south by Karachi and on the east by Umrkot Marviwála. After a reign of 50 years he died and was succeeded by Ghulám Sháh, who extended his territory as far north as Kálábágh. He had always been in contact with the Mirránis and Muhammad Khán Gujar at Dera Gházi Khán and the Sikhs at Multán. He also fought several battles with the Paṭháns on the Dera Ismáil Khán border. Shortly after this rapid rise to power he died about 1172 H. Mián Muhammad Sarfaráz succeeded his father. He died childless, and his territory fell into the hands of Mián Abdul Nabi, brother of Ghulám Sháh Kalhoru. Abdul Nabi's fickleness and incapacity led to revolt. Mir Bahrám Khán Tálpur

was Ghulám Sháh's chief minister and the courtiers, owing to a grudge against him, informed Abdul Nabi that Bahrám Khán was stirring up civil war against him. To remove this suspicion Abdul Nabi demanded Bahrám Khán's daughter in wedlock, but the Mir, acting upon family usage, refused to accede to the request, whereupon the Mián secretly murdered him. His son, Mir Bijjar, had at that time gone on a pilgrimage to Mecca, and on his return the Mián appointed him *wazir*. But, as the people were at heart opposed to the Tálpurs, they continued to complain to the Mián that Mir Bijjar was fomenting disturbances in the country. Mir Bijjar had however considerable influence among the military officers and chiefs and the Mián could not get rid of him openly, so had him treacherously assassinated with the aid, it is said, of the Mahárája of Jodhpur. The Tálpur and Leghári Baloch then in Sindh having seen two of their chiefs put to death in succession fell upon the Mián and drove him out of Sindh. Abdul Nabi fled westward and appealed to Ahmad Sháh Durráni. With the aid of a Durráni force he reconquered Sindh but had hardly reigned for two years when the Baloch again revolted against him and finally usurped his territory. The Mián was obliged to flee to Kola Makhdúm, a village near Rájanpur, where he remained for a long period. He had with him a large number of men consisting entirely of his followers, and they persuaded him to march to Leia and Mankera, now in Miánwáli. That territory was then in the possession of the Jaskáni Baloch and the Mián easily succeeded in conquering it. Settling in it he despatched representatives to do homage to the king of Khurásán, and the Durráni king, pleased with his submission, bestowed upon him the territories of Leia and Mankera at a quit-rent. There he spent 6 peaceful years, but he celebrated the marriage of his son, Mián Fazl Ali, at such vast expense that he was unable to pay the quit-rent. Sháh Muhammad Khán and Sarfaráz Khán Baddozai seized their opportunity and induced the authorities in Khurásán to grant them a *sanad* of his territories. The Mián had a considerable force, but he first tried to conciliate his enemies. The Paṭháns, however, stubbornly refused to listen to his envoys and so the Mián sent out his eldest son, Muhammad Arif, with a number of men to check their advance. Between Bhakhar and Kahror the two armies met and a regular battle was fought. The Paṭháns were at first defeated, but the Mián's troops, instead of pursuing them, fell to looting. A Sikh caravan then in the vicinity fired in self-defence upon his men and a stray bullet killed Muhammad Arif. His shrine is at Leia.* When the Paṭháns got the news of his death they attacked the Mián's force and defeated it. In his sorrow at the death of his son and the defeat of his army he left Leia and went to Jodhpur, where Mahárája Bhim Singh received him with respect and entertained him honourably, granting a *jágír* to the descendants of Muhammad Arif which is still held by the family. The Mián continued to send petitions to Ahmad Sháh Durráni for the restoration of Sindh and at last the Durráni king sent Muhammad Khán with a *sanad* granting him hereditary rights in the Rájanpur *jágír*, then estimated to be worth Rs. 4,000. Mián Abdul Nabi then went to Rájanpur and eventually settled at

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* This probably explains why we find Saráí or Siráí, defined also as "a title of the *murids* of Mián Nur Muhammad and Muhammad Arif of some place near Bhakkar." These *murids* are scattered over the Thal.

Hájipur, which had come into the family in this wise:—When Mián Nur Muhammad was ruling in Sindh he had espoused a sister of Mir Nasir Khán, the Brahúi Nawáb, so when Miáu Abdul Nabi fell on evil times he sent his youngest son, Fazl Ali, to Mir Nasir Khán for protection and the latter granted his guest a third of the income of Hájipur for his maintenance. The Dajal and the Harrand tracts were then under Brahúi rule.

But the Sarai conquest of this territory may have been much older. According to Mackenzie Kamál Khán Mirráni was killed and succeeded by one Nur Muhammad Sarai who, with Ghulám Sháh, a Kalhora Abbássi, came from Umrkot in Sindh. Nur Muhammad enlarged the boundaries of the tract lately under Mirráni rule as far as Mahmúd Kot on the south. He met the Siáls on the Jhelum, pushed back the Jaskáni Biloch on the north and took possession as far as Darya Khán. Pollock dated Ghulám Sháh's advent as late as 1767-8 A. D., when he dispossessed the Dera Gházi dynasty of the Deraját. But Mackenzie believed that the Sarai had held possession of the Sindh Ságar country long before Dera Gházi fell under their rule. This, he observed, would reconcile the two accounts in all points, except the name of the first Sarai, Ghulám Sháh, a name which does not appear to have been transmitted as a title, after the manner of Gházi Khán, Ismáil Khán and Kamál Khán. The Saddozai undoubtedly conquered the country in 1792 and, if Ghulám Sháh and Nur Muhammad only came from Sindh in 1768, there would be no room for the Gujar and Jaskáni rulers between that year and 1792. Pollock states that Muhammad the Gujar was the Gházi Khán's *wazír*, and that he incited the Sarais to wrest the southern Deraját from his master, then a minor. This the Sarais did and then put Muhammad into power under themselves. If this be correct, Muhammad must have held the Sindh Ságar country from the Sarais, but the current version is that he wrested it from them armed with a *sanad* from Delhi, and his death at Sirhind lends colour to this story.

The customary rule against cutting the hair has led to a story that the founder of the Kalhora family was a disciple of Bábá Nának, and there is a couplet which says:—

Sikh Sarai donon Bhái, Bábá Nának put banái.

"The Sikhs and the Sarais are both brothers, Bábá Nának made them his sons." Another account is that Adam Sháh, to keep up his attention when at prayers, used to tie himself by the hair to a beam, and wore his hair long so that it might be useful for this purpose. Hence arose the habit of never cutting the hair. The Sarais are all Shiás, and have many followers in Sindh. They tie their hair in a knot on the crown of the head instead of at the side of the head as the Sikhs tie it. The Sarai abjure the use of tobacco. The head of the family still maintains its dignity by sitting on a *gaddi*, and never rising whoever enters the room. Till the death of Táj Muhammad a pair of kettledrums were always played whilst the Mián Sáhib remained upon the *gaddi*, and the present Mián, who bears the title of Sháh Nawáz Khán, is still called Sarkár by the people.

SARÁJ, fem. -NÍ, a saddler: one who embroiders silk and tinsel on shoes. Arab. *sarráj*, a saddler. *Panjábi Dicty.*, p. 1015.

Saráji, an inhabitant of the Saráj or highlands of Kulu and Mandi.

Saran, a Ját *got* which claims Rájput origin. Its ancestor migrated from Saháranpur and lost status by marrying a Ját widow. It is found in Jínd.

Sarangiá, fr. *sarangi* or *sárangi*, a player on the *sarangi* or fiddle. *Panjábi Dicty.*, p. 1016.

Sarao, a Ját tribe found in Jínd. It worships ancestors, having *bakhúhas** at Ballamgarh, near a pond, where their *jatherás* or ancestors are worshipped at weddings.

Saras, a very small caste or sub-caste found at Banúr in Patiálá. They travel with merchandize on pack animals. They appear to be found also in Ferozepur in which district they work as labourers on roads, etc.

Sarawán, a camel-driver. *Panjábi Dicty.*, p. 1017. See Sarwán.

Sarawat, Sarot, a Ját tribe found in Jínd. It claims to be Tur Rájput by origin. Its ancestor conquered a small tract in that State in Akbar's time and thus obtained the title of Surbirt† or chieftain, whence the name Saráwat or children of Sar (Sur).

In Gurgáon it is called Sárot and holds 24 villages, including Hodal, in that District.

Saráye, a Ját clan (agricultural) found in Amritsar.

Sárbán or **Sarbán**, a camelman in Dera Gházi Khán, where they are all Játs. In fact Ját is very often used as an equivalent for Sárbán. In Lahore Sarbán=Baloch.

Sarbanggi, fem. **-an**, from *sarbang*: one who eats indiscriminately from the hands of all castes alike: a class of *faqír*. *Panjábi Dicty.*, p. 1017. *Cf.* Sarbhangi.

Sarbhangi, (1) see under Nanga: (2) a synonym of **Aghori**: see under Saniási: (3) Among the Chuhras, Sarbhangi appears to mean a priest of some kind.

Sardi. See under Utmánzai.

Sardiye, a Ját clan (agricultural) found in Amritsar.

Sarerá, Sarehra, Sarrahra, or in Amritsar **Sadára**. A low caste only reurrned from Kángra and the adjacent territories.‡ In Kángra they are for the most part general labourers, and they specially scutch cotton like the Penja or Dhunia of the plains and are also said to make stone

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*A *bakhúha* consists of a pit and a pillar formed of the earth dug out of it. As there are generally three or four together the word is commonly used in the plural. They form a place prepared in memory of and used for the worship of departed ancestors: *Panjábi Dicty.*, p. 82.

† One account is that the title was conferred by Akbar!

‡ Hutchison says the Riháras are native to Brahmaur and the 'Seráras' to the outer hills: Chamba *Gazetteer*, p. 163. Sareras, however, *seem* to be found as far west as Hazára for E. Molloy says that the Karrals of that district are regarded by everybody but themselves as a tribe of low origin, a view borne out by the fact that no tribe will marry with them but Sareras: P. N. Q., II, § 282. But this account is irreconcilable with Wace's account of the Karrals.

mortars, but they are likewise largely employed in field-labour. They are outcastes of much the same status as the Chamárs and almost all of them are Hindus. The correct spelling seems to be Sarahiṛa.

SARESAR, an Aráiṇ clan (agricultural) found in Montgomery.

SAREURÁ, SAREWARÁ, a Jaiṇi, a Jaiṇ devotee who wears a cloth over his mouth to avoid inhalation of animalculæ. *Panjábi Dicty.*, p. 1018. *Cf.* SEURA.

SARGÁNA, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

SARHANÍ, a Mahtam clan (agricultural) found in Montgomery.

SARHARÍ, a Mahtam clan (agricultural) found in Montgomery.

SARI KÁRIGAR, a carpenter (=*tarkhán*) in Pesháwar.

SARÍN. A group of the KHATRIS. See also under Seṭh.

SARLAH, a Jáṭ clan (agricultural) found in Multán.

SAROHA, a Rájput tribe from which the GHATWÁL Jáṭs of Rohtak claim descent. *Cf.* Saroiah.

SAROIAH, (1) a Jáṭ clan; (2) an Awán clan, both agricultural, found in Amritsar; (3) a tribe of Rájputs apparently extinct in the Punjab as a separate tribe. Descent from it is claimed by the Dhillon and Goráya Jáṭs,* by the Hinjra (i)†, Badechh and Dhindsa Jáṭs,‡ and by the Phularwán Rájputs.§ A village in Siálkoṭ is, however, owned by Saroah Rájputs.‖ *Cf.* Saroha and Tak Seroah.

SAROT, a tribe of Jáṭs, found in Gurgáon. See Saráwat.

SARRÁRA, a tribe found in Hazára which belongs to a race inhabiting Chibhál, or the hill country of Kashmír on the Hazára border, and, according to Wace, akin to the same ethnic group as the Dhúnd, Satti, and Kharrál of the same tract. They are chiefly found in the Abbottábád tahsil, where they are purely agricultural. They are all Musalmán and are probably quite distinct from the Sarera of the eastern hills.

SARSAR, (1) a Jáṭ clan found in Multán: (2) an Aráiṇ clan found in Amritsar (both agricultural).

SARTORA, literally (it is supposed) 'of diminished head.' The son of a Rájput by a maid-servant. See under Mauhás also.

SARWÁN, -AWÁN, fem. -ANÍ, a camel-driver. *Panjábi Dicty.*, p. 1024.

SARWÁNÍ, a Paṭhan clan (agricultural) found in Amritsar.

SARWÁNI,¶ a Paṭhán tribe, recognized by Ibbetson as akin to the Ghilzai and Lodi tribes of the Matti branch of that race. It never rose to prominence and is now hardly known in Afghánistán, but it settled south of the Lúni in Drâhan and Chandhwán in the northern part of the tract immediately under the Sulaimán range. Weakened by feuds with the Súr, however, it was driven out of that territory into

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* *Hist. of Siálkoṭ*, p. 25. † *Ib.*, p. 26. ‡ *Ib.*, p. 27. § *Ib.*, p. 28. ‖ *Ib.*, p. 52.

¶ The Sarwáni tribe must not be confused with the Sarbani branch of the Paṭháns. The name has of course nothing whatever to do with *sarwán*, a camelman.

Hindustán by the Mián Khel. Sarwáni Paṭháns are now to be found in the Punjab, *e. g.* in Gurdáspur, in which district they are styled Maleria* and give the following account of their origin:—They claim descent from Sháh Hussain, who was driven from Ghor in the time of Walih bin Abdul-mulk bin Mirwan Hajáj bin Yusaf Saqfi who overran the country. Sháh Hussain took refuge with Shaikh Butan (Baitan), the son of Iyáz Abdur-rashíd. His pedigree is given in the *Mujama-ul-ansab*, a history of Afghánistán, and traces his descent to Noáh through Bahram ibn Shansab, the ancestor of Shaháb-ud-dín, Ghori.

Sháh Hussain fell in love with Mato, the daughter of Shaikh Butan, who sent one Kagdur to enquire into Sháh Hussain's antecedents in his native land. This Kagdur did and finding out all the facts as to his ancestry returned home, but, before informing the Shaikh, he went to Sháh Hussain and exacted from him a promise that he would marry Mati his own daughter first. In consequence Sháh Hussain first married Mati and then Matu, the Shaikh's daughter. She shortly after gave birth to a son who was named Gilzai, the son of a concealed or secret birth, gil meaning a thief. The son of Mati was named Sarwáni and Matu's second son, Ibrahím, was nick-named Lodhi. Thus Lodhi, Ghilzai and Sarwáni were the sons of the same father.

The tribe was probably given to fire-worship, but was converted in the time of Ali. The Sarwáni's are Sunnis in the Punjab, but are said to be Shias also in Persia.

The social observances of the Sarwáni do not differ in any material respects from those of other Muhammadan tribes of similar status. After the betrothal, Rs. 11 are given by the parents of the boy to those of the girl in the morning after the date of the marriage has been fixed. The fixing of the date is called *gandh páná* (lit. 'to knot a thread'). The gift is called *mithi rakábi* or 'sweet dish' and is intended for the girl's *jholi* or purse, as pin-money.

The *got kunála* used to be celebrated, but it is said to be now obsolete. It consisted in the women of the boy's family eating with the bride. This ceremony was meant to admit the wife into the husband's family. The women of the family sat down and ate from one dish with the bride. A wife does not mention her husband's name, nor those of his elder male relatives.

Sarwar, a Ját clan (agricultural) found in Multán.

Sarwardia.—One of the Be-nawá or irregular Islámic orders, and 'followers of Hasan Básri of Básra near Baghdád. They worship seated, chanting at short intervals and in measured tones the word *Alláhu*, which is articulated with a suppressed breath and as if ejaculated by a powerful effort. The devotee often faints with the exertion.' See Sahrwardia.

Sarwaria, a follower of Sakhi Sarwar: see Sultánia.

Sarwarke, a Kharral clan (agricultural) found in Montgomery.

Sarwí, a Ját clan (agricultural) found in Multán.

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* The term Maleria is said to be derived from Maler Kotla, the State to the south of Ludhiána which is ruled by a Paṭhán family.

SATARDÁRÍ, a Sayyid clan (agricultural) found in Amritsar.

SATEGRAH, a Ját clan (agricultural) found in Amritsar.

SATHAND (1) an Aráín clan and (2) a Kamboh clan (both agricultural) found in Amritsar.

SÁTHAR, a term of unknown origin. The hill people of Sirmur, especially those of the trans-Giri country, are divided into two great factions called Sáthar and Pásar, who are believed to be the descendants of the Pándavas and Kauravas or of their followers and disciples. These factions do not intermarry with each other, nor do they care to eat and smoke together, indeed until quite recently they were at feud with each other. Though open fights have long since ceased to occur yet the old enmity still subsists. Neither faction has any leader. Formerly all the people of a *bhoi*, or group of hamlets, belonged to one and the same faction but owing to the advance of civilization this principle is not now strictly adhered to, though generally speaking the villages and *khels* (clans) observe this rule though there are numerous exceptions. Even the rule against eating and smoking together has almost disappeared. The menials of a village belong to the faction of their landholders. Immigrants from a village where people belong to the other faction generally attach themselves to the faction of the people of their new abode, but they are not compelled to do so and this freedom seems to have led to the *bhojes* being divided between the two factions. Besides this division there are smaller parties in every place or clan but they are not established factions. They rise and sink as their founders or leaders rise and sink. These small cliques are both individual and collective.

SATHÁR, a Ját clan (agricultural) found in Multán.

SATHÁR, an Aráín clan (agricultural) found in Amritsar.

SATI. See Satti.

SATIÁR, a Ját tribe: Punjab *Census Rep.*, 1912, § 585.

SATNÁMI, -ÍÁ, a class of Hindu devotees. *Satnám* literally means 'the true name'. It was the initiatory word given by Ram Singh Kúka to his disciples, but the Kúkas never appear to have been so called.* The Satnámis of the Central Provinces are said to be an offshoot of the Raidási Chamárs. But they may have a much higher origin, for in the 15th year of the reign of Aurangzeb (1675), we find the Satnámis or Mundíhs mentioned and the chronicle† says:—"It is cause for wonder that a gang of bloody, miserable rebels, goldsmiths, carpenters, sweepers, tanners, and other ignoble beings, braggarts and fools of all descriptions, should become so puffed up with vainglory as to cast them-

* It is not quite clear who the Satnámís of our census returns are. Any Sikh may be called a Satnámi, or they may be Diwánas, or they may belong to the sect of Satnámis, of Chattisgarh, who form so conspicuous a feature in the religion of the Central Provinces. These last were founded in the beginning of the century by a Chamár called Gházidás and his son Bálakdás, the names of both of whom appear in our returns. But it is to be noted that none of those who have returned "Chamár" as their religion have entered any of these names as representing their sect. The Satnámis of the Central Provinces are described as Unitarians and are said to pay excessive reverence to their gurus: E. D. M.

† *Ma'ásir-i-Alamgiri*, Elliot's *History of India*, VII, p. 185.

selves headlong into the pit of self-destruction. This is how it came to pass. A malignant set of people, inhabitants of Mewát, collected suddenly as white ants spring from the ground or locusts descend from the skies. It is affirmed that these people considered themselves immortal; seventy lives was the reward promised to every one of them who fell in action. A body of about 5,000 had collected in the neighbourhood of Nárnaul, and were in open rebellion. Cities and districts were plundered." The emperor was obliged to take the field against them in person.

The insurgents showed a bold front and though totally unprovided with implements of war made good use of what arms they had, and the people of Hind have called this battle *Mahábhárat* on account of the great slaughter of elephants which occurred. After a desperate struggle the rebels broke and fled but were pursued with great slaughter. The *Muntakhab-ul Lubáb* describes the Satnámis as men who dressed like devotees but carried on petty trade and agriculture. They were not allowed to acquire wealth in any but a lawful calling and would not submit to oppression at the hands of authority. Their rising began with a squabble between a Satnámi and a man who was keeping watch over the harvest, probably an appraiser. The *shikkdár's* forces were overpowered and even the *faujdár* of Nárnaul was defeated and slain and the town fell into the hands of the rebels, who proceeded to collect taxes from villages and establish posts of their own. Swords, arrows and even musket-balls were said to have no effect on them and they were credited with magical powers and witchcraft. Their wooden men were supposed to form an advance guard mounted on magic horses made of wood.*

The Satnámi *sádhs*, found in Rohtak, are described as a sect of free-thinking Jáṭs, founded by one Noe Dás of Farrukhábád. They observe no ceremonies even in the disposal of the dead, but it is said that they used in that district (and still use in Jaipur) to set a corpse up against some tree in the jungle and leave it to be devoured by wild animals. But they now burn it without ceremony and observe no annual or other rites. The ashes are not taken to Hardwár. Sometimes the body is thrown into the Jumna or Ganges. At weddings they sing a song of their own, and make the pair walk round the chair seven times, but a Brahman only attends if the marriage is with a non-Sádh. Jáṭs will eat from their hands, but they eat only from a Sádh's hand, without distinction of caste among themselves. They do not smoke tobacco. The Sádhs of Rohtak are chiefly Jáṭs and Bánias. On the last day but two of Phágan at the village of Mirzapur Kheri and once each new moon they eat together. They keep the *choti* but wear no *janeo*, and have no ceremonies when the head is first shaved.†

The methods of burial look like a revival of primitive usages.

SATRAULA, a sept of Rájputs, closely akin to the JÁTUS.

SATTI.—The largest and most important of the hill tribes in Ráwalpindi. They occupy the hills in the Murree tahsil, south of the Dhúnds, and also those in the north-west corner of Kahúta tahsil, including the

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* Elliot, *op. cit.*, p. 294.

† Rohtak *Gazetteer*, 1910, p. 60.

Narrar mountain. Probably of the same origin as the Dhúnds, who pretend to look down on them, they are similar to them in physique and general characteristics, but are distinctly of a superior class. They make excellent soldiers. The Dhúnds' theory of the Satti is that they are descendants of one Kalu Rai, a Dhúnd, by a slave-girl. Her son was born at the foot of the Narrar hill and abandoned by his parents, who had lost their way, and found three days later by a fabulous Brahman who called him *sat* or penance—whence Satti. This genealogy is of course repudiated by the Sattis and they are generally accepted as *sáhu* or 'gentle.' In sincerity and general character they are distinctly superior to the Dhúnds. Tribal feeling is stronger among them than it is with the Dhúnds and they look up to their headmen more. According to Cracroft they claim descent from Naushírwán, possibly a way of saying that they are of Iranian extraction.

SATWÁHAN, a Jáṭ clan (agricultural) found in Multán.

SAUNAN (?), an ancient Jáṭ tribe found in Gurgaon. It is said that—"The Saunan and Tevítá Jáṭs are two groups which were formed of the issue of Jadun Rájputs and women of lower castes." The Tevíta appear to be the Tewatiya.

SAUNCH, a Jáṭ tribe which claims descent from Hari Singh, a Chauhán Rájput, who lost status by marrying a wife of another tribe. They are found in the Báwal *nizámat* of Jínd.

SAURA-PATIA, a worshipper of Surya, the Sun-god.

SAURIA, or Dasauria, a class of Brahman exorcists: see p. 140 of Vol. II.

SAWAG, a small tribe in the Leiah tahsil of Miánwáli, claiming to be an offshoot of the Khokhars. One Mián Sagoh, of that tribe, left Hájípur in Dera Gházi Khán and settled as a hermit on the east bank of the Indus. One of the Mirráni Baloch rulers to test him bade him subdue a tiger. He did so and earned the title of *sinh-vag*, 'tiger-rein,' by his act—whence his descendants are called Sawag. The Sawags bear the title of Mián, and have been licensed by the Mián of Saroi, who is a Shía, to admit *murids* or disciples. The Sawag were once almost exterminated by the Hot Baloch. Marriages are usually adult and arranged within the tribe, but intermarriage with Jáṭs is permitted. The Sawag do not cut the hair in any way.

SÁWALAH, an Aráín clan (agricultural) found in Amritsar.

SAWERA, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

SAWNE, a Mahtam clan (agricultural) found in Montgomery.

SAYAD or, more correctly, Sayyid.—The true Sayads are the descendants of Ali, the son-in-law of Muhammad, and, strictly speaking, the word includes only those descended from him by Fátima, Muhammad's daughter. But there are Ulavi Saiyads, who are said to be descended through other wives. Our Census tables show about a quarter of a million Sayads in the Punjab and North-West Frontier Provinces, but it is impossible to say how many of these are of true Sayad stock. Certainly, an immense number of those returned as such have no real claim to the title. The saying is, "Last year I was a Juláha; this year

I am a Shaikh; next year, if prices rise, I shall be a Sayad;" and, if "generation" be substituted for "year," the process is sufficiently common. The Sayads are found scattered throughout these Provinces. In the eastern half of the Punjab they form a comparatively small element in the population, except in Delhi itself. These men for the most part came in with the Muhammadan conquerors or under their dynasties, and were granted lands or revenue which their descendants still hold and enjoy. The Bára Sa'ádát of the Jumna-Ganges *doáb*, with whom many of these Eastern Sayads are connected, enjoyed considerable political importance during the latter days of the Mughal empire. But directly the meridian of Lahore is passed, the Sayads form a markedly larger portion of the population, being largest of all on the Paṭhán frontier and in the Salt Range tract, and only slightly smaller on the lower Indus. Many of the Paṭhán tribes, such as the Bangash of Kohát and the Mishwáni, claim Sayad origin. The apostles who completed the conversion of the Paṭháns to Islám were called Sayads, if they came from the west, and Shaikhs if from the east, and it is probably to the descendants of the former, and to false claims to Sayad origin set up most commonly in a wholly Musalmán tract, that the large number of Sayads in the north-west is due. At the same time the Baloch,* who were originally Shías and were called "the friends of Ali," reverence and respect Sayads far more than do those bigoted Sunnis the Paṭháns; and yet Sayads are more numerous among the latter than among the former. The Sayads of Kágán who came into Hazára with Sayad Jalál Bába hold the whole of the Kágán valley, and those of the Multán district who occupy a prominent position will be found described at length in Roe's *Settlement Report*. Sayads† and other holy men hold the frontier races in an abject state of bondage. The Sayad is, no less than the Brahman, a land-owner and cultivator on a large scale. Indeed, while the Brahman is by birth a priest, or at the least a Levite, the Sayad as such, is neither; though he makes use of his supposed saintliness, at any rate in the west of the Punjab, to compel offerings to which the ordinances of his religion give him no sort of claim. The Sayad of Karnál is thus described in Ibbetson's *Settlement Report*: "The Sayad is emphatically the worst cultivator I know. Lazy, thriftless, and intensely ignorant and conceited, he will not dig till driven to it by the fear of starvation, and thinks that his holy descent should save his brow from the need of sweating. At the best he has no cattle, he has no capital, and he grinds down his tenants to the utmost. At the worst he is equally poor, dirty, and holy. He is the worst revenue-payer in

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* In Dera Ismail Khán where the number of Sayads is considerable, they have as usual selected the pleasantest parts of the district for their residence. They abound in the fat villages of the Rug-Paháṛpur tract. They own all the rich villages forming the northern portion of the Bhakkar Kachi, known after them as the *Sayadát Miáni*. They are tolerably numerous all through the Bhakkar Kachi, generally holding an influential position. The proportion of Sayads in the Leiah Kachi is much the same as in Bhakkar, but there are fewer well-to-do men among them, and their general position is weaker. In the Thal and in the Damán, where life is comparatively hard, the proportion of Sayads is generally small. The lands held by them were generally acquired by grants from old Baloch rulers, and to a less extent by gifts from individual *zamíndárs*. Sayads own very few villages in the Paṭhán tracts.

† Among the Paṭháns of Swát and Dír the Sayyids, owing to their large number and varying circumstances, are not, as such, given precedence over other spiritual denominations, but a Sayyid who becomes prominent as a religious man takes precedence over other religious denominations.

the district; for to him a lighter assessment only means greater sloth." Mr. Thorburn thus describes the Sayads of Bannu:—

"As a rule the Sayads are land-owners, not tenants, and bad, lazy, land-owners they make too. In learning, general intelligence, and even in speech and appearance, they are hardly distinguishable from the Pathán or Ját amongst whom they live. Here and there certainly honourable exceptions are to be found. The way the lands now held by them were originally acquired was in most cases by gift. Though many of them still exercise considerable influence, their hold as a class on the people at large is much weaker than it was thirty years ago. The struggle for existence caused by the increase of population since annexation has knocked much of the awful reverence the Pathán *zamindár* used to feel towards holy men in general out of him. He now views most matters from rather a hard worldly than a superstitious standpoint. Many a family or community would now cancel the ancestral deed of gift under which some Sayad's brood enjoys a fat inheritance. But for the criminal consequences which would ensue from turning them out neck and crop, the spiritual consequences would be risked willingly enough."

In Afghánistán the Sayads have much of the commerce in their hands, as their holy character allows them to pass unarmed where other Pathán would infallibly be murdered. Even the Baloch do not love the Sayad: they say, "May God not give kingship to Sayads and *mullahs*." The Sayads, as a rule, follow the Muhammadan law of inheritance, and do not give their daughters to other than Sayads. But in the villages of the east many of them have adopted the tribal customs of their neighbours, while in the west the Hindu prejudice against widow-marriage has in many cases extended to them.

Divisions of the Sayads.—The Punjab Sayads are primarily divided into: Hasani descended from Hasan and Husaini descended from Husain, the sons of Ali; Hasan-Husaini, the descendants of Abdul Qádir Jiláni, who sprang from an intermarriage between the two branches; Ulavi descended from Ali by other wives than Fátima; and Zaidi who are descended from Zaid Shahíd, a grandson of Husain. But they also have a second set of divisions named after the places whence their ancestors came. Thus the descendants of Abdul Qádir are often known as Jiláni: so the Gardezi or Bághdádi* Sayads are an important branch of the Hasainis, and once owned a large portion of the Sarai Sidhu tahsil of Multán, while the Zaidis are said to be a branch of the Gardezis. The Bukhárí Sayads seem to be of the Husaini section. The Sayads of the Western Plains are chiefly Bukhárit and Husaini; the Giláni Sayads are found chiefly in the centre of the Punjab and the Salt Range and western sub-montane, the Shirázi in Jhelum and Sháhpur, the Jáfiri in Gujrát, the Husaini in Jhelum, the Bákhari in Ráwalpindi, and the Mashaidi in the Salt Range tract. The Sayads of Ludhiána are either Bukhárí or Sabazdári, the latter being the more numerous. Sabazdár is a town in Persia. The Sabazdárí are descendants of Moses, one of the 12 *imáms*. They are usually endogamous, but if they cannot find a suitable match in their own group they seek one from the Bukhárí. Widow remarriage is deprecated but not prohibited.

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* To a Bukhári Sayyid and others Batála owed its reputation for learning. His tomb still exists in the quarter still occupied by his descendants. He flourished in the time of Aurangzeb and later, under Farrukhsiár, Sayyid Muhammad Fazl Jiláni founded a college in the town, but it was destroyed by Banda and the town lost its reputation for piety as well as learning.

† Shaikh Badr-ud-Dín Baghdádi has a shrine at Masánian in Gurdáspur. Gurdáspur *Gazetteer*, p. 63.

In Multán the immediate ancestor of the Bagdádi Sayyids was Sháh Habíb, who founded a village, Baghdád, at the commencement of the Sidhnai reach in Kabírwála tahsil. His shrine is still the scene of a considerable fair in August. His family is also known as Hasan-Husaini or Jiláni, as is that of the Sayyids of Músa Pák Shahíd, son of Shaikh Jahán Bakhsh or Muhammad Ghaus, who was 10th in descent from Abdul Qádir Jiláni and migrated from Baghdád to Uch in the middle of the 15th century.

The Bára Sa'ádát.

The origin of the Sa'ádat-i-Bára or Bahira is assigned to the Sayyid Abul-Farah Wásiti, son of Sayyid Dá'úd or Sayyid Husain, who came to Ghazni from Wásit at the invitation of Mahmúd of Ghazni in 389 H. He had four sons who settled in Chhat-Banúr (now in Patiála), and other villages in that part. These four sons founded as many clans, *viz.*, the Chhatrodi, Kondliwál, Thhenpuri and Jajnori—from the names of the village assigned to each. Some of their descendants settled in Delhi, but some of these again left the court to live on their estates, owing to their love of sport, and their present seats date from 600 or 601 H. The Sayyids who remained at the capital were called *shahr-wála* and those who lived outside were called *báhirwála* or *báhira*, whence Bára. When encamped with the emperors the Sayyid or *sirdár* of each camp had his *palwal* or countersign, and in after times those words began to be used in jest and applied to the men of particular villages, so that every village is now held by a group which has its own nick-name.

The nicknames of the clan of each village or *basti* are given below* :—

Name of Basti.	*Nickname.*
Sanbhalhera	*Kafandoz* or sewer of shrouds.
Mojhara	Confectioner.
Miranpur	Sheep-butcher.
Kethorah	Butcher.
Tandhera	Bhutni (she-ghost).
Khojerah	Ghost.
Kakroli	Dog.
Behra	Chamár.
Morna	Camel.
Jatwárá	Pig.
Nagla	Barber.
Jánsath	*Chirimár* or bird-killer.
Chitora	*Comic.*
Kawál	*Jariye* (setter of glass or pebbles in ornaments).
Jauli	*Teli* or oilman.
Tasang	Dúm.
Salarpur	*Chutiya* (fool).
Ghalibpur	He-ass.
Sedipur	She-ass.
Kelaodah	*Kunjrá* (green grocer).
Bahari	Goldsmith.
Bahádarpur	*Kungar* or rustic.
Bilaspur	*Khumra.*†
Palri	*Kamángar* (bow maker) or one who colours bows.
Saudhawali	Dár-ul-Himáqat (house of foolishness).

* Somewhat similar nicknames are said to be found among the Awáns, *e.g.* Kamína, 'mean,' Khota, a 'donkey' and Thag, a 'cheat,' but these are taken by P. Hari Kishen Kaul as indicating low status, and apparently as sub-castes.

† Mill pecker.

Name of Basti.	*Nickname.*
Pimbora	.....
Sarai	Bathyára.
Churiyala	*Manihár.**
Tassar	Sweeper.
Sakrera	Owl.
Muzaffarnagar	Eunuch.

These names may possibly be relics of a system of initiation into the degrees of a secret order, and in Turkey they are paralleled in the order of the Maulavis, in which the novice is called the scullion, and so on. Such degrees were known to the Assassins, and their 6th degree was that of the Mukallabi or 'dog-like', who sought out subjects fit for conversion for the missionaries (*dais*), as hounds run down game for the huntsman.† The explanation that the names were originally pass-words appears to lend support to this theory.

The Sayyids of Kurram are Shías and divided into four branches, *viz.* the Fakhr-i-Alam Kaul of Kirmán, the Mir Ibrahím Kaul of Ahmadzai, the Sayyid Isháq family of Mahura and the Lála Gul Kaul of Kharláchi. The first two are attached to the Saragalla branch of the Turis and the last two to the Chardai branch. The head of the branch of the Fakhr-i-Alam is Mir Akbar Tiráhi whose followers are designated Mián Murids or the Ting Gundi—the 'firm faction'; while the other three families and the other branch of the Fakhr-i-Alam constitute the Drewandi or triad group and their followers are styled Sust Gundi or 'loose faction.'

It is unusual to find low castes making free with the term Sayyid as they do with that of Shaikh, but the Ḍúms or Mírásis, though not ranked as *sharíf* in Moslem society, arrogate that term to themselves and aspire to the title of Mír.

SEGAR, a Jáṭ clan (agricultural) found in Multán.

SEGRAH, a Jáṭ clan (agric tural) found in Multán.

SEHÍ, a Jáṭ clan (agricultural) found in Multán.

SEHO, a Muhammadan Jáṭ tribe found in Montgomery.

SEKAN, a Jáṭ clan (agricultural) found in Amritsar.

SEKHU, a Jáṭ tribe found in Amritsar, Ludhiána, Jínd, etc. In Gujránwála where they hold 20 villages, they are described as Rájputs, claiming descent from Pewar, through an eponym Sekhu, whose great-grandsons, Hambu, Prithu and Chahar, came to that district 17 generations ago from the Málwa country. They intermarry with all other tribes except the 'Gonds and Bals,' which they claim as sub-divisions of their own. They never enjoyed any political importance, but one or two were notorious robbers till about 1794.

In Ludhiána however they claim descent from Tej Pál. He had 4 sons, of whom Sadlakhan and Lakhan were twins. The former resembled a serpent. Their mother took them with her to a cotton field and seated Lakhan on a cot and Sadlakhan on the ground.

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* Bangle maker.

† Von Hammer's *Hist. of the Assassins*, p. 58.

While she was picking cotton two travellers arrived, and seeing Sadlakhan beneath Lakhan's cot they killed him with a spear. When their mother returned and sought Lakhan, she found that he too was dead, so both were buried at one place. Diwán Singh, one of their kinsmen saw them in a dream so they were regarded as martyrs, and a *matt* was built at Chhappár to commemorate their death on the spot where an annual fair is now held. After a marriage this tribe worships the *matt* and plays with twigs. A *sihra* is also offered. The bridegroom's forehead is marked with the blood of a goat's ear. The offerings of the *mári* are given to Brahmans. But in Jínd they are said to have a *jaṭhera*, one Bábá Mohan, who is described as a *sidh*. He used to watch his cattle at night in a jungle near Sangrúr, resting his chin upon a stick. But once sleep overcame him and a gang of robbers detected this and stole his cattle. They killed his dog when it barked, but he awoke and began to fight with them. They cut off his head, but his headless body reached Sangrúr town and so he was considered a *sidh*. The tribesmen worship him at weddings and distribute *chapátis*, cakes and porridge among the poor. His shrine, called *math*, stands where he fell. They also offer the beestings of a cow or buffalo on Monday and light a lamp at the Diwáli there and present a *bheli*, or piece of coarse sugar, at a child's birth. The Sekhu are also called Sekhon or apparently Shekhon.

A branch of the Sekhu, called Sekhuké, has a *sidh* called Bábá Parmanand, whose *math* is at Sangrúr outside the Nábha gate. It is said that the Bábá used to graze cattle in a jungle and once some boys and men followed him there, calling him a mad man, whereupon he told them to bring two cotton wicks which he put in his eyes and bade them look at them attentively. They did so and saw them burning like lamps. The fame of this made him a *sidh*. He is said to have been buried alive in a *samádhi*. They offer the first milk on Sundays and sweetmeat at weddings and worship him at the Diwáli.

Sekun, a Hindu Jáṭ clan (agricultural) found in Montgomery.

Semi, a Jáṭ clan (agricultural) found in Multán.

Senga, a class of men who had a peculiar instinct for discovering old wells. Ferozepur *Sett. Rep.*, 1860, p. 18. *Cf. sengha*, one who tells about buried treasure: *Panjábi Dicty.*, p. 1036. *Cf.* also Sangh, *singh*.

Sení, a Jáṭ clan (agricultural) found in Multán.

Sensrál, a tribe of Rájput status found in Attock. It ranks high as it is said to receive daughters from the Alpiáls and Ghebas.

Seoni, a section of the Khatris. It had the management of the country round Bajwára* in Hoshiárpur under the Mughals up to Sikh times. It venerates three persons, Bába Chanat, Alli Jalli *parohitáni*, and Jhágrá Nai. Chanat or Khidaría Brahman was the *parohit* of the

* But the office of Qánúngo of Bajwára was held by a family of Jírath Khatris: see under Qánúngo.

Seoni and Alli Jalli was his wife. Once upon a time a bridal procession left the bride's trousseau behind and he went back to fetch it, but the procession, fearful of letting the propitious hour go by, went on without waiting for him, leaving the barber to bring him on. The barber soothed his anger for the time being, but he declined to act as their priest any longer and handed that office over to his daughter's descendants who were Charaun Brahmans. He bade them however worship (or propitiate ?) him at weddings, with Jhágra Nai who had prevented him from cursing them. Alli Jalli became *sati* when he died, so she is worshipped too. The Bába's temple is near Kálewál. All three always get a share of all charitable gifts. The Seoni boast that they have never had a widow of their own commit *sati*, ill-treated a daughter or committed female infanticide.

Sepi, fr. *sep*, service rendered to the village community. The *sepi* or *ghair mulázim* are those who work for all, not for any one in particular, except in so far as they may be attached to a special *sep* or to a number. They do agricultural work. They are the Kumhár, Chuhṛa or *khákrob*, scavenger, sweeper or field labourer, and Mochi. Besides specific payment for any work they do they get certain payments and allowances in pice and in a share of the produce. *Panjábi Dicty.*, p. 1036. Prinsep* thus distinguishes between the *sepi* and the *kamín* in Siálkoṭ :—

"The position and perquisites of village servants have been defined. The carpenter, blacksmith and potter are paid in grain at fixed though varying rates. The barber and washerman by a rate on ploughs and wells in the Charkhari; elsewhere in grain. They are called *kamín*, in contradistinction to the Chuhṛas or sweepers and Chamárs who supply the leather, and do all menial offices, and are termed *sepis*. Bazar dues or *dhart* are not levied in these days; but *thánapati*, a fee of Re. 1, is the right of Brahmans and village bards (Mírásís) on occasion of marriages. Sometimes house rent at the rate of 8 annas a house is taken by the *zamíndárs*. All other dues and cesses exacted in Sikh times have been now abandoned."

Ser, a Gujar clan (agricultural) found in Amritsar.

Serah, a Jáṭ clan (agricultural) found in Multán.

Serai Rájputs, (1) a branch of the Bhaṭṭi Rájputs whose ancestor Serai settled in Háfizábád, where they founded several villages. They are also found in Siálkoṭ; (2)—or Sirai, a native of Sindh, especially northern Sindh. See Sarai.

Seth, fem. Seṭhan, -aní (1) a wholesale merchant or banker, (2) a title applied generally to Pársis, Márwáris and others, (3) a section of the Khatris : *cf. Panjábi Dicty.*, p. 1037. Fr. Sanskr. *sreṣṭhin*, 'a man of consequence or president of a guild.' The authors of the *Vedic Index* appear to connect it with *sri*, 'prosperity' : II, pp. 402-3. But it may be connected with *sreṇi*, a line or row whence probably Sarín.

Setí, a Jáṭ clan (agricultural) found in Multán.

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* Siálkoṭ *Settlement Report*, 1865, § 397.

Setyah, an Aráíṇ clan (agricultural) found in Amritsar.

Seurá, a *faqír* of the Jain sect: *cf.* Sareura, and *seori*, offerings to Brahmans and Sayyids: Karnál. *Panjábi Dicty.*, p. 1039.

Sewa-dár, a bard: a *faqír* or a Brahman, who levies contributions on individuals and ceases not to worry them till payment is made: *Panjábi Dicty.*, p. 1037.

Sewak, see Ráthi. The word *sewak, seok* means a servant, worshipper, votary or disciple; *Panjábi Dicty.*, p. 1037.

Sewak Daryá.—River worship is common in the south-western Punjab and the priests of this cult are known as Thakkars. They believe in Daryá Sáhib and pray to him for all they want. In the matter of customs and ceremonies, they differ little from other Hindus. The corresponding cult in the eastern Punjab is that of Khizr Pir, who is worshipped equally by Hindus and Muhammadans, as the water spirit. The worship of Zinda Kaliána is connected in some way with river worship; indeed some maintain that Daryá Sáhib was a *chela* of Zinda Kaliána, while others hold that Zinda Pir was a personification of the river god, Daryá Sáhib. The largest number of river worshippers is found in Multán.

Sewápanthí, a Sikh sect. Gurú Tegh Bahádur had a personal follower, one Kanhayá Lál a Dhamman* Khatri of Sodhrá in Gujránwála. Originally an officer in the service of the Mughals, he became a drawer of water to the Gurú's horses and to all with him and a menial at his table day and night. The Gurú taught him and invested him with the *seli* and *topi*. On Gurú Tegh Bahádur's death Kanhayá Lál remained in Govind Singh's service and was with him at the siege of Anandpur. One day he heard some one say: "O heart, love God," and accordingly in the battle that ensued he gave water to the wounded on either side, justifying his act by a Sikh text. From his personal service (*sewâ*) or more probably from Sewá Rám, his first disciple, his followers are called Sewá-panthís: but in Amritsar they are known as Âdan-Sháhís, from Ádan Sháh, another disciple of Kanhayá Lál, and "a rich banker who devoted his wealth and leisure to the propagation of their doctrines."† Their charity to travellers and persons in distress is proverbial. Kanhayá Lál is said to have been commissioned by Gurú Govind Singh to preach Sikhism in the south-west and he founded his first *dharmsálá* in the Thal or steppe of the Sind Ságar Doáb. His followers are mainly Khatrís and Aroṛas of that tract and the disciples are styled Nának-Sháhis, make ropes for a livelihood, refusing all alms and oblations.‡ Some Sewapanthis are said to shave, others not. They are celibate and eat and share property together. Flesh, liquor and hemp are avoided. Their dress is white. Macauliffe describes them as an orthodox and honourable sect who live by honest labour.

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* For the meaning of Dhamman see Punjab *Census Rep.*, 1912, § 584. It appears to be the same word as Dháman or Dhiman ('wise'), a sub-caste of the Lohár-Tarkháns.

† Macauliffe, *Sikh Religion*, V, p. 174.

‡ Maclagan, § 103.

Another version is that Sánwal Sháh was the grandson of one Some Sháh, a Cháwala Aroṛa of Dera Ismáil Khán who was treasurer (*sháh*) to Gurú Arjan.

SEWARAH, a Jáṭ clan (agricultural) found in Multán.

SEWÁRI, a Jáṭ clan (agricultural) found in Amritsar.

SHÁFIA, one of the four great schools of doctrine of the Sunni Muhammdans. Described by Mr. Maclagan as "founded by Muhammad-ibn-Idrís-ash-Sháfi (died A.D. 819), though found more generally in North Africa, Arabia, Ceylon, and the Malay Peninsula, but also not uncommon in Northern India. The founder of the sect was noted for his opposition to the scholastic divines and drew a distinction between the fundamental traditions and others. In practice, however, the difference between his school and that of the Hánifis is mainly that in prayer the former place their hands on their breasts, and the latter on their navel. Imám Sháfi is also said to have declared the alligator to be lawful food (*halál*)." Three hundred persons who returned their religion as Sánsí for this reason gave their sect as Sháfi in 1891. See also KEHAL.

SHÁH, fem. Sháhní, (1) a rich merchant, usurer, banker, trader, etc.; (2) a title assumed by certain orders of *faqírs*, and especially by Sayyids; (3) a king. In the Punjab the word is used in the sense of financial overlord and a cultivator speaks of his *sháh* as his banker and master. *Cf.* the proverb *Sháh bin pat nahín, guru bin gat nahín*, 'No credit without a *sháh* and no salvation without a *gurú*.' See *Panjábi Dicty.*, p. 1039. The word is possibly connected with SAHÚ.

SHÁHBÁSI, an agricultural clan found in Sháhpur.

SHÁH DAULATÁNA, a Sayyad clan (agricultural) found in Montgomery.

SHAHÍD, as applied to Sikhs the term Shahíd means "martyr," just as it does in the case of Muhammadans, but among the former it is confined to the disciples and followers of Díp Singh and Sadá Singh. Dip Singh was a Khárá Jáṭ of Poḥovind or Pohupind in Lahore and became one of the Khálsa's earliest adherents. At Damdama he acquired learning, and Sadá Singh became his disciple. At this time the imperial governor of Lahore had set a price upon the Sikhs' heads but Díwán Kaura Mal Khatrí* warned them of an impending attack. Díp Singh dismissed all his followers who had earthly ties and but sixty men remained with him. With these he encountered the imperial troops till all the Sikhs had fallen, Díp Singh continuing to fight even after his head had been struck off. Thereby he earned the title of Shahíd, and the imperial governor, alarmed by a dream, sought his pardon and bestowed Pohupind in *jágír* upon his sister Máláṅ. The place where she burnt the bodies of the fallen is still known as the Shahíd Búngá, at Amritsar. Other accounts connect the story with Sadá

* Made Díwán by Sháh Nawáz Khán in 1747, confirmed by Mír Mannú in 1748 and killed in battle in 1752.

Singh and make Karm Singh and Dharm Singh, Sindhú Jáṭs, his disciples.*

Among Muhammadans the term is applied not only to a martyr for the faith, but also to anyone killed or executed, provided he does not speak after receiving his death-stroke.† In popular hagiolatory the term is frequently confused with Sayyid.

SHÁHIKHEL, a sweeper or grave-digger (also called *musallí*) in Pesháwar. In Chach Hazára and along the banks of the Indus he is a gypsy who lives by making mats and baskets of reeds and wicker-work.

SHÁHYE, a Gujar clan (agricultural) found in Amritsar.

SHAIKH.—*Shaikh* is an Arabic word meaning an elder or chief, and probably corresponds very closely among the tribes of Arabia with *chaudhri* among those of the Punjab. Thus the title should properly be confined to, and is very generally assumed by, tribes of true Arab descent. But it has been degraded to a much more vulgar use. If a Rájput or Jáṭ turn Muhammadan he retains his caste name, and is still a Rájput or Jáṭ; though Sir Denzil Ibbetson had known Musalmán Rájputs who had fallen in life and taken to weaving call themselves Shaikhs, though still recognized as relations by their brethren of the village whence they came. So if an outcast or man of impure calling becomes Musalmán and retains his occupation, or at least substitutes for it another only slightly less degrading, he also retains his caste name or is known by an entirely new one, such as Díndár or Musalli. But the class which lies between these two extremes, and are neither so proud of their origin as to wish, nor so degraded by their occupation as to be compelled, to retain their original caste name, very generally abandon that name on their conversion to Islám and adopt the title of Shaikh. There is a Persian proverb: 'The first year I was a weaver (Juláha); the next year a Shaikh. This year if prices rise I shall be a Sayad.' Moreover many of the inferior agricultural Musalmán tribes of Indian descent have, especially in the west of the Province, set up a claim to Arab origin; and though they are still known by their tribal name, probably or almost certainly return themselves as Shaikhs in a Census.‡

Shaikhs do not bear the best of characters in some parts. In Rohtak they are said to "supply recruits to our armies and jails with praiseworthy indifference," and in Dera Ismail Khán the Naumuslim Shaikhs are described as "a lazy thriftless set of cultivators." The Shaikhs thus described are of course to be sharply distinguished from the true QURAISH of the south-west Punjab.

According to Monckton the term Shaikh is applied loosely to an extraordinary number of Musalmán artizans and others of similar status in Gujrát. The following list contains all these miscellaneous

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* D. G. Barkley in P. N. Q. II, § 1110; *cf.* Griffin's *Punjab Rájás*, pp. 46 and 47, and Wynyard's *Ambála Settlement Report*, § 83.

† P. N. Q. I, § 517.

‡ A village of Gaur Brahmans in Gurgáon, who are said to have been forcibly converted to Islám by Aurangzeb, call themselves Gaur Shaikhs but are known to their neighbours as GÁRÁ: P. N. Q. I, § 25. In that District a family of Bánias bears the title of Shaikh because one of its members adopted it to save its estates from confiscation under the Mughals, but his descendants were re-admitted into Hinduism: *ib.* § 11. It is also affected as a title by the Methla Jáṭs of Mandoswála in the Lower Deraját: *ib.* II, § 9.

Shaikhs. They are mostly residents of the town, or are village servants :—

No.	Caste or designation.	Remarks.
1	Batwál or Vatwál† ...	Hind. Baláhar.
2	Bhati*	
3	Beldár or Od*	
4	Kashmíri	
5	Qánúngo	
6	Chamrang	Leather tanners (Khatík).
7	Chiroa	Red dyers.
8	Chápegar	Cloth printer.
9	Chímba*	Hind. Dhobi, washerman.
10	Darzi	
11	Dúhi*	Hind. *Gaddi* or milkman.
12	Dohli	Drummers.
13	Dháṛi	Bards.
14	Dabgar	Make *kuppas*, Hind. *kuppawála*.
15	Fílwán	Elephantmen.
16	Gagra	Hind. *Boriabáf*, mattress.
17	Ghariála	Moulders.
18	Hajám	
19	Halwái	Sweetmeat men.
20	Jatkáta*	Fr. *jat*, wool or body hair, and *katta*, spinning.
21	Jhíwar*	
22	Juláhá*	Some remain Hindus, and are called Megh, Hind. Koli (weavers).
23	Khoja	Formerly Khatris.
24	Kakezai	Also called Bulledee (Bile ladle).
25	Kasái	Butchers.
26	Khattík	
27	Khúsra	Hind. Khoja (eunuch).
28	Kalaigar	Tinmen.
29	Kharáshí	Millers (*kharásh*, a large corn grinding stone turned by a bullock).
30	Kumhár	Brick makers.
31	Kanjar	
32	Kamboh	Green-grocers.
33	Kalávat	Fiddlers.
34	Koftgar	Enamel workers or gilders.
34½	Qalandar*	A class of itinerant beggars.
35	Kasaera	(Mostly Hindus), *kási* workers, brass workers, old pot buyers.
36	Kághazi	Paper-manufacturers.
37	Lohár*	Iron-workers.
38	Lílári	Hind. Rangrez.
39	Máski*	Hind. Bhisti or Saqqa.
40	Musalli	Proselytized Chuhṛás.
41	Mochi*	
42	Máchi or Nánwai* ...	Hind, Bhaṭiára, a section of the Jhiwars.
43	Mírási	(Hindus). Bhaṭ or Rai or Dom.
44	Mihmár	Hind. Ráj, masons.
45	Mallah	Boatmen.
46	Musaver	Painters.
47	Niyária	Refiners.
48	Naichaband	Hind. Nechagar, hooka-tube makers and binders.

† In Mandi the *batwál* is one who puts weights in the scale when salt is being weighed—apparently a weighman : *Gazetteer*, p. 51.

* The classes marked with an asterisk are not admitted by others as Shaikhs, some of them will assert themselves to be Shaikhs, some are only emerging from obscurity and beginning to be styled Shaikh. The rule in fact has no limits. I have therefore included all the miscellaneous Musalmán classes in the above table.

No.	Caste or designation.	Remarks.
49	Nakárchi*	Nakára, musician.
50	Ulma	Mu'allam, Malwána, Maulavi, Musjid officials.
51	Phuleri or Áttár	Hind. Gándhi.
52	Perna*	Occupation of Bázigar, juggler. Hind. madári.
53	Pakkiwálá	
54	Penji*	Hind. Dhunna, cotton cleaners.
55	Paitoi	Hind. Patwa silk-weavers, cordings, etc.
56	Ráín*	Formerly Hindus, Mális or Bághwáns.
57	Rabábi*	Fiddlers.
58	Ráwal	Hind. Baid or Hakím, Doctors.
59	Shánágarh	Combmakers, Kangigars.
60	Sarwán*	Camelmen.
61	Tarkhán	Carpenters.
62	Teli	Oilmen.
63	Thathiár	Hind. Tathera, metal workers or braziers.
64	Vangáli*	Make *vanga* or bracelets. Hind. *maniár*.
65	Zargar	Goldsmiths.

SHAIKH, a title among Tarkháns in Dera Gházi Khán.

SHAIKH BHANGI, or SHAIKHRÁ. A class of Muhammadan Chuhṛás found in Delhi who say that they accompanied the Moslem invaders from Arabia. But see Lálbegi.

SHAIKH KHEL, a non-Paṭhán sept found, with the Mandezai, Senzai and Khwázázai in Jandol (Bájaur), said to be of Káfir descent, but now reckoned as Paṭháns.

SHAIKH SIMLÁNÍ, a Sayyad clan (agricultural) found in Montgomery.

SHAJRÁ, a Jáṭ clan (agricultural) found in the Shujábád tahsil of Multán and said to be akin to the Bhuttas, *q. v.*

SHALMÁNI, SHILMÁNI.—A Tájik tribe, erroneously styled Dihgán (lit. husbandman) found in the Pesháwar valley. Raverty says they came from Shalmán (now Shalozán) and Karmán in the Kurram valley, and obtained the district of Ashnaghar, now Hashtnagar, becoming subjects of the Jahángíri Sultán, Awes, of Swát. This tract they lost when the Yúsafzais and Mandar Paṭháns cverran it and they are now reduced to a few small villages in the hills round the Tahtára Koh and chiefly employed in navigating rafts between Jalálábád and the Pesháwar valley. Raverty says they were divided into 3 septs, Gabari (*not* from *gabr*, a fire-worshipper), Mutráwi and Mumíáli. Their rulers were descendants of the Jahángíri Sultáns (Bahrám and Pakhal) who held all the country north of the Kábul river from the Tagáo to the Pír Panjál range and likewise some parts on the south bank of the Kábul as far south as the Sufed Koh. Sultán Awes was the Gabari Sultán of Swát.† In Hazára the Shilmáni appear to have adopted the name of

* The classes marked with an asterisk are not admitted by others as Shaikhs, some of them will assert themselves to be Shaikhs, some are only emerging from obscurity and beginning to be styled Shaikh. The rule in fact has no limits. I have therefore included all the miscellaneous Musalmán classes in the above table.

† *Tabaqát-i-Násiri*, p. 1044.

Sulaimáni. They live mostly in the Khálsa tract of that District, and are closely connected with the Utmánzais.

SHALOLI, an agricultural clan found in Sháhpur.

SHAMBÁNI, a small Baloch sub-*tuman*, classed also as a clan of the Bugti. It occupies the hills adjacent to them and the Mazári.

SHÁMDÁSI, a follower of Shám Dás or Shámji, the Bairágí revivalist of the South-West Punjab: see under Chhabílwála, Vol. II, p. 158.

SHÁMÍ, a corruption of *Swámi*, Sansk. for "Lord." It is used as a term of respect for Bairágí elders.

SHAMMOZAÍ, a Paṭhán clan (agricultural) found in Montgomery. It appears to be a Yúsufzai sept.

SHAMOR, a Muhammadan Jáṭ clan (agricultural) found in Montgomery and Multán.

SHAMSÍ. (1) A curious sect, followers of Pir Shams Tabríz, the great saint of Multán. This saint has a reputation in all parts of the Punjab and among persons of all creeds, more especially for having been flayed alive and being able to walk about with his skin in his hand. But there is in the north of the Province a sect which is in some special way devoted to the cult of this saint. It gives alms in the name of its Pir; it worships no idols, but reverences the *Bhágavat Gita*, and is usually held in abhorrence by orthodox Hindus. It is popular among the Sunárs, Thathiárs and Jhínwars, more especially among the Sunárs who give to the sect the same flavour of secrecy and uncanniness which they give also to the Shaiva rites so common among them. There is reason to believe that the sect is closely connected with that of the Khojas of Bombay, of whom the Agha Khán is the spiritual head. The Shamsís are not found in any numbers east of the Jhelum. It is worth mentioning in this connection, though it has little or nothing to do with the sect of Shamsís as such, that a remarkable fair is held every year in honour of Sháh Shams at Shekhpur, near Bhera, in the Sháhpur district, where the sick and ailing from all parts of the Province present themselves at the appointed time to be *bled* by the barbers of Bhera. These worthies are said to do their work with great efficiency, and the whole neighbourhood is soon reeking with horrid rivulets of human blood.*

P. Hari Kishen Kaul says that the Shamsis follow the Imám, for the time being, of the Ismailia sect of Shias, their present leader being H. H. the Agha Khán of Bombay. They belong mostly to the Sunár caste and their connection with the sect is kept a secret, like Freemasonry. They pass as ordinary Hindus, but their devotion to the Imám is very strong, and it is said that it is based on an unspeakable faith in the efficacy of the blessings of the Imám by way of enhancing illicit gain in the customary practices of the goldsmith guild. The goldsmith alloys his gold by night. The Sun is, therefore, supposed to be the exposer of his misdeeds. Shah Shams Tabríz is known to have had the Sun under his control and the eagerness to please his successor may, therefore, be due to the desire to be screened from the adverse attitude of the Sun to their professional

* This is Maclagan's account.

misconduct. The instructions of the creed are issued in a novel alphabet (which is probably a secret code) by H. H. the Agha Khan, who is said to represent an incarnation of the Hindu Trinity. The Shamsis appear to be most numerous in Siálkoṭ. The followers of the sect are looked down upon by both the orthodox and advanced Hindus, because it is believed that their secret teachings aim at a gradual subversion of the very instincts of their original religion, and it is possible that some of the Shamsis may have concealed their connection with the sect.

Ibbetson says that the Shamsis also reverence Sakhi Sarwar; but in spite of a strong leaning towards the tenets of Muhammad, they conform to most of the observances of Hinduism and are accepted as Hindus by their Hindu neighbours. They are chiefly drawn from the artisan and menial castes, though a good many Khatris are said to belong to the sect. They bury their dead instead of burning them. Some time ago, when the Agha Khán, the spiritual head of the Bombay Khojas, visited the Punjab, some of this persuasion openly owned themselves his disciples, and declared that they and their ancestors had secretly been Musalmáns by conviction for generations, though concealing their faith for fear of persecution. These men were of course promptly excommunicated by the Hindu community.

(2). A Sayad clan (agricultural) found in Amritsar.

Shámye, a Kamboh clan (agricultural) found in Amritsar.

Shankí, a Paṭhán clan (agricultural) found in Amritsar.

Shekhon, a Jáṭ clan (agricultural) found in Amritsar, doubtless the same as the Sekhu or Sekhon.

Shekhra, a Jáṭ clan (agricultural) found in Multán.

Sheikh.—The only Muhammadan tribe in the hills are Sheikhs who came up from Basi, Rupar and Kharar. The reason of their migration is said to be this, that originally they were Hindus, but the king who ruled at that time converted them to Muhammadanism by force. Some members of a family remained Hindus, while others turned Muhammadans. The converts gave up their share of the property in favour of their brothers, and they themselves came and settled in this part of the country, and lived by trade. Their settlement in the hills does not seem to be older than twenty-two or twenty-four generations.

Sheorán, a tribe of Jáṭs. It holds 42 villages in the Dádri tahsil of Jínd and its canton is called the Sheorán *tappa*. But it holds a number of villages in Loháru and a few in Hissár also. The Sheorán *got* claims descent from Sheora and Samathra, two Chauhán Rájputs who migrated from Sambhar and settled at Sidhu in Loháru State. They founded villages and their descendants held a *chaurási* or a group of 84 villages, 52 in what is now the State of Loháru and 32 in tahsíl Dádri, but the number of villages is now about 100 all told. From the Sheoran are descended the Dhankar, Dháká, Tokas, Jábar, Kundu, Rámpuria, and Phogát septs of the Jáṭs.

The Loháru account of the tribe is more detailed and differs in some respects from that given above, which comes from Jínd. According

to it the Sheorán are also styled Chauhán Teli. Mím, a Chauhán Rájput, left Sambhar with his sons, Lumra and Sheora, owing to a family quarrel and went to Darerá, a village in Bikáner State. After a time the Sungra Rájputs, who were rulers of Darerá, drove Mím out of their lands, so he settled in Hissár. There another quarrel ensued with the Játú Rájputs, the original inhabitants of that place, because a bullock belonging to Mím had damaged the Játús' fields and they wounded it with an iron weapon. Sheora and Lumra came to Sadhanwa, in Loháru, which was then desolate; while in that desert a wheel of the cart loaded with their luggage broke and so Sidhnáth, a Hindu sage, who lived there and spent his life in meditation bade them settle in that place and told Sheora to look all around him. Casting his glance to the east he saw a hill now in Dádri, to the west a *pípal* tree where the town of Bhal now stands, to the south a *pípal* where Chhapra a village in Jaipur now lies. The sage promised him the conquest of all the country extending up to the hill and *pípal* trees. Sheora then asked how they were to get children as their women had all been slain in the fight with the Játús, so the sage bade him take his rosary to a Jáṭ of the Súrá tribe who dwelt in Balsamand, a village in Hissár, as he had a blind daughter whom he would marry to Sheora on seeing the rosary. Sheora in due course married the blind girl, and their descendants are the Sheorán Jáṭs, though Sheora was a Rájput. Lumra's descendants were also called Sheorán. This occurred about 31 generations ago. The tomb of Sidh Náth is inside the walls of Sadhanwa and it is said to be at the very place where Sheora and Lumra first met the saint. *Faqírs* of Sidh Náth's family live there and the Jáṭs put much faith in them, paying them a rupee at every wedding and supplying them with food. Widow remarriage is allowed, but a widow cannot marry her husband's elder brother. They worship all the Hindu gods, but the Sun is their highest deity, and they believe that he saves them from all calamities. They also worship Ráma, Hanúmán, Bhatían Sidh, Masání and Shámji. No day is sacred to Ráma, but Hanúmán is worshipped on Tuesday. *Chúrma* (a kind of food made of jaggery, *ghi*, wheaten flour, etc.) is offered in his worship. A Hindú *faqír* is first fed with it and then the Sheorán themselves eat of it. Bhatían is worshipped on the 14th of the lunar month, food made of the same ingredients being first given to a Ḍúm. Bhatían is believed to protect them from epidemics such as cholera, etc. Sidh is worshipped on Mondays, porridge of *bájrá* made on this occasion being given first to a Kumhár, a Kumhár being in high favour with Sidh because the ass is used by the godling as his conveyance. Asses too are fed at the worship of Sidh. He protects children from small-pox.* Masání is worshipped on Wednesday, large cakes of wheat flour, jaggery and *ghi* being first given to a Kumhár. The offerings made to Masání are also taken by Kumhárs. Shámjí is worshipped on the 12th of the lunar month. *Khír* (made of rice and milk) and porridge are given first to a Brahman, who also takes the offerings made to Shámjí; all the milk that the cattle yield is used in making the *khír*. Those who

* This reads like a confused account of Shiva worship, Shiva being personified in a Kumhár because he creates things out of earth, and of Devi worship, she being the goddess of small-pox.

worship Shámjí abstain from flesh and wine. The worship of Bhatían, Masání and Sidh is peculiar to women and children.

Sheoráni, see Shiranni.

Sheráni, see Shiranni.

Sherke, a Kharral clan (agricultural) found in Montgomery.

Sherkhánána, a Baloch clan (agricultural) found in Montgomery.

Sherwána, a Kharral clan (agricultural) found in Montgomery.

Shíál, a sept of the Awáns, descended from Malik Shíbán (latter half of the 18th century), found in Pind Dádan Khán tahsil.

Shikári, a tribe found only in the Sádiqábád Kárdári of Baháwalpur. They are Muhammadans only in name, though some observe Muhammadan rites, for they eat food disallowed by the *sharú*, even the flesh of dead animals and pork. They make small huts in the environs of towns and live by hunting, protecting crops, labour and occasionally cultivation.

Shin, a tribe widely spread throughout the Indus valley, in the Kohistán, and as far to the north as Báltistán.* The part of the Indus valley below Gor to the Afghán limits near Ghorband is called Shin-kári and in its lower part the purest Shin community is probably to be now found, but the name Shin-kári still exists in Pakhli and their original home was possibly in that valley.

The Shins form the majority of the population in Gor, Chilás, Tangir, the Indus valley below Sazin, and the upper part of the Gilgit valley above Ponyál, but they are not found at all in the higher and less fertile parts till one gets further up the Indus valley beyond Haramosh. Though numerically inferior their language is established to the exclusion of others where they have penetrated and they doubtless represent a conquering race.

Shins give daughters to Ronos and Sayyids, but cannot obtain wives from them. On the other hand, they marry Yeshkun women, but do not give them daughters, though they do so to Nímchas in the lower Indus valley. Those of the Indus valley below Sazin are small clean-limbed men, with dark eyes and complexion, and sharp features of a type not uncommon in North-Western India. A rare type is small and slight with thin sharp features, prominent noses and narrow chins. It is possibly due to degeneration caused by long and close intermarriage.

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* The Shins probably had once an internal organization which is preserved by the Brok-pas of Báltistán, who are undoubtedly Shins by origin and speak various dialects of Shina. The Báltis term all classes of the Brok-pas Shina or Shinalok, but they call themselves Rom and say they belong to the Shin 'caste' of Gilgit, Astor, etc. They are divided into four sub-castes:—Sharsung, Gabúr, Doro and Yúdey, which all intermarry and are equal in every respect. The Roms will not however intermarry with the Yeshkun. Biddulph's *Tribes of the Hindoo Koosh*, p. 72-4.

Though no longer, even traditionally, a separate race the Shins regard themselves as an aristocracy, considering it a disgrace to carry loads and only condescending to hunting and agriculture. But in Báltistán they are subordinate to the Tartars, who style them Brok-pas or highlanders because they cultivate the highest and least fertile lands.

In all the Shinkári republics slavery is a recognised institution—prisoners taken in war and children of slave parents forming the servile class.

Among the Shins marriage between first cousins, or other relatives within that degree (such as uncle and niece), is strictly prohibited, though allowed by Muhammadan Law.

The most remarkable characteristic of the Shins is their feeling with regard to the cow, a point to which Drew first called attention. In spite of their conversion to Islam this feeling is still maintained in Nágar, Gilgit, Astor, and the Indus valley above Búnji. In that valley below Astor the feeling has died out, but in the places mentioned orthodox Shins will not eat beef, drink milk or touch a vessel containing it.* A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments chance to touch it. It is not unusual for a Shin to make over his cow and calf to a Yeshkun neighbour, to be restored to him when the calf is weaned. Shins also regard the domestic fowl as unclean.

Of the Shin names a great number have the suffix 'Singh,' which is retained in spite of their conversion to Islám. Biddulph gives a list of the names used with the suffix and also of women's names which sometimes have the uffix 'Bai.'† But few of these names are now found in the Punjab.

The Shins are noted for their miserly habits which they carry to extremes. Every man has a secret hiding place in the mountains where he keeps his money, metal pots, wife's jewels and all his most valuable property. This treasure is never taken out for use, except on festive occasions. No feeling of honour exists as to the appropriation of another's treasure if it is discovered by chance. A treasure is frequently lost altogether by the owner's sudden death before he has had time to confide the secret of its hiding place to his son, and the Shins have many legends of lost treasures guarded by demons.

In the Indus valley about Shinkári the men wear turbans and tight fitting clothes, and retain the curious leather leggings called *tauti* which are peculiar to the Shina-speaking tribes and those of Torwál and Bashkár.

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* This feeling regarding the cow exists also among the Brok-pas of Báltistán and points to their kinship with the Shins of Gilgit. It is also incumbent on a *dainyál* or witch, of whatever caste, to refrain from cow's milk ; Biddulph, *op. cit.*, p. 98. Neve says that the Brokpa consider it contaminating to touch a cow.

† Biddulph, *op. cit.*, p. 99.

Biddulph suggested that the Muhammadan Brokpa whose seats are lower down the Indus than the other Brokpas, settled in the Dah-Hanu tract, are descendants of Shín captives settled there by Rája Ahmad Sháh of Skardo in the 17th century after his wars with the Shín peoples of Gilgit, but Neve agrees with Francke in regarding them as Dards, like the Buddhist Brokpa of that district.* Their dialect, however, proves an age-long separation from the Dards of Astor and Gilgit. The Buddhist Brokpa have a kind of caste system. First come the Lhabdak or priestly caste,† then the Rüshens, then the Ruzmets. Eating with people of a different caste causes ceremonial uncleanness which is removed by fumigating oneself with the smoke of the cedar before re-entering one's house. The goddess Shiring is a great spirit dwelling in the mountains, and to her are given the first-fruits of the fields and apricot-trees. But Hanu has a special god in Zaṇ Daṇ Lha-mo, and Garkon village in Kaṇ Lha-mo. These Brokpas were converted to Buddhism only half a century ago by Lamas sent by the king of Ladák, and their annual festival is both unlike the Bon festival of that country and anything in Hinduism, though the dancing, in which the sexes are separated, reminds one of similar festivals in Kulu and other Himalayan tracts. The people gather round a stone-altar under a walnut-tree, and on the altar a small fire of the sacred cedar is kept burning while the dancers perform. Shiring is worshipped at this festival. It appears to be the Taleni or torch festival described by Biddulph as celebrated at the winter solstice.

Shinwári, a Paṭhán tribe, already described at p. 236 *supra*.

The eastern Ali Sher sections are the Khuja or Khwája, Shaikhmal, Asha, Pirwal and Pisat.‡ The Manduzai are divided into 3 *khels*, Hamza, Iliás and Hasan, and the Sanga and Sipáh thus :—

- Sanga
  - Ghani Khel.
  - Haidar Khel.
  - Kachkoh.
  - Mir Ján.§
  - Tsalorphára.
  - Mullagori.
  - Karmu.
- Sanga
  - Mai Khel.
  - Khani.
  - Adil.
- Sipáh
  - Haidar Khel.
  - Bahar Khel.
  - Rahúnád Khel.

Shiranni, Shiráni, Sheráni, Sheoráni, or as it prefers to call itself Maráni,—a Paṭhán tribe, whose history has already been given at p. 224 *supra*. As stated on p. 227 they occupy the country round the Takht-i-Sulaimán. Mr. L. White King divides them into two main groups, the Bargha or highland and the Largha or lowland. The origin of the name is obscure but Farishta mentions Shíwarán as a country on the

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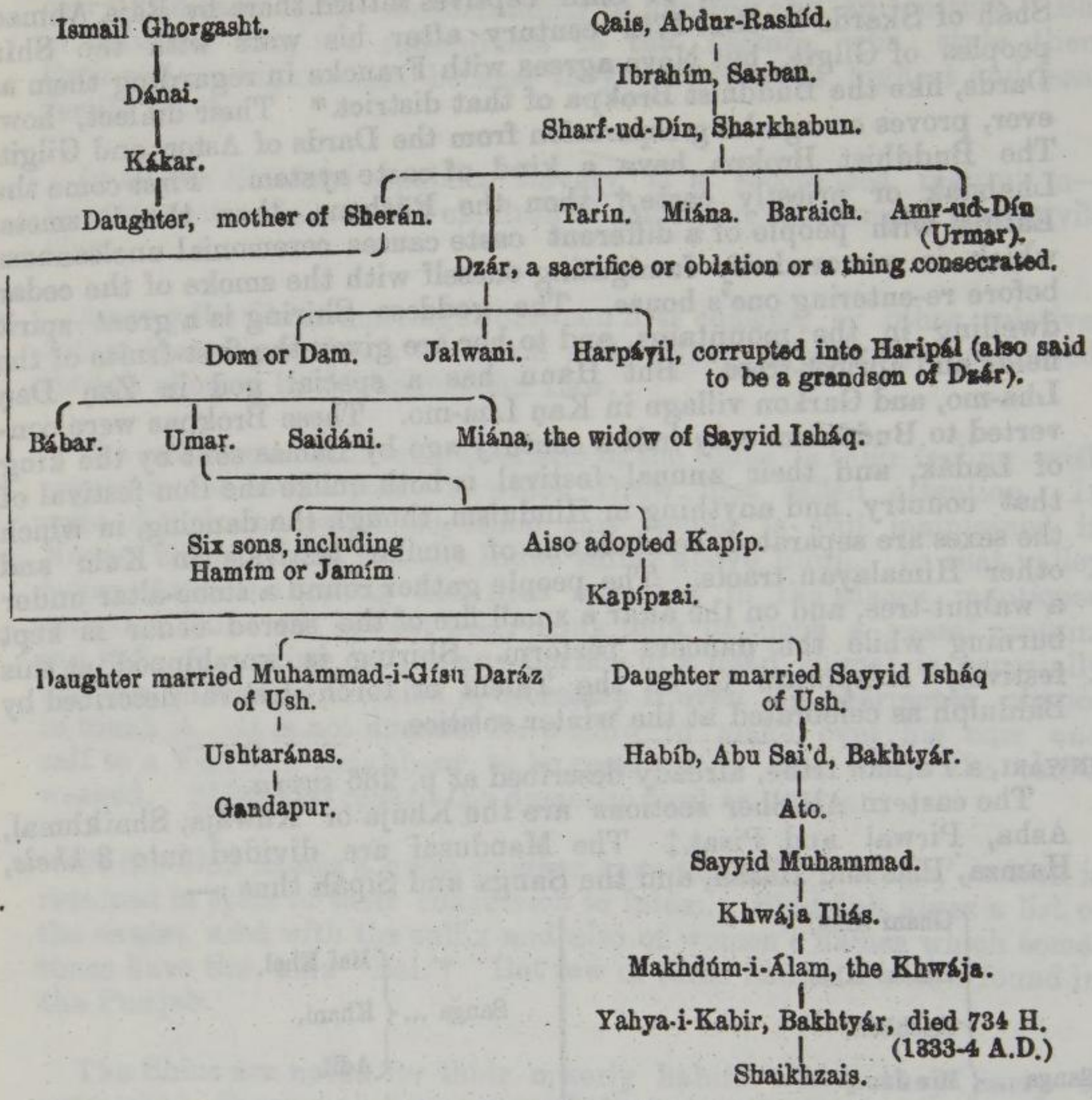
* *Thirty Years in Kashmir*, pp. 103—5.

† The priests are Mongolian and seem to be connected with the monasteries at Skirbichan, having little to do with the Brokpas of Dah-Hanu beyond collecting alms from them: *ibid.* p. 106.

‡ The Ali Sher sections are also given as Khuja Khel, Mirdád Khel, Shaikhmal, Asha, Piro Khel, Pisat, Ahotar or Watar and Pakhal.

§ The Mir Ján are said to be Ghilzai by origin and vassals of the Sanga.

borders of the Panjab.* They occupy one of the earliest, if not the earliest seat of the Afgháns. Their pedigree is given below :—



White King gives the following list of the Shiranni clans :—

Division.	Sub-divisions.	Sections.	Sub-sections.
Bargha	Hassan Khel ...	Ahmadzai ...	1. Yasinzai. Karammaizai. 2. Arozai.
		Hezai ...	1. Sherhezai. 2. Sakzai.
		Karmanzai.	
	Uba Khel	Khiddarzai ...	...
		Mamaizai ...	Yahyazai.
		Ahmadzai ...	Senaizai.
	Chuhar Khel ...	Sulaimánzai ...	Barakzai. Kudanzai. Hassanzai. Selikanzai.

* Brigg's *Ferishta*, I, p. 7.

Division.	Sub-divisions.	Sections.	Sub-sections.
Largha	Hassan Khel ...	Hezai	1. Shozai. 2. Márufzai. 3. Desalzai. 4. Sákzai. 5. Barakzai. 6. Khalilzai.
		Ahmadzai	1. Ismailzai. 2. Hassanzai. 3. Daulatzai. 4. Istarakzai. 5. Jamálzai. 6. Haidarzai
		Miáni	1. Hassan Khel. 2. Brahim Khel.
		Land Ahmad ...	1. Shakarzai. 2. Brahimzai. 3. Gadazai. 4. Mirzai. 5. Anizai. 6. Tukaraizai.
		Isazai	1. Niyamatzai. 2. Shadizai. 3. Muhammadzai. 4. Shibizai. 5. Bakizai. 6. Waryazai. 7. Hezai. 8. Bibizai.
		Mamanzai	Sultánzai.
		Sayads of Khaisara,	Bukhári.
	Uba Khel ...	Shibizai	1. Pirakzai. 2. Bábarzai. 3. Chákarzai.
		Muhammadzai ...	1. Hazarzai. 2. Kamardínzai. 3. Salím Khánzai. 4. Jíhain. 5. Rezai
		Isazai and Mamezai	1. Hezai. 2. Músazai. 3. Ismailzai.
		Akhmad	1. Sheikh. 2. Khiddarzai.
		Mamai	1. Sultánzai. 2. Muhammadza. 3. Umarzai. 4. Kánunzai.

Division.	Sub-divisions.	Sections.	Sub-sections.
Largha	Chuhar Khel ...	Bahrámzai ...	1. Bahrámzai. 2. Lálakzai. 3. Khánzai. 4. Jamálzai. 5. Mamanzai. 6. Karozai. 7. Naurozai. 8. Baizai.
		Allahdádzai ...	1. Ababakrzai, 2. Suleimánzai. 3. Hezai. 4. Baizai. 5. Allahdádzai. 6. Payozai.
		Marhels	1. Ibrahimzai. 2. Abdur Rahmánzai. 3. Hárúnzai. 4. Kamálzai.

Social Customs.

Birth.—The birth of a son is announced by the firing of guns. Sheep are slaughtered and the meat distributed on the third day, as a rule, in the mosque or village *chauk.* The infant receives its name on the third day, as a rule, and in exceptional cases on the seventh day. The child is named either by the eldest male member of the family or by some friend nominated by the father. The *báng* or formula of faith is not repeated in the child's ear as is the case with other Muhammadans. The child is generally given a cap or turban to wear after he has completed his seventh year. Circumcision is, as a rule, performed when the child is ten years old. No rejoicings of any kind take place on the birth of a female child.

Betrothal.—On the child's attaining the age of puberty the father looks out for a suitable match for him. The father or legal guardian of the girl sought in marriage fixes the amount for which he is willing to bestow her hand, and if the parties agree, the contract is made. Should a difference arise mutual friends are called in to use their good offices and bring about a settlement. Some Rs. 3 or 4 are generally paid as earnest-money, the balance being given afterwards. The marriage, however, cannot be celebrated until the whole amount is paid up. An exchange of girls is also sometimes effected, in which case no money is passed on either side. The Shiránnís have a saying that by receiving money for their daughters they sell their flesh, but not the bones, or in other words, that the husband is entitled to chastise his wife or inflict any bodily injury upon her, but is not at liberty to kill her. The amount paid for a girl varies a good deal, as follows :—

Sultánzai ...	..	...	Rs.	80 to 240
Other Uba Khels	...	...	„	100 to 600
Hassan Khels ...	...	...	„	200 to 700
Chuhar Khels ...	...	...	„	100 to 400

In deciding the amount the personal attractions of the girl and the position and wealth of the parents are taken into consideration.

Marriage.—The marriage is not celebrated until the betrothed parties are fully grown up, or generally until the bridegroom is 20 and the bride 16 years of age. An exception to this rule is said to be unknown. The relations and friends of the couple are invited to the wedding. Some of those that can afford it bring sheep and thus contribute their quota to the marriage feast. In return they are given a *lungi* or Rs. 3 or 4 in cash on leaving. The drum and *sarangi* are the only instruments used on the occasion.

The women sit apart and sing songs while the male guests perform the sword dance, the *jhummar*, round a bonfire. The marriage expenditure is not excessive, not amounting to more than from Rs. 10 to 120, according to the position of the parties. It is curious to note that among the Hassan Khels the girl is given no voice in the marriage contract, though in other sections of the tribe she is nominally consulted and generally names the *mullâh* as her representative.

Dowry.—Household utensils, clothes, and cattle to the value of from one-fourth to one-half of the amount received from the parents of the bridegroom are given as a dowry with the bride.* But *haq-mahr*, or the bride's dower which is settled on her, does not exist. At best it is agreed in rare cases that one-fourth of the alms given by the husband shall be considered as the wife's gift.

Divorce.—Is usually a repurchase of the wife by her father or guardian, who repays, as a rule, not more than one-half the net sum (less the dowry) received for her. If the parent or guardian declines to take back the woman, the husband divorces her and drives her from his house. She is then not allowed to live in the tribe, and must go elsewhere. But if any one else remarries her he must pay compensation to her parents (Rs. 40 and two bullocks or cows), and also pay the husband what he would have received had her parent or guardian repurchased her. Divorce is consummated by throwing three clods of earth after the woman.

Widow marriage.—On the expiration of three months after her husband's death a Shiranni woman is at liberty to remarry with the consent of her husband's representative, who is entitled to a sum of from Rs. 60 to 300 on the celebration of the marriage. Her parents are also bound to get Rs. 40 or two bullocks. If the widow marries a member of her late husband's family, his representative is entitled to Rs. 80 or 100 by way of compensation. If this is not paid the representative can claim the amount paid on the marriage of any female child born of the second union, and in default of such a child being born the husband of the woman is bound to procure a wife for him or his heir as the case may be. The parents of the woman in this case are not entitled to anything.

* They differ from other Afgháns in this respect, that the bride's father *gives a dowry* instead of receiving a bride-price.

Funeral ceremonies.—These are the same as are in vogue amongst Muhammadans generally, with a few unimportant exceptions :—

(1) The Shirannis do not entertain persons who come to condole with them on the death of a relation.

(2) Water is not sprinkled on tombs of the departed during the Muharram.

(3) No alms are given to the poor on the 7th or 40th day after death in the case of a woman or a child.

(4) A post with a top rudely-carved to represent a turban is placed at the head of the tomb of a male (a general custom in Turkey), while over the tombs of a celebrated *mullah*, a martyr or a chief, a T-shaped pole with pendant tassels is set.

Inheritance.—On the death of the father his sons are considered his legal heirs and divide his property equally amongst them. The eldest, however, is usually given *a slightly larger share*. In default of male issue, the brother, or nephew, or any direct descendant in the male line succeeds. In case of failure of any such direct heir, all the male members of the branch to which the deceased belonged divide the property equally between them. The females of the family are not entitled to anything.

Right of refuge.—An offender who is unable to protect himself from his enemy or, in other words, when his own territory is too hot to hold him, generally takes refuge with a chief or other powerful personage belonging to some other section or tribe. The custom (*nahora* it is called) is to take a sheep and slaughter it at the door of the person's house whose protection is claimed, and who is bound to give him refuge. The offender then becomes the protector's *hamsáya* or neighbour, and is bound to make good to the latter any loss incurred by him in consequence of the responsibility he has undertaken. In the event of the *hamsáya's* death the protector's claim forms the first charge on the deceased's property. Another method of claiming protection consists in the offender's tying the end of his *chádar* to that of the wife of some powerful personage, when the latter generally affords him the succour he requires, though he is not bound to do so as in the former case. The custom of *nahora* is also employed when one man begs any great favour of another. The slaughtering of a sheep at a person's door marks the urgency of the case, and is something like the Hindu custom of sitting *dharna*.

Dress.—The dress of the Shiránnis differs but little from that of other hill tribes. The dress of a common Shiránni consists of a coarse black blanket tied round the waist, and another thrown over his shoulders ; sandals, whose soles are made of bullock's hide, rudely tanned with ashes of the tamarisk tree, and a few yards of white cotton cloth loosely twisted round the head. Women of the lower classes generally wear only a shift and a *sári* made of *khaddar* cloth, which is imported from the Dámán. Well-to-do women of course make a more elaborate toilet, wearing *paijámas*, a bodice and a *sári*. The *burka* or veil is not used at all. The women in most of the Shiránni villages are kept well out of sight, but in the Hassan Khel country they seem much more civilized and were at all times in evidence. They seem better dressed

too, and wore more jewellery than their less favoured sisters in other parts of the country. The men generally wear a *chádar*, a loose shirt, baggy *paijámas* and a turban, though the poorest are content with a coarse blanket round the waist and another thrown over the shoulders. The men's clothes are usually white, while the women affect dark blue or sometimes red. Unmarried girls, however, dress in white.

Ornaments.—Silver ornaments only are worn by the women, the following being the most important:—Armlets, ear-rings (consisting of a number of little rings inserted round the ear), a necklet, a chain with *ghungris* for the forehead, and a waistbelt of rupees. In the case of an unmarried girl a rupee is added to the silver chain, but this is removed on her marriage.

Food.—The principal article of food is maize bread baked on a stone, though bread made of wheat, barley, and *jowár* is also sometimes eaten. This is eaten with buttermilk in the morning, but plain in the evening. Meat is rarely eaten, and only on occasions of rejoicings or when guests are entertained. *Dál* is not an article of food.

Intoxicating drugs and tobacco.—Tobacco is universally eaten. The dry leaf is rubbed in the hand and the powder then smeared on the teeth and gums. This custom prevails to a certain extent even amongst women. The use of intoxicating drugs is not common, though Mr. White King met several who indulged in this vice. A few have even taken to liquor.

Amusements.—Dancing is practised. It differs from that of the Khattaks and is more like that of the dancing Darweshes at Constantinople than anything else.

Criminal and Civil Justice.—Crime is rare in the tribe. Adultery is not common. If a man is found in *flagrante delicto* by the husband, the latter kills both his wife and her paramour on the spot. In case there is strong ground for suspicion the woman is generally killed and the right foot or nose of her supposed paramour cut off, and one meets a number of footless Shirannís. The operation is performed in a most brutal manner generally with a knife, and the bleeding stump is then plunged into boiling oil to stanch the blood. For house trespass with theft a fine of Rs. 100 is generally inflicted, a restoration of the stolen property or its value being also insisted on.

In serious cases, if one party desires to come to terms, some influential men of the village or section are invited to use their good offices with a view to a settlement. The ceremony of *nahora* is then gone through, and should no objection be raised, a *jirga* is assembled and the matter settled. Amongst the Sultánzais and Hassan Khels there is even an appellate court, and if the *jirga* disagree or either side is dissatisfied with the award, recourse is had to the principal Malik of the Sultánzais, who owes his appointment as a judge of appeal chiefly to his character for integrity. Among the Hassan Khels the office is hereditary.

Another curious fact worth mentioning in this connection is that interest is charged at the rate of Re. 1 per cent. per mensem on all cash

transactions. Where grain is the medium of exchange interest is paid at the rate of Re. 1-4 per harvest. Mortgages are contracted verbally, no record of the transaction being made. Land is the only article mortgaged. In some cases it is only hypothecated as security for a debt, but, as a general rule, possession is retained until the debt is paid off.

The blood-feud.—The quarrel is strictly limited to the actual offender. The blood-money is Rs. 700 for males and Rs. 350 for females. Another curious custom, apparently peculiar to the Largha Shiránnís, is that should vengeance be exacted in hot blood, *i. e.* immediately after the offence, no blood-money is claimable but if some time is allowed to elapse before the offended party takes his revenge, then compensation is payable to the relations of the murdered man at half rates.

Dwelling houses.—The people generally live in stone-built houses with flat mud roofs, each hut containing a single room about 8 feet high and 10 feet square, which is occupied by the whole family. Doors are considered a superfluous luxury, the doorway generally being closed with a bush. The stock of furniture is very limited, consisting as it does of a mat or two and a couple of cots made of olive wood and woven with a sort of grass called *burwáz*.

Menials.—No barbers or shoemakers are found in the country. Men shave one another when necessary and they make their own sandals. A few carpenters and blacksmiths live in the larger villages. These are said to be the descendants of men who came from the Dámán and settled here. Potters do not exist. The women make their own vessels, though they are not able to manufacture cups (*piálas*) and large broad vessels like *patris* which are imported from the Dámán. There are no weavers in Largha. In Bargha, it was believed, there are a dozen families of this class, who form a village community of their own. They make blankets, *tagras* (a sort of carpet) and sacks. In the cold season they visit the Largha country and carry on their manufacture there. Chamárs and sweepers are unknown in Largha.

Shrines.—The following are some of the principal shrines in Largha:—

1. Takht-i-Suleimán in the Takht Range.
2. Khwája Pír at Pír Ghundi near Zor Shahr.*
3. Tarin Pír at Parwára.
4. Abbi Nikka† and Mián Adam at Khaisara.

Others, such as Naurang Nikka near Lundai Âzim, Khan Muhammad Akhundzáda at Darazand, Jalál-ud-dín near Baspa, Bulait Nikka near Dág, Haitan Nikka at Lundi Sultánzai are of less note.

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* 'Near Zor Shahr I observed a baobab tree to which a curious legend is attached. A *faqir* is said to have in some way or other offended the holy man in charge of the above-mentioned shrine who changed him into a tree, in corroboration of which my informant pointed to the red juice that exuded from it when scraped with a stone. The presence of this tree, which is not indigenous, would seem to indicate a Mughal encampment in the vicinity at some not very remote period, as in Central India I have often observed baobab trees in places where Jahangir is known to have encamped.—(L. W. K.)

† Nikka means 'chief' or lord.

The first is the celebrated throne of "Star-taught Solomon." It is very difficult of access, and but few visit it. There is no tomb there and of course it has no *mujáwar*. Sick people are sometimes taken up to it and prayers offered for their recovery to the saint. Children, too, are occasionally buried in the ground below it. The shrine is visited both by Hindús and Muhammadans, and is held in high veneration by all classes and creeds in the surrounding country.

Next in importance comes Khwája Pír, which, as well as Nos. 3 and 4, is a Sayyid shrine. It is much resorted to by Shiránnís, especially those of the Uba and Hassan Khel sections, and an hereditary *mujáwar* lives there, who is supported by the offerings of the faithful. Annual festivals are held both here and at the Takht, when offerings are made and cattle sacrificed. Sacrifice is always made at one of these shrines on special occasions, as, for instance, when the Hassan and Uba Khels entered into a compact to oppose us should we enter their country. The Parwára shrine is chiefly resorted to by members of the Chuhar Khel section. Khaisara was founded by Abbi Nikka and his brother Mián Ádam Bukhári, Sayids, who settled here some 80 years ago. Their descendants are held in great respect by all Shiránnís, and their valley is of the most flourishing in Largha, but the shrines of the Sayad brothers are of, perhaps, too recent date to be much venerated.

Weights and measures.—Weights are not used, only *measures*, which are—

4	*lapas* (a palm full)	...	= 1 *adháni*.
2	*adhánís*	...	... = 1 *kurwa*.
2	*kurwas*	...	... = 1 *nimczha*.
2	*nimozhas*	...	... = 1 *anda* or sack.

Diseases.—Cholera is almost unknown, as is syphilis. The Shiránnís dread small-pox, which is rare. A patient is removed from the village and kept there till he dies or recovers under the care of one who has had the disease. Recovery happens seldom, but when it does occur the patient's clothes are fumigated with the smoke of *ak* or *khagal* leaves. Fever, common at certain seasons, is treated with the expressed juice of *akri* leaves, and in bad cases with the ordinary sheep-skin cure.

Character and appearance.—The Shiránnís are perhaps the most uncivilized tribe on the Dera Ismail Khán border, and have all the characteristics of wild races. They are not given to thieving, but lying is a vice which intercourse with our district has taught them, as amongst the Sultánzais and Khiddarzais who inhabit the slopes of the Takht and are far removed from our civilizing influence, a Shiránni's word can generally be relied on. Physically, the Shiránnís are of middling stature, thin, but hardy and active, with bold features, high cheek-bones and their general appearance is wild and manly, according to some observers.

Murder or killing for the mere lust of blood is very rare. They are not so cheerful and joyous as their neighbours, the Mahsúds, and seem to take the world much more seriously. Fanaticism cannot be assigned to them as a fault, and their performance of the rights of religion struck Mr. White King being very perfunctory. They are lazy in the

extreme and thriftless. In appearance they are ill-favoured, low-sized and wiry with high cheek-bones. They are by no means a manly race, though an exception in this respect might perhaps be made in favour of the Khiddarzais, some of whom are fine-looking men. Each tribe has got its *nikka*, or nominal chief, who is entitled to tithes at the rate of four or five seers per family per harvest. Fatteh Khán of Darzand is the only Malik who, as far as could be ascertained, regularly levies this, though other chiefs also claim it. The Khiddarzai chiefs also receive "aids" in grain, cattle and cash from his fellow-tribesmen, but whether by way of alms or tithes is not certain.

Place-names.—These are mostly descriptive, but some apparently old names survive, *e. g. Shiva Narai*, 3 miles from Domandi village, a grove of *shisham* trees in an uncultivated *kachí*: Vehowa (*cf.* Pehowa in Karnál), Vyasta: Chaudwan: Ambár, close to which is the Tor Dabar, a huge black boulder at which tribal *jirgas* are usually held.*

Personal names.—Spin Kund, Rehat, Sheran, Sainka, Sadagul, Ranagul, Tor and many others have a curious look.

SHÍRÁZÍ, a Sayad clan (agricultural) found in Montgomery.

SHIVGOTRA, a division, probably sectarian, of the Jáṭs.

SHORÁGAR, a saltpetre maker. Called *rehgar* (? *regar*) in and about Hissár.

SHOTO, a caste found only in Nagar. It works in leather, like the Ḍoms, but ranks below them and gives daughters to them without return: Biddulph's *Tribes of the Hindoo Koosh*, p. 39.

SHUDAKEI, see under Hatikhel.

SHÚN-DAL, the most powerful tribe in the Punjab, according to Prinsep,† in the time of Vikramajít. They would not intermarry with the aborigines who were looked upon as an inferior race of Ghator, Ghaut or Gat, or as they are now called Jáṭs. Prinsep also says:—

> "Sometime after the invasion of Alexander against Porus, it is said that large volunteer armies flocked into the province from remote parts of Hindoostán. Among them arrived "Shoon," "Hoon," and "Dull," the three reputed sons of the great Rájá Rachore Rao of Rájputána, whose capitals were Oojein and Indore. The emigrants fraternised with the early settlers, and introduced then the art of agriculture and the use of wells for irrigation. It is even computed that out of 500,000 warriors some 350,000 devoted themselves so diligently to the cultivation of land, that in 250 years after their arrival the whole country from Lahore to Mooltán and Kussoor to Siálkoṭe was cleared of jungle and to this day the tract is known in the Bar jungles called the 'Sandul Bar.'‡

Hundal is a Jáṭ tribe, but no such tribe as Shúndal appears to be known in Siálkoṭ. The Hundal is not a very important tribe. A Hundal *tarf* or ward is found in a good many villages not now owned, apparently, by Hundal Jáṭs.

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* Several village names occur very frequently in these hills, notably Nishpa, Landai Baspa, Ragasur, Karam and Murgha. They all refer to some peculiar characteristics. for instance—

Nishpa.—A mountain hollow where rain water collects and cannot run out.
Landai.—Cultivable ground lying between two hill torrents.
Baspa.—A mountain spur which is occupied as residence in the summer.
Ragasur.—A large extent of bare stony ground on a height generally overlooking a stream
Murgha.—A cliff over a hill stream.
Karam.—A small *ragasur* about 13 ghumáos in extent.

† Siálkoṭe *Settlement Report*, 1865, § 136.

‡ *Ibid.* § 135. In modern Panjábi *dal* means an army, multitude or swarm, and it may form part of such tribal names as Hundal and Gondal.

SHUNI, *see* under Hatikhel.

SHYÚNA, *lit.* a goblin, a sept of second grade Kanets found in Asrang, a village of Shuwá *pargana* in Kanaur.

SIÁL, SYÁL, politically one of the most important tribes of the Western Plains. As Mr. E. B. Steedman observed the modern history of the Jhang district is the history of the Siál.* They are a tribe of Punwár Rájputs who rose to prominence in the first half of the 18th century.†

Mr. Steedman wrote:—

"They were till then probably a pastoral tribe, but little given to husbandry, dwelling on the banks of the river, and grazing their cattle during the end of the cold and the first months of the hot weather in the low lands of the Chenáb, and during the rainy season in the uplands of the Jhang *bár*. The greater portion of the tract now occupied by them was probably acquired during the stormy century that preceded the conquest of Hindustán by the Mughals. During this period the country was dominated from Bhera, and sometimes from Multán. The collection of revenue from a nomad population inhabiting the fastnesses of the *bár* and the deserts of the *thal* could never have been easy, and was probably seldom attempted. Left alone, the Siâls applied themselves successfully to dispossessing those that dwelt in the land—the Nols, Bhangus, Mangans, Marrals, and other old tribes—amusing themselves at the same time with a good deal of internal strife and quarrelling, and now and then with stiffer fighting with the Kharrals and Baloch."

"Then for 200 years there was peace in the land, and the Siáls remained quiet subjects of the Lahore Súbah, the seats of local government being Chiniot and Shorkot. Walidád Khán died in 1747, one year before Ahmad Sháh Abdáli made his first inroad and was defeated before Dehli. It is not well known when he succeeded to the chieftainship, but it was probably early in the century; for a considerable time must have been taken up in the reduction of minor chiefs and the introduction of all the improvements with which Walidád is credited. It was during Walidád's time that the power of the Siáls reached its zenith. The country subject to Walidád extended from Mankhera in the Thal eastwards to Kamália on the Rávi, from the confluence of the Rávi and Chenab to the *iláqa* of Pindi Bhattián beyond Chiniot. He was succeeded by his nephew Ináyatulla, who was little if at all inferior to his uncle in administrative and military ability. He was engaged in constant warfare with the Bhangi Sikhs on the north and the chiefs of Multán to the south. His near relations, the Siál chiefs of Rashidpur, gave him constant trouble and annoyance. Once indeed a party of forty troopers raided Jhang, and carried off the Khán prisoner. He was a captive for six months. The history of the three succeeding chieftains is that of the growth of the power of the Bhangis and of their formidable rival the Sukarchakia misl destined to be soon the subjugator of both Bhangis and Siáls. Chiniot was taken in 1803, Jhang in 1806. Ahmad Khán, the last of the Siál Kháns, regained his country shortly after in 1808, but in 1810, he was again captured by the Mahárája, who took him to Lahore and threw him into prison. Thus ended whatever independence the Siál Kháns of Jhang had ever enjoyed."

"The Siáls are descended from Rai Shankar, a Punwár Rájput, a resident of Dáranagar between Allahábád and Fattahpur. A branch of the Punwárs had previously emigrated from their native country to Jaunpur, and it was there that Rai Shankar was born. One story has it that Rai Shankar had three sons, Seo, Teo, and Gheo, from whom have descended the Siáls of Jhang, the Tiwánas of Sháhpur and the Ghebas of Pindi Gheb. Another tradition states that Siál was the only son of Rai Shankar, and that the ancestors of the Tiwánas and Ghebas, as Chantâlia and Gheba were only collateral relations of Shankar and Siál. On the death of Rai Shankar we are told that great dissensions arose among the members of the family, and his son Siál emigrated during the reign of Allauddín Ghori to the Punjab. It was about this time that many Rájput families emigrated from the provinces of Hindustán to the Punjab, including the ancestors of the Kharrals, Tiwánas, Ghebas, Chaddhars, and Punwár Siáls. It was the fashion in those days to be converted to the Muhammadan religion by the eloquent exhortations of the sainted Báwa Farid of Pák Pattan, and accordingly we find that Siál in his wanderings came to Pák Pattan and there

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*A mirási attached to the Dhíduána clan says, that Sewa, a Sahgal Khatri, was converted to Islám by Báwa Farid and was then called Siál. He was a resident in Siálkot. This is rather a curious legend seeing that the ancient Ságala is identified with the modern Siálkot.

† Sir Alex. Cunningham said that the Siáls were supposed to be descended from Rája Húdi, the Indo-Scythian opponent of the Bhatti Rája Rasálu of Siálkot; but this tradition is not mentioned elsewhere.

renounced the religion of his ancestors. The saint blessed him, and prophesied that his son's seed should reign over the tract between the Jhelum and Chenáb rivers. This prediction was not very accurate. Báwa Faríd died about 1264-65. Siál and his followers appear to have wandered to and fro in the Rechna and Jetch doábs for some time before they settled down with some degree of permanency on the right bank of the Jhelum. It was during this unsettled period that Siál married one of the women of the country, Sohág, daughter of Bhai Khán Mekan, of Sáhiwál in the Sháhpur district, and is also said to have built a fort at Siálkot while a temporary resident there. At their first settlement in this district, the Siáls occupied the tract of country lying between Mankhera in the *thal* and the river Jhelum, east and west, and from Khushább on the north to what is now the Garh Mahárája *iláqa* on the south."

The head-quarters of the Siáls are the whole southern portion of the Jhang district, along the left bank of the Chenab to its junction with the Rávi, and the riverain of the right bank of the Chenab between the confluences of the Jhelum and Rávi. They also hold both banks of the Ravi throughout its course in the Multán and for some little distance in the Montgomery district, and are found in small numbers on the upper portion of the river. They have spread up the Jhelum into Sháhpur and Gújrát, and are found in considerable numbers in the lower Indus of the Deraját and Muzaffargarh. Mr. Purser described the Siál as "large in stature and of a rough disposition, fond of cattle and caring little for agriculture. They observe Hindu ceremonies like the Kharral and Káthia and do not keep their women in *pardah*. They object to clothes of a brown (*úda*) colour* and to the use of brass vessels." There is a Siál tribe of Ghiraths in Kángṛa.

The *Tárikh-i-Jhang-Syálṭ* gives the history of the Siáls from their first occupation of the country near the confluence of the Chenab and Jhelum. Its list of chiefs begins with Mál Khán, and it puts the establishment of their rule in Jhang in 1477 A. D.† Hir, the heroine of one of the best known Punjab legends, was a Siál maiden who fell in love with Dhidho, a Ránjha Jáṭ. Her tomb is about half a mile from Jhang and dates from about the middle of the 16th century. It is hypæthral being open to the sky.‡ It is the scene of an annual fair.

The Siál clans include the Máhni, now nearly extinct, the Jalálkhánána or descendants of Jalál Khán and their ruling clan, the Chela and many others—for which see the Appendix. But Monckton recorded that the royal clan was called Khanna-Chadhar, 'a caste of Muhammadans converted from Hinduism.' The Khanna is a Khatri section and Dinga, another clan found in Jhang, recalls the Dhingra Aroṛas.

The Máhni clan is descended from Khiwa, and its head, Nusrat Khán, was driven out of Jhang by Ranjít Singh. He found an asylum among the Káthias in Shorkot, but was eventually murdered; and the clan is now only represented by a few families in Multán. One tradition attributes the decay of the Máhni clan to the curse of a *faqír* who had one fair daughter. She being of somewhat weak intellect, wandered about the country in a state of nudity. In her wanderings she strayed into Khíwa, whence the Máhni chief drove her out with contumely, thinking no doubt that she was no better than she ought to be. This was resented by her father, who cursed the clan in the following words, addressing himself to the sacred tree near his abode:—

Chautálía gharmálía.
Ithon Khichí Mahní kad:
Kahr Allah dá máriа,
Na rahene vad.

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* The Siál are also said to avoid the use of the *kalak*, a long water melon.
† P. N Q. II, § 1115, but *cf.* III, § 733.
‡ Temple *Legends of the Punjab*, II, p. 177.

Another tribal heroine of the **Máhni Siáls** was the famous Sáhibán who was betrothed to a Chadhar youth, but eloped with her cousin Mirza. The Chadhars and Máhnis, however, pursued and overtook them, killing the guilty pair. But these two tribes were in turn attacked by the Khaṛṛals who recovered the bodies and buried them at Dánápur in Multán (or Dánábad in Montgomery), a place said to have been within the limits of old Khíwál (possibly the tract round Khíwa). The resulting feud lasted so long that it came to be considered unlucky to possess daughters, and so girl children were strangled, in memory of the manner of Sáhibán's death. The Siáls resent any allusion to Sáhibán or Hír.*

The Jalálkhánána regard themselves as descendants of Rájá Karn, and as such have special customs, avoiding widow remarriage, all agricultural work except reaping, beef, hare and camel's flesh, food cooked by menials, and water from a vessel which has not been scrubbed—in fact they are almost as strict in these matters as high-caste Hindus. Some of the clans still employ Brahmans and Mirásis for certain observances, but the custom is dying out.

The Chelas were originally cattle-graziers, and avoid eating the *khagga* fish, because it bears the name of their *pír*. They take wives from any Siál† clan or from Paṭháns, but do not give daughters outside their own clan. In Jhang the KHAGGAS are also returned as a Siál sept. The following are the Siál clans found in Multán: Arána, Bada, Bharwána, Bothána, Budhwána, Chachkána, Charána, Daudhána, Danhána, Dawána, Dhalana, Daultána, Fatyána, Gagrána, Hamyána, Hiráj, Kamlána, Kankar, Karnána, Karnwána, Khara, Korána, Ladhána, Latwána, Malkána, Miráli, Nahrána, Nakyána, Nargána, Nohána, Niyána, Panjwána, Perwána, Rájbána, Rájhwána, Sadrána, Sadyána, Sarána, Sargána, Saspál, Sayána, Shekhána, Siyána, Tharáj, Tarad.

The other Siáls all contract widow remarriage,—usually with a brother of the husband, and *tan-bakhshi* on the part of widows of low caste with Siáls is recognised.

The clans are not all of equal rank, *e.g.* the Jabbuánas take wives from the Rajbánas when they cannot find one among the paternal grandfather's descendants and the Khánuánas take wives from the Chadhraṛ Jáṭs. The Miráli Siáls in Multán also take wives, with good dowers in land, from the Jáṭs, and in Jhang the Bharwána used to be given to female infanticide, taking wives from the Siprá Jáṭs who curiously are found associated with them in almost all their villages.

In Baháwalpur the Siáls are found both in the Lamma and in the Ubha, but more especially in the former part, the Maghiána, Kamyána, Hasnána, Shaikhána (descendants of Shaikh Ali Bharmi) and

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* Temple, *Legends*, III, p. 1, P. N. Q. III, § 124.

† In Panjábi Siál is described as the name of a part of country in the Punjab and well that of a Jáṭ tribe (*Panjábi Dicty.*, p. 1049). *Siál* also means (1) the cold season, and (2) a jackal, which animal is said a *siál singhi* or horn which renders one invulnerable: for this belief *cf.* N. I. N. Q., V, § 49. West of the Indus it has three meanings according to Sir James Douie: '(1) a stranger, a Baloch of a different tribe. (The word is *never* I believe applied to a Jáṭ): (2) a guest; (3) an enemy:' see note at p. 53 of *Trans. of Bilochi-náma by Hetu Rám.*

Kirtwána septs being strongly represented in the Alláhábád *peshkári*. The Siál tradition in this State is that Sewa, son of Sangar, Rája of Pánipat and Karnál, was expelled from his country by his brothers Teu and Gheu, and took refuge with Bába Faríd-ud-Dín Shakar-Ganj, who converted him to Islám in the 7th century of the Hijra, and instructed him to settle in Jhang where he married a Mekan* girl. From his three sons are descended a number of septs :—

i. From Máhni : (*i*) Muklána, (*ii*) Sajrána, (*iii*) Pandyána, (*iv*) Lakhnána, and (*v*) Panjwána.

ii. From Bharmi : (*i*) Sargána, (*ii*) Kamlána, (*iii*) Chela, (*iv*) Alyána, (*v*) Hiráj, (*vi*) Thiráj, (*vii*) Kamyána.

iii. From Koli : (*i*) Salyána, (*ii*) Rajyána, (*iii*) Borána, (*iv*) Daráj, (*v*) Sabána, (*vi*) Khichyána, (*vii*) Ambrána, (*viii*) Umrána, (*ix*) Metkána, (*x*) Chuchkána (descendants of Chúchak the father of Hir, Ránjha's mistress), (*xi*) Mughyána, and (*xii*) Jalál-Khanána.

SIÁMÍ, the name of a class of *faqírs* called Bairágis.—*Panjábi Dicty.*, p. 1049 ; *cf.* Shámi.

SIÁN, a tribe of Jáṭs found in Siálkoṭ and claiming to be descended from Sián, a Rájput of Lunar race who ruled in Sirhind. His descendants Ves and Ganes migrated to Siálkoṭ in the time of Aurangzeb.

SIÁR, a tribe of Jáṭs who are said to have come from Sindh. They founded a colony on the Indus near Karor Lál Isá. The Siárs are now among the most industrious of the agricultural population but, until the colonization of the Doáb was taken up in earnest, by men of greater resource and industry, they appear to have been only a wild tribe of cattle owners, occupying a very limited area.†

According to another account the Siár dwelt west of the Indus bu once a party of their women made a pilgrimage to Lál Isá and on thei way home were compelled by Mírú, the Sámita, to unveil themselves A fierce feud arose in consequence between the two tribes, but finally the lands of Muranwála village were divided between them. The hamlet itself however remained a bone of contention until Faqírú the Sayyid took it into his own possession. The Siár marriage customs resemble those of the Hindus, although the *nikáh* is read as in the Muhammadan rites, and the tribe does not recognise the Brahman's authority. It is endogamous.

In Baluchistán the Siárs are said to be the original inhabitants of Lás. They appear to be a very mixed race, chiefly composed of Bráhúis,

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* A Bhatti sept.

† Writing in 1865 Capt. Hector Mackenzie said that the improvement of this tract seems to have been first determined on about 330 years ago. First came a tribe of Quraish. It is related that two brothers, descendants of Hazrat Bahawal Haqq (whose tomb is an object of great veneration at Multán), having a quarrel, went to Delhi to have it settled at the imperial court. The emperor referred them to their *murshid*, one Hazrat Daúd. The *murshid* saw that the wisest mode of settling the dispute was to separate the brothers. One of them, Makhdúm Lál Isá, he advised to return to the waste country in the Sindh Ságar Doab. He came, and brought with him a number of emigrants of the Lohách, Sumrah and Gat (*sic*) clans, of the Ját tribe. On their arrival, attracted probably by the presence of the Siárs, they settled down in their vicinity, and ultimately inducing the tribe to move down nearer the river, built themselves the village of Karor. Lál Isa's tomb is here a massive building. A largely attended fair is held annually in honour of the saint. This, however, was but a small colony.

that being the language in common use among them, while Jagdáli is spoken by the rest of the Lás Bela tribes. Their women also wear the Bráhúi woman's long *ghagra* or gown.*

Sibáiá, an offshoot of the Katoch, the great Rájput clan of Kángṛa. It derives its name from Siba (Dáda-Siba) or Sivia in the Dera tahsil, or, possibly, from Rájá Saparan Chand who became a Rájá from generations after Rájá Hari Chand had founded Haripur. Saparan Chand founded Siba, which may be named after him.

Sibiá, a Jáṭ tribe found in Ferozepur. A pregnant woman married in this tribe died, but when placed on the funeral pyre, she gave birth to a son who was called Sibia, from *siba*, a burning *ghat*. Their *bakhuhán* or place of ancestors at Rámgarh Sibian, is worshipped on the *naurátras*.

Siddh, fem. **-ní**, a saint.—*Panjábi Dicty.*, p. 1050.

Sidhowána, an agricultural clan found in Sháhpur.

Sidhu, Sidhu-Barár.—The Sidhu, with its branch the Barár, or Sidhu-Barár, is the largest and most important of the Jáṭ tribes of the Punjab, for from it have sprung the great Phúlkián families of Paṭiála, Nábha and Jínd and the Barár family of Faridkot. The Sidhu trace their origin to Jaisal, a Bhaṭṭi Rájput and founder of Jaisalmer, who was driven from his kingdom by a successful rebellion and took refuge with Prithi Ráj, Chauhán, the last Hindu king of Delhi. His descendants overran Hissár and Sirsa and gave to the latter tract the name of Bhattiána. Among them was Khíwa, who married a Jáṭ woman of the Ghaggar, and had by her Sidhu the ancestor of the tribe. Sidhu had four sons, Devi, Búr, Sur, and Rúpach, and from Dhul the descendant of Búr is sprung the Barár tribe.† The pure Bhaṭṭi Rájputs of Bhattiána still admit their relationship with the Sidhu and Barár. The early history of the tribe is told in full detail at pages 1 to 10 and 546 to 548 of Griffin's *Punjab Rájás*; indeed the whole book is a political history of the descendants of Sidhu; while the leading minor families are noticed at pages 429 to 436 of his *Punjab Chiefs*. Some further details of their early ancestry will be found at page 8 of the Hissár Settlement Report. The original home of the tribe was the Málwa, and it is still there that they are found in largest numbers. But they have also spread across the Sutlej into Lahore, Amritsar, Jullundur, and other Districts. Mr. Brandreth thus described the Barár of Ferozepur:—

"The Baráṛs are said to have been Bhaṭṭi Rájputs of the same family as the Rájputs of Jaisalmer, where their original home was. The name of their ancestor was Sidhu,

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* Baluchistán *Census Report*, 1902, p. 112. May we conjecture that the Siár came up with their Baloch or Kalhora overlords, just as the Quraish brought in the Lohanch, etc.? The Siár displaced the Bahlím, now extinct, an old half-mythical race of gigantic men whose mighty bones and great earthen vessels are still said to be found in the Thal.

† The division is also said to be into Jaid-bans and Baṛáṛ-bans. Jaid and Baṛáṛ lived in Jaisalmer, and fought against its ruler. Eventually they conquered it, but they then proceeded to start a feud with each other, and so came to Bhadaur which they divided. Jaid's descendants now progressed in civilisation: Baṛáṛ's did not. At weddings, when the *jand* tree is cut, a Mochi's (cobbler's) implements are worshipped to commemorate the escape of the only surviving child of the tribe in a massacre by the Rája of Jaisalmer. When this child's mother Lachhmi, widow of Rai Aṛ, had given birth to him he was concealed in a cobbler's bag by the *mirási* of the tribe. Or, to quote another account, Sidhu is said to have been suckled by a Wangaṛ Mochi woman, who when he grew up, begged him to respect the *ár* and *rambi* of the shoe makers. Sidhu bade

whose grandson was named Barár, whence they are called indifferently both Sidhu and Barár. Either Barár or some descendant of his migrated to Bhaṭinda, whence his offspring spread over the neighbouring lands, and are now in possession of a very large tract of country. They occupy almost the whole of *iláqas* Mari, Mudki, Mokatsar, Bhuchon, Mehráj, Sultán Kháu, and Bhudaur in this district, the whole of Farídkot, a great part of Paṭiála, Nábha, Jhúmbha and Malaudh. The chiefs of all these states belong to the same family. The Bhaṭṭis of Sirsa who embraced Muhammadanism were also originally Bhaṭṭi Rájputs, and related to the Barárs, but their descent is treated to some common ancestor before the time of Sidhu.

"The Barárs are not equal to the other tribes of Jáṭs as cultivators. They wear finer clothes, and consider themselves a more illustrious race. Many of them were desperate dacoits in former years, and all the most notorious criminals of this description that have been apprehended and brought to justice under our rule were Baṛáṛs. Female infanticide is said to have been practised among them to a great extent in former times. I am told that a few years ago there was scarcely a young girl to be found in any of the Barár villages. This crime is said to have originated in a deceit that was once practised upon one of the chiefs of Nábha by which his daughter was betrothed to a man of an inferior tribe; and though he considered himself bound to complete the marriage subsequently entered into an agreement with all his tribe to put to death all the daughters that should be born to them hereafter, in order to prevent the possibility of such a disgrace occurring again.

"From all accounts, however, this horrid practice has been almost entirely discontinued of late years, and I can detect no difference now between the proportionate number of female children in the Barár villages and in villages inhabited by other castes."

The following is one of the pedigrees given by the Sidhus, in Amritsar:—

Sri Kishan.
|
Parduman.
|
Alazwadh.
|
Chharchhad.
|
Tannu.
|
Salwahan.
|
Bhasel.
|
Dusar.
|
Munser.
|
Man.
|
Kaseru.
|
Jawanda.
|
Baraṛi.
|
Mangli.
|
Rai Aṛ.
|
Sidhu.

---

his descendants make every bride and bridegroom do obeisance to these tools at their wedding, but the usage is dying out. Owing to it, however, the Wangaṛ *got* of the Mochis styles itself Sidhu.

Sidh Tilkára is the Sidh of the Sidhu Jáṭs, and the first milk of a cow is offered to him on the 14th *badi* of every month, on which day they also feed unmarried girls. He is also regarded as their *jaṭhera* and his *samádh* is at Mahráj in Ferozepur. At wedding they distribute *roṭs* (loaves weighing 1¼ maunds) among the brotherhood. Sirdars Karm Singh and Dharm Singh were the first Sidhus to turn Sikh.—*Amb. S. R.*, Wynyard, 83-5. See also under Lakhiwal.

SIDQI, a term derived from a root meaning 'true,' as is Sadíqi, a name with which it is often confused. Sidqi is, in the east of the Punjab at any rate, often used as an equivalent to nau-Muslim, to distinguish converts of Indian descent from original Muhammadan immigrants.

SIGH, an agricultural clan found in Sháhpur.

SIGWÁL, an agricultural clan found in Sháhpur.

SIHJDHÁRI, see Sajhdhári.

SIKH, dim. SIKHṚA.—*Panjábi Dicty.*, p. 1053. *Cf.* Singh, and the account of Sikhism in Vol. I.

SINDHU.—The Sindhu is, so far as our figures go, the second largest Jáṭ tribe, being surpassed in numbers by the Sidhu only. Their head-quarters are the Amritsar and Lahore districts, but they are found all along the upper Sutlej, and under the hills from Ambála in the east to Siálkoṭ and Gujránwála in the west. They claim descent from the Raghobansi branch of the Solar Rájputs through Rám Chandar of Ajudhia. They say that their ancestors were taken by or accompanied Mahmúd to Ghazni, and returned during the thirteenth century or in the reign of Fíroz Sháh from Afghánistán to India. Shortly afterwards they settled in the Mánjha near Lahore. Some of the Sindhu say that it was Ghazni in the Deccan, and not in Afghánistán, from which they came; while others have it that it was Ghadni in Bíkáner. The Jullundur Sindhu say that they came from the south to the Mánjha some two or three centuries ago, when the Paṭháns dispossessed the Manj Rájputs, and shortly afterwards moved from Amritsar to Jullundur at the invitation of the Gils to take the place of the ejected Manj. Sir Lepel Griffin was of opinion that the real origin of the tribe was from north-western Rájputána. The political history of the tribe, which was of capital importance under the Sikhs, is given in great detail at pages 220 *ff*, 360 *ff*, and 417 to 428 of the same writer's *Punjab Chiefs*. The Sindhu have the same peculiar marriage customs already described as practised by the Sáhi Jáṭs. Those in Ludhiána are however said not to observe the *chhattra* rite at weddings, but when they visit their *jaṭhera* on such an occasion the bride strikes her husband 7 times with a light switch on the shoulders, and he retaliates but more smartly. In Siálkoṭ the Muhammadan villages are said to follow the *pagvand* rule of inheritance while the Hindu ones allow *chunḍavand*. The Sindhu of Karnál worship Kála Mahar or Kála Pír, their ancestor, whose chief shrine is said to be at Thána Satra in Siálkoṭ, their alleged place of origin.

The Sindhus have 84 *muhins* or septs whose origin is thus described : Wágar whose pedigree is given in the margin had a son, Sindhu, married to a wife named Nandan. Sindhu died, and Nandan, ignorant that she was pregnant made Wágar marry a girl of her own family. But the latter died in child-bed and her son Chí was born on the funeral pyre. Meanwhile Kan had been born to Nandan, but Wágar despairing of Chí's life begged all his neighbours to give him a child if they had one, lest he should die without a son ; and so on his return from the burning ground he found that 82 sons had been presented to him. Thus he had now 84 sons and grandsons each of whom founded a branch of his own, and (a point of special interest) *this* is why we find Sindhus among the Chuhṛas, Mochis, Barwálás, etc. But there are several variants of this tradition. One runs thus : Wágar had no son, so a *sádhu* gave him a lump of rice for his wife to eat. She gave a grain to each of her companions who were spinning with her ; and each had a son, so that a Sindhu *got* was founded in many different castes. A third only allows 34 true branches of the Sindhus thus : Wágar had 21 sons by his two wives Rup Kaur, daughter of Pheru (forebear of the Bopá Rai Jáṭs) and Nandan : Kálá Mihr had 7, Kálá Pír, Ghirah, Pantu, Goli, Chí and Gund Rái, one each, *i.e.* 34 in all. Fifty minor branches sprang from these. Goli's progeny held the Bhakna Kalán ke Satára or 17 villages round Bhakna : Mokals live in Lahore and Khútís in other parts. Chí's descendants hold the Sindhúán ká Bárá or 12 villages round Dhallú in Lahore. The Siálkoṭ *Gazetteer* of 1883-4 makes Wágar's name Wazír and only specifies 5 Sindhu *muhins* or septs, *viz.* Kala, Goli, Gosai, Agdair and Masnad. The Sindhus also hold a *panjnanyli* (5 villages) near Atárí, and *báia* or group of 22 villages round Sirháli, whither they migrated from a Lakhim Sirháli near Moga 500 years ago.

Ram Chandar.
Lahu.
Ghaj.
Hariam.
Talocha.
Sháh.*
Súrátiá.
Kánidi.*
Pabá.
Sad.
Wágar.
Sindhu. Chí.
Kan. Mokal. Kúntí or Khúti.
Goli.

The Siálkoṭ legend makes Dagu settle at Jagdí Khai near Lahore under Akbar, and gives the following pedigree :—

DAGU.
Sindhu. Sahi. Gúrai Chíní. Súch.
Gún.
Goleh. Hans. Kundari. Gorai.
Káleh Mer. Goseh sept. Aidlu and Makiád septs.

* More than one tradition points to Sháhábád near Kháṅgáh Dográn as the ancient capital of the Sindhus under Wágar and his five predecessors. Close to it two mounds, Sháh ká theh and Kámdí ká theh, are still pointed out.

A curious legend tells how Sindhu first became king of Ghazni, but eventually sank to Jáṭ status. The king of Ghazni had no son, so his wife proposed that all the people should run beneath her palace and that he on whose head a *kungú kí katori* (pot of colour) fell should be deemed his heir. The pot fell on Sindhu and he became king in due course, but he spent much of his time in hunting and on one of his excursions visited a king, Nib, a Bhullar Jáṭ, with whose daughter Nathi he fell in love. So he married her and became himself a Jáṭ.

The legendary history of Kálá Mihr makes him a grandson of Wáṛ, son of Kan. His real name was Jaimal, son of Bogha, and in the feud between his children and the Bhaṭṭis, in what is now Faridkot, the latter promised to make Kalia Brahmau* their priest if he would kill his master for whom he used to cook. While Jaimal was under the influence of the drug the Bhaṭṭis cut off his head, but he continued fighting and put his foes to flight. But a dyer taunted them for flying from a headless enemy until they turned and so Jaimal fell. Hence his descendants do not wear clothes dyed blue—for he would have overthrown the Bhaṭṭis but for the dyer. The Bhaṭṭis still regard Kalia's descendants as their priests and reverence them. But the Sindhus employ no Brahman in the cult of Kálá Mihr because he was slain through the treachery of one of that caste; and, since Hindus cannot dispense with Brahmans, they reverence the Deogan who are the daughter's sons of the Kalia Brahmans. The following lines are current:—

Méré marh té Báhman jé charhé, sir waḍh karó azád.
Merá te Báhman dá wair hai, jion díwé te jhakaṛ bád.
It manní, níl nahin paihnná, us Sindhu di chaloge mohr chháp.
Merá mansia púja dena Mírási nun khán pin karan balás.
Kála Míhar giya har bhát.

"If a Brahman look towards my tomb cut him off. A Brahman and I are enemies as is a draught to a lamp. A genuine Sindhu Jáṭ is one who worships bricks and refrains from wearing blue clothes. Everything used in my worship should be given to a Mirási. Speaking thus Kálá Mihr died."

The above verses do not explain why Sindhus never used burnt bricks till a few years ago, but the Sindhus say it was because Kálá Mihr's shrine was built of them.

It is also said that Kálá Mihr was a nyctalops, *i.e.* that he slept with his eyes open and *vice versâ!* Hence the Sindhus are to this day *káni nínd* and keep their eyes partly open while asleep!†

SINGHÁRI, a grower of water-nuts (*singhára*), *see* Káchhi.

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* Mentioned also in the Rájput Bhaṭṭis' traditions. The tradition also mentions Kanda Mirási and Muhibbu Nai as servants of Kálá Mihr but does not say what part they played in the tragedy.

† Crowther records another version concerning Kála Mihr or Kala the cowherd. He was tending his cattle in the fields and his daughter brought him food. On her way back she was captured by some soldiers of the Delhi emperor and Kála fell on them, slaying many, until his head was severed from his body. He fell dead at Sirhálí—fr. *sir*, head,—and so a mound was raised at the spot (*jathera*) round which the bridegroom walks 7 times at his marriage, does obeisance and gives alms.

SINGGH, SINGH, fem. -NÍ.—*Panjábi Dicty.*, p. 1057. See Singh.

SÍNGH, *see* Sangh.

SINGH, fem. -NÍ, a lion: a follower of the Sikh Gurús who is initiated by receiving the *pahul* according to the precepts of Gurú Govind Singh. As a title the word is affixed to the names of all Sikhs, to those of Rájputs and some other classes *cf. Panjábi Dicty.*, p. 1057. At initiation into Sikhism the Hindu affixes Mal, Chand, etc., are generally changed into Singh, thus Rám Chand becomes Rám Singh. But occasionally an entirely new name is taken, *e.g.* Rám Chand may become Arjan Singh. On the other hand at accession a Rájput prince whose name is Singh may be changed into the dynastic suffix of Sain, Parkásh, etc. Singh is comparatively seldom used as a royal affix. It is assumed in Bashahr at the naming ceremony and is *not* changed at accession. In Chamba too it is not changed, but, both before and after accession, the ancient suffix Varma is used instead of Singh by the priests when the ruling chief is referred to by name in any religious ceremony. In several states, *e.g.* Kulu, it has in modern times replaced the much more ancient 'Pál.' As a Rájput affix 'Singh' only appears to have come into general use in the 16th century.* A syncopated form of Singh appears in clan names ending in -si, such as Wairsi, Bhágsi, Barsi, etc. This syncopated suffix is common in Rájputána and Central India. See also under Shín.

The Singhs at one time began to crystallise into territorial groups. Thus the Sikhs between the Sutlej and the Jumna—or more probably those who had overrun the country between those rivers—came to be called Málawa Singhs, a title said to have been conferred on them for their bravery under Banda 'Bairági,' who declared that the country granted to them should be as fruitful as Málwa. The Sikhs of the Jullundur Doáb were called Doába Singhs, and those of the Rechna Doáb Dharpi Singhs. The Sikhs beyond the Jhelum were called Sindh Singhs, and those of the Nakka or 'border,' the country lying between the Ráví and the Sutlej, south of Lahore, were called Nakkái.† Malcolm also called those of Gujrát the Gujrát or Dhani-Gheb Singhs, but the latter term must have applied to those who had conquered the tracts to the north of the Salt Range.‡

The democratic tendency of Sikhism and its attempts to level away all caste distinctions found expression in the adoption of such caste-designations as NAHERNA SINGH for 'barber,' ṬHOKA SINGH for 'carpenter,' etc.

SINGHÁ—a Muhammadan boy who will not work well is so named. P. N. Q. III, § 765.

SINHMÁR ('tiger-slayer'), a Ját *got* found in small numbers in the villages of Gatauli, Jajewanti and Bartáná in tahsil Jind and in tahsil Dádri. Originally Kalhár by *got*, one of them killed a tiger and acquired the title of Sinhmár.

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* Ind. Ant., 1905, p. 272.

† This group formed a Sikh *misl*. It was founded by Híra Singh, a Sikh of Bahrwál in that tract: Montgomery *Gazetteer*, 1898-9, p. 37.

‡ *Asiatic Researches*, XI (Malcolm's *Sketch of the Sikhs*), p. 249.

Sipí.—The weaver of the Gaddi tribes: found in the Barmaur *wizárat* of the Chamba State, and virtually the same as the Hálí. A low hill-caste who are professional sheep-shearers.

Sipra.—The Sipra appear to be a sub-division of the Gill tribe of Jáṭs, which gives its name to the famous battlefield of Sabráon. They too are found chiefly on the Jhelum and lower Chenáb and are most numerous in Jhang, in which District they form a powerful tribe. There they claim to be of Hindu Rájput origin, and still employ Brahmans, or in default a Mirási, for ceremonial purposes. Their wives are taken from the Chadhraṛ and Máhún Jáṭs, or sometimes from the Siáls: but they only give daughters to the Bharwána clan of the latter tribe or within their own circle.

In the Jhang Bár the Sipras say they came from the east, and marry with Bharwána Siáls. They have been there since the time of Mirzá and Sáhibán.

Siqlígar.—The word Siqlígar is the name of a pure occupation, and denotes an armourer or burnisher of metal. They are shown chiefly for the large towns and cantonments in Census tables; but many of them probably return themselves as Lohárs.

Siqtian, a Súfi sect or order which was founded by or named from Khwája Sirri Siqti.

Sodhan, a tribe, described as Rájput, found in Ráwalpindi.

Sofí, *see* **Súfí.**

Sogal, a clan agricultural found in Sháhpur.

Sogi, a Gujar clan (agricultural) found in Amritsar.

Soha, a Jáṭ clan (agricultural) found in Multán.

Sohal, a Jáṭ clan (agricultural) found in Amritsar.

The Sohal are said to be of Chauhán Rájput origin, their ancestor Sohal belonging to the family of Mahág. They appear to lie to the north of the Kang, close up under and even among the hills; but they are also found along the Sutlej, though in smaller numbers.

Sohí, (1) a tribe of Jáṭs, descended through Sohi from Rájá Kang, and found in Gujránwála and Siálkoṭ. Sohi's descendant Khoti settled in Ludhiána district in the time of Alá-ud-dín of Ghor and his grandson Bans Pál founded Sohían Sanián in Amritsar. The Sohi are also found as a Jáṭ clan (agricultural) in Amritsar and Montgomery.

The *jandi* is lopped at weddings, and the bridegroom first strikes the bride 7 times with the twigs and then she does the same to him. Loaves made of 10 *sers* of flour are distributed amongst boys and 5 yards of cloth given to a Brahman. The lopper of the tree is paid according to one's means. The father's elder brother cuts some hair with scissors. Returning home they play with the *kangna*. A loaf is cooked in honour of the Sultán Sakhi Sarwar and a quarter of it given to a Bharái, the rest being distributed amongst the brotherhood.

(2) a Kharral clan (agricultural) found in Montgomery.

Vol III

SOHLA, an agricultural clan found in Sháhpur.

SOHLAN, a clan, generally recognised as Rájputs, found in Jhelum tahsil on the river and above the town of that name.

SOHU, a clan of the PACHÁDAS and degenerate Chauhán Rájputs. Sajun their forefather had 9 sons, and the eldest was named Sohu. His descendants became Muhammadans, and some of them are found in Hissár.

SOJÁNÍ, a Ját clan (agricultural) found in Multán.

SOLGÍ, a Ját clan (agricultural) found in Multán.

SOLKAH, a Ját clan (agricultural) found in Multán.

SOMAṚ, a Dogar clan (agricultural) found in Amritsar.

SONÁL, a Ját tribe which once held Gajnipur or Gájipur, probably the modern Gajni, 3 miles north of Ráwalpindi: A. S. R. II, p. 166.

SOṆBAṚ, a Dogar clan (agricultural) found in Amritsar.

SONDÍ, a Ját tribe. SONHDÍ, a section of the Khatrís. *Panjábi Dicty.*, p. 1067.

SONÍ, a section of the Khatrís. *Panjábi Dicty.*, p. 1067. See Seoni.

SONTRA, a Ját tribe which uses the Hindu title of Rái. Found in Dera Gházi Khán where it is probably indigenous or immigrant from the eastward.

SORI LUND, as it is called to distinguish it from the Tibbi Lund, is a large BALOCH *tuman*, living in the plains. Their territory divides that of the Khosa into two parts, and extends to the bank of the Indus. They are divided into 7 clans, the Haidaráni, Ahmdáni, Kaliáni, Zaríáni, Garázwáni or Gudharoáni, Nuháni, and Gurcháni, none of which are important. Headquarters at Kot Kandiwála.

SORO, a Ját clan (agricultural) found in Multán.

SOṬAR, a Dogar clan (agricultural) found in Amritsar.

SOTHNAH, a Dogar clan (agricultural) found in Amritsar.

SOTRAH, a Ját clan (agricultural) found in Multán.

SOTRAK, a Ját clan (agricultural) found in Multán.

SOTWI, a regularly entertained ploughman, also called *háli* or *átri* in Amritsar.

SPÍN GUND, the 'white faction,' as opposed to the Tor Gund or 'black faction.' These factions prevail to the west of the GÁR* and Sámil faction

The Black and White factions are wide-spread, though the confli they represent is not necessarily the same everywhere.† For examp Raverty observes:—"It is a custom among eastern people to di tinguish countries and sometimes people by the epithets of white an black, the former name being given to the most extensive or fert countries and most civilised people, and the latter to the poorest a least fertile countries, and the less civilised people. The same may remarked with respect to the term *surkh-rú* or red-faced, *i.e.* honou able, of good fame, and *siyáh-rú*, black-faced, meaning disgraced dishonoured."‡

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* At p. 279 of Vol. II, *supra*, where in line 4 'Rájá Pál' should be read, not 'Rájá.'

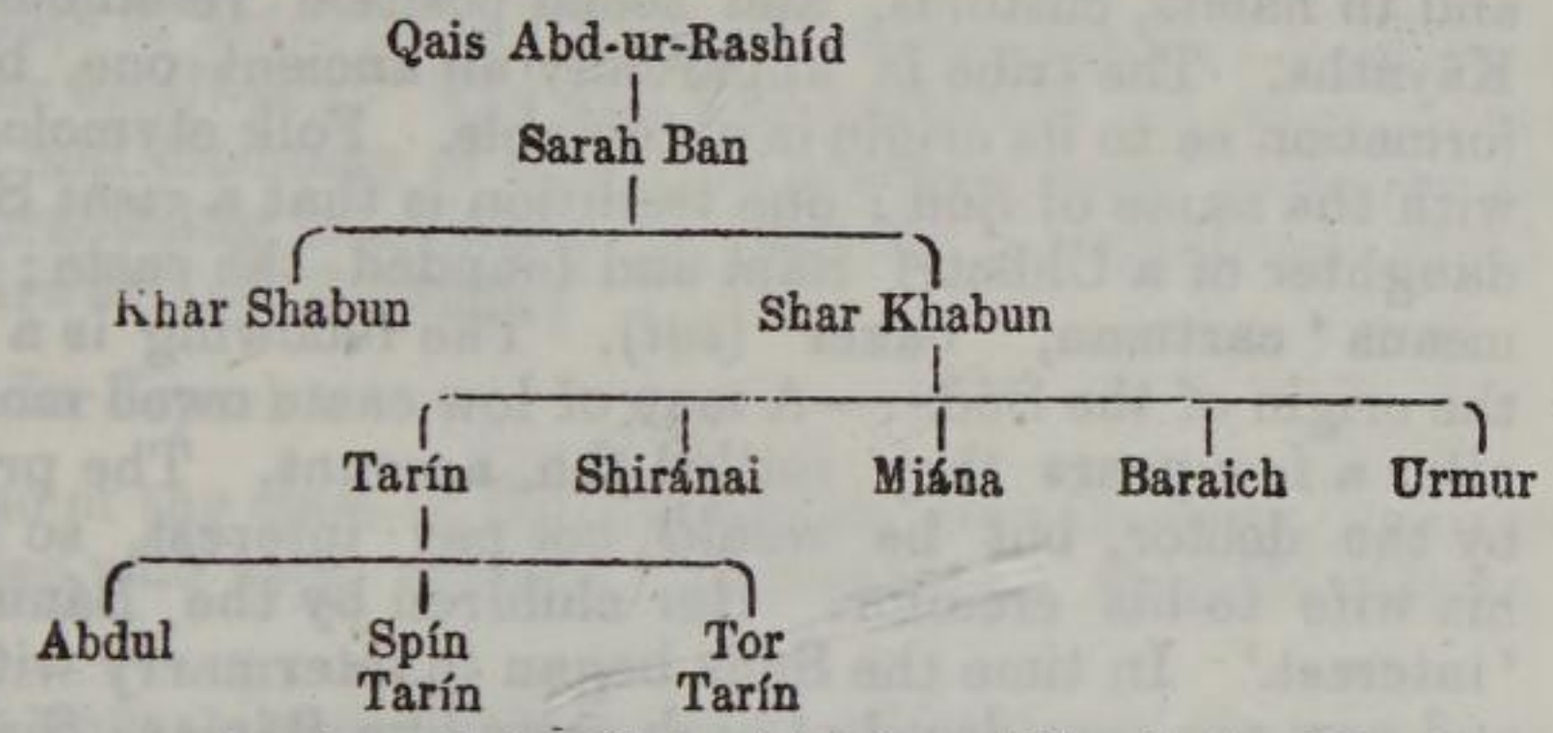
† *E. g.* in Kashgaria we find Black and White mountaineers: Kuropatkin's *Kashga* Gavan's Trans., pp. 102 *et seqq.*

‡ Raverty's *Tabaqát-i-Násiri*, p. 912*n*.

Countless legends now profess to explain the origin of these factions. Thus it is said that Farídún had three sons, Salem, Iraj and Tur. Out of his great love to Iraj he assigned Irán to him, giving China Tatar (*i.e.* Chinese Tartary) to Tur, (and apparently disinheriting Salem). But Salem and Tur made common cause against Iraj, whom they killed, but his descendant Manochher avenged his death, and for centuries the war between the fair or *spín* Iránís and the dark or *tor* Turánís was continued. When Hindustan was invaded by the Muhammadans they carried with them their ancient feuds and factions. But the term *tor* came to be applied to the people of the plains, and the Paṭháns who visit the Punjab periodically are said to term its inhabitants *tor sarai* or dark-complexioned as compared with themselves.

Among the KHATTARS of Ráwalpindi there appear to be two branches, the Black and White, but their origin is very obscure.

The Spín and Tor Gundi properly so-called are, however, confined to Paṭhán territory, and the account of their origin current in Pesháwar is as follows:—



The Tarín are only found in Balochistán. The Spín Tarín are not very numerous, and are found in the Zorab valley near Thal. The Tor Tarín, who are numerous, are found in Peshín.

The Bannúchi are divided into Tor and Spín *gunds*. It is said that the lands to the south of the Tochi river were inhabited by a tribe called Tórá, which endeavoured to settle towards the north of the Tochi, but were prevented by Sarkai and Ibrahím, descendants of Nuqrah Dín the Bárakzai. Eventually, however, they conspired with Sarkai and with his connivance succeeded in settling on the north of the Tochi as peaceful neighbours (of the Bárakzai Míranzai Afgháns apparently). Since then these two factions have been styled Tor, from the south, and Spín, from the north. This tradition seems to preserve the history of an invasion of a dark southern race from the modern Balochistan into the lands north of the Tochi which were held by light-complexioned mountaineers.

But a more prosaic explanation is that as black is used of poor, infertile countries and white for fertile and cultivated territories, so 'black' is applied to savage and 'white' to civilised peoples.*

STHÁNAKWÁSI, the non-idolatrous Shwetambar Jains, nicknamed Dhundias, who claim to be the real followers of Jainism in its original form. They regard the idolatrous Shwetambar as the real Jains but unorthodox,

* *Cf.* Thorburn's *Bannu*, p. 17.

and the Digambaras as a later development. They worship no images :—*Punjab Census Rep.*, 1912, § 229.

SUÁNÍ, a woman of noble family among Rájputs. *Panjábi Dicty.*, p. 1069 : *cf.* Sáhú.

SÚD, SÚDÁ, SÚDGÍ, a class of traders and clerks. (?= Súdar, fem. -NÍ). *Panjábi Dicty.*, pp. 1071-2.—The Súds are almost entirely confined to the lower hills, and the districts that lie immediately under them as far west as Amritsar. Their headquarters are at Ludhiána and the neighbouring town of Máchhíwára, and they are apparently unknown outside the Punjab. They are almost wholly mercantile in their pursuits though occasionally taking service as clerks, and occupy a social position markedly inferior to that of either the Bánia or the Khatri. They wear a *janeo* or sacred thread made of three instead of six strands, and many of them practise widow-marriage. With the exception of a few who are Sikhs they are almost all Hindu, but are, in comparison with the other mercantile castes, very lax in the observance of their religion. They indulge freely in meat and wine, and in habits, customs, and social position resemble very closely the Káyaths. The tribe is apparently an ancient one, but no definite information as to its origin is obtainable. Folk etymology has been busy with the name of Súd : one tradition is that a *rishi* Súrat espoused the daughter of a Chhatrí Rájá and founded the caste; but others say it means 'cartman,' 'baker' (*sut*). The following is a popular tale as to the origin of the Súds :—A man of low caste owed money to a Bánia and after a few years they settled the account. The principal was paid by the debtor, but he would not pay interest, so he agreed to give his wife to his creditor. Her children by the Bánia were called Súd 'interest.' In time the Súds began to intermarry with the high castes, and now are considered of high caste like Bánias. Sir Denzil Ibbetson's attempt to make inquiries from some leading Súds resulted in the assembling of a *panchâyat*, the ransacking of the Sanskrit classics for proof of their Kshatriya origin, and a heated discussion in the journal of the *Anjúman-i-Punjáb*.

The Súds of Ludhiána at any rate are divided into two main groups, the Uchándia or Súd of the hills and the Newandia or Súd of the plains. They also distinguish the Súds who do not practise widow marriage from those who do, calling the former *khara*, and the latter and their offspring *gola*, *doghla* (hybrid) or *chichâr* These two groups, of which the latter corresponds exactly with the *Dasa* and *Gâta* Bánias, do not intermarry. The Súds forbid marriage in all four *gots*, and here again show how much less their tribal customs have been affected by their religion than have those of the Bánias and Khatris. They are of good physique, and are an intelligent and enterprising caste with great power of combination and self-restraint; and they have lately made what appears to be a really successful effort to reduce their marriage expenses by general agreement. The extensive sugar trade of Ludhiána, and generally the agricultural money-lending of the richest part of that district are almost entirely in their hands. They are proverbially acute and prosperous men of business, and there is a saying : "If a Súd is across the river, leave your bundle on this side." The husbandman of the village is a mere child in their hands.

The Súds have 52 *gots*, including the Augarh, Baddhu and Baggha, descendants of Lála Hari Chand, and the following :—

Bahl.	Dhúp.*	Mukandi.
Balaggan.	Dosáj.	Nahra.
Barhmi.	Dullí.	Nandú.
Barnwál.	Gach.	Phakka.
Bassan.	Gájri.	Pharwáha.
Báwarí.	Gondal.	Phassí.
Beri.	Gopál.	Pura.
Bharák.	Járí.	Rorí.
Bhukáha.	Kajlá.	Roriá.
Bhulla.	Khurpa.	Sallan.
Budhí.	Laú.	Saráf.
Daddan.	Mandal.	Saunl.
Dewar.	Mahni.	Tagála.
Dhalli.	Máhyar.	Teji.
Dhanda.	Makaura.	Udher.
Dhiri.	Mídhar.†	Ugál.
Dhúkhí.	Moman.‡	

1. In Hindustán and the Deccan the Raikwárs (Rai Kumárs) are said to be descendants of Súd emigrants.

Súda, Huda, see p. 334, Vol. II, *supra*.

The Súda Jáṭs in Márwár and Bíkáner possess the gift of being able to inoculate for small-pox. The gift was conferred on their ancestor by Mahádevi, and members of this tribe are now found scattered about the country, practising inoculation throughout a large tract which includes all Márwár and Bíkáner.§

Sudarkhel, see under Isperka.

Súfí, fem. **-an** : one of the class of Muhammadan free-thinkers, mystics or pantheists : one who uses nothing intoxicating. *Panjábi Dicty.*, p. 1072.

The term is generally derived from Ar. *súf*, 'wool,' but it is probably a corruption of the Greek *sophos*, 'wise.' Any discussion of the Súfi doctrines and practices must be reserved for the introductory volume, but below will be found a list of the Súfi schools, orders and sects, as they may be styled, provided no very precise definitions of those terms is postulated.

It is usually said that the Súfi orders are 14 in number. These are :—

The Ajmi founded by, or named after, Khwája Habíb Ajmi, the Ayázi from Khwája Fuzáil, son of Ayáz, whose shrine is at Kufa, the Adhamí, from Khwája Ibrahim Khán, whose shrine is at Baghdád, the Chishti, the Hubairi, the Kazrúni, the Tusi, the Suharwardi, the Firdúsi from S. Najm-ud-Din Firdos, the Karkhi, the Qádiri, the Siqti, the Naqshbandi and the Zaidi.

Of these orders, the oldest is the Qádria, founded about 1100 A. D. by Abdul Qádir Jiláni, the Pir Dastgír whose shrine is at Baghdád, a descendant of Ali, through the martyr Hasan, according to the

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* Among the Dhúp *got* the sale of milk, curds or *ghi* is prohibited and even their weighment in scales is interdicted.

† For Mahidhar.

‡ For Mohman.

§ P. N. Q. II, § 152.

genealogies preserved in India, and while it appears certain, on the one hand, that the order is, historically, a Shia development, on the other it is undoubtedly connected with Sufiism, Abdul-Qádir being reverenced by the Súfis.*

But, according to Ibbetson, most of the *Sunni* divines of the North-West frontier are Qádiri, and the Akhúnd of Swát belongs to the order. They sit for hours repeating the following declaration: "Thou art the guide, Thou art the truth, there is none but Thee!"

The Qádria sect has had several branches in India, as, for example, the Muqímia, PAKRAHMÁNIA and NAUSHÁHI. Closely connected with the Qádria is the SUHARWARDI order. From this order again branched off the JALÁLIS. Another Súfi order, sometimes described as one of the 32 Shia sects, is the Naqshbandi or mystics.* Its foundation is sometimes ascribed to Pír Muhammad whose tomb is in the Kasar-i-Urfán at Bokhára and who appears to have flourished in Persia about 1300 A. D., but Khwája Báhá-ud-Din is more generally regarded as its originator. According to Maclagan the sect was introduced into India by Shaikh Ahmad Sirhindi whose priestly genealogy is traced back to Abu Bakr the first Caliph. Last, but not least, comes the Chishtia sect, founded in Khorásán, and revived in the 13th century by Khwája Farid-ud-Din Shakar-Ganj, in the Punjab, in which province it has fifteen *gaddis* or shrines.

And yet again from this sect branched off the Nizámias or disciples of Khwája Nizám-ud-Dín, Aulia Dehlavi, or Muhammad-bin-Ahmad Daniál, a disciple of Khwája Farid-ud-Din Shakar-Ganj. This sect does not appear in our Census returns.

The Muqímia or Muqím-Shábi are followers of Sháh Muqim of Hujra in Montgomery. Its founder was a Qádiri, and he himself conformed to the rules of that order, but some of its present adherents do not follow them.

The Qádiri shrines in the Punjab come next to those of the Chishtis in importance and number. They include such shrines as that of Khwája Qumais at Sádhora in Ambála. A characteristic story describes how Rai Rám Deo, a Bhatti Rájput of Kapúrthala, held the tract round Batála (now in Gurdáspur) in farm under Bahlol Khán Lodi in 1472 A. D. He became a disciple of Shaikh Muhammad Qádiri of Lahore and founded a town, but, as the site first chosen was considered inauspicious, it was changed, at the astrologers' advice, to the present site of Batála which derives its name from the exchange—*batta* or *vatta*.

SUHARWARDI, a Súfi sect founded by Shaikh Shihábuddín Suharwardi who came to India and is buried in the Fort of Multán. He was spiritual brother to Shaikh Sádi, the great poet of Persia, as the following verses show:—

"My spiritual guide, Shiháb, gave me two lessons while I was standing at the river bank. The first was that I should not admire

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* According to some authorities one of the earliest leaders of this sect was Háji Bektásh, who was succeeded by Khoja Ahmad; the Bektásh, also called Qizal-básh or Kizzilbásh, appear, however, as a separate sect or order of the Shias in the list given by Cooke Taylor in his *History of Muhammadanism*.

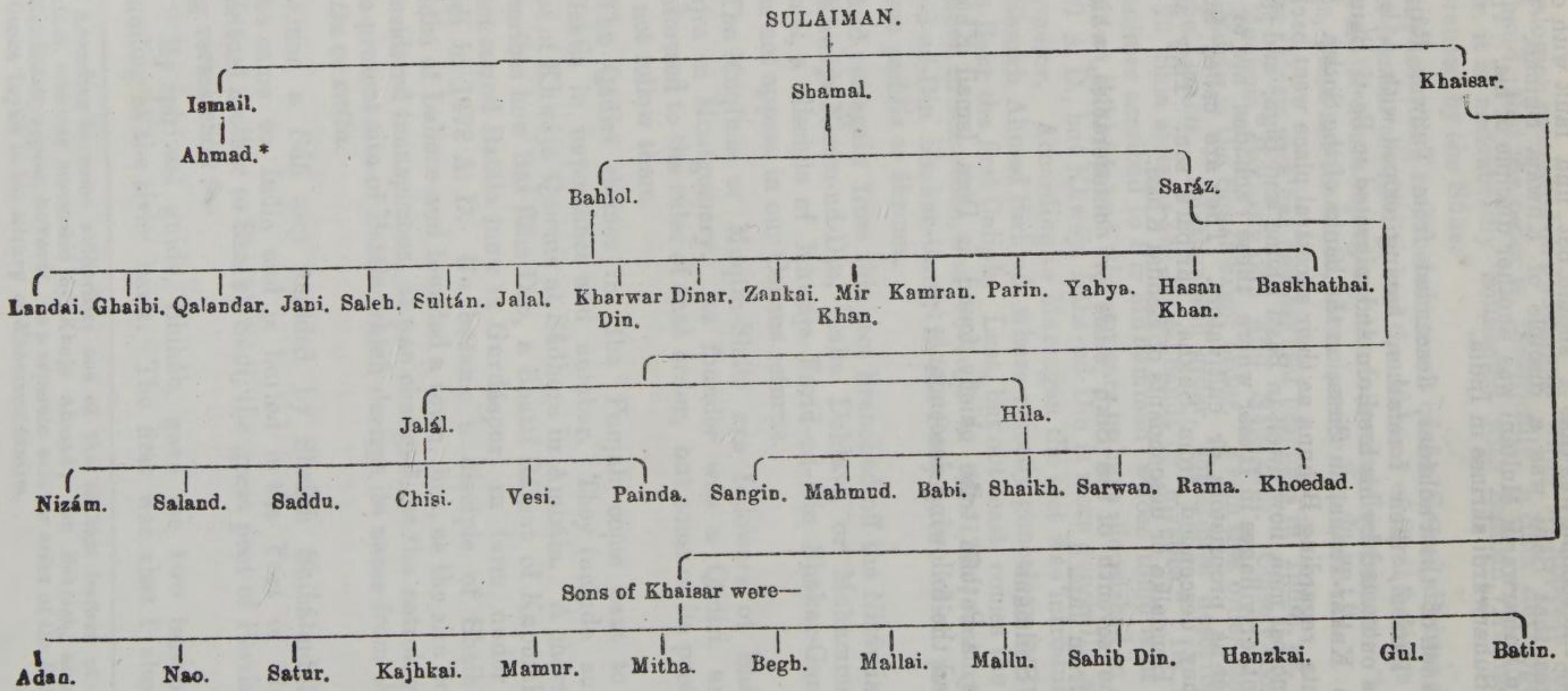
myself, and the second was that I should not find fault with others." This proves that Sádi was a disciple of Khwája Shihán. Khwája Bahánuddin Suharwardi Multáni was another disciple of his. There are very few Suharwardi shrines in India.

SUKHERA, a branch of the Pachádas, descended from Tuuwar Rájputs of Bahuna. Thripál, their forefather, having eloped with a low-caste Jatni, was outcasted by his brethren and migrated to Basti Bhima and thence to Kakar-Thana, in Sirsa, on the banks of the Sutlej. But his descendants regarding Bahuna as their ancestral place went back there. Their principal men now dwell in Basti Bhima and Bígar and there are about 25 other villages in Hissár where these Pachádas are to be met with, either as proprietors or cultivators. They are called Sukheras because they descended from Sukha, Thripál's son. They are also known as Hendalka or descendants of Hendal Khán.

SUKRCHAKIA, the seventh of the Sikh *misls* or confederacies, which was recruited from Jáṭs.

SULAIMÁNÍ, *see* Shilmáni.

SULAIMÁN KHEL, a Paṭhán tribe chiefly found in Dera Ismail Khán. Its eponym had the following descendants :—



* The Ahmadzais, the main branch of the Sulaiman Khel tribe, reside in the neighbourhood of Speiga and Logar in Afghánistan.

According to Tucker the Sulaimán Khels are the most numerous and powerful of all the Pawindahs, the name covering not only the Sulaimán Khels proper, but a number of allied clans all belonging to the great Ghilzai tribe. The Sulaimán Khels occupy a great extent of country stretching from Peshin and Khalát-i-Ghilzai nearly as far as Jalálábad, though those of them who come down into British territory reside for the most part in the hills lying east of Ghazni. The number of these probably averages about 12,000. Most of them are *charra* folk but they own altogether only about 4,000 camels. They bring but little merchandise with them, but great numbers of them go down country, especially to Calcutta, where they act as go-betweens or *dalláls*, buying goods from the merchants there and selling them to other Pawindahs. They bring back their profits for the most part in cash. Those who stop in Dera Ismail Khán work as labourers. They generally come and go about the same time as the Kharotis, but a few days before or after, on account of the feud between the tribes. The Sulaimán Khels are fine strong men. They have the character of being rather a set of rascals, though on the whole they behave themselves very fairly while in British territory. They have 9 *kirris* located at Amákhel, Mulazai and in the neighbourhood of Tánk and Kuláchi but the population attached to them is not a third of the whole number of Sulaimán Khels who enter. One of these *kirris* disappeared, the men belonging to it having been nearly all killed in a fight between them and our troops during the suppression of the disturbances in Tánk in January 1879.

SULKI, an agricultural clan found in Sháhpur.

SULTÁNÍ, -íá, fem. -AN. (*Panjábi Dicty.*, p. 1078).—A follower of Sultán Sakhi Sarwar, also (and perhaps more commonly) known as 'Sarwaria,' and other names, such as, Nigáhia, Lakhdáta, Dhaunkalia, (fr. Dhaunkal, near Wazírábád, one of the halting places of the bands of pilgrims which visit the shrine of Sakhi Sarwar at Nigáha in Dera Gházi Khán every year). The only distinguishing features of the Sarwarias are (i) their abstinence from *jhatka* (*i. e.* they will not eat any meat except that prepared in the *halál* method prescribed for Muhammadans), and (ii) the observance of *jumarát* (Thursday), when charitable doles are given in connection with vows made for the fufilment of certain desires. The term may mean either:—(1) A follower of the Saint Sultán Sakhi Sarwar of Nigáha, and especially a bard who sings songs in his honour, also (2) a title taken by the descendants of a Siddhu Ját lady called Wání, who came from Lándeke in the Moga tahsil of Ferozepur which is still held by her descendants and had her son miraculously restored to life by Sakhi Sarwar—a tale told in a well-known song.

The cult of Sarwar is described in Vol. I, but the account of his followers' observances from the Punjab *Census Report* of 1892, may be reproduced here:—

The observances of the Sultánis.—The village shrines of Sarwar are known as *Pirkhánas*, or *Sultán da thaun*, or *nigáha*, or merely as *thaun* or *jagah*; they are unpretending little edifices, to be seen outside nearly every hamlet in the central Districts. The shrine is a hollow plastered brick cube, eight to ten feet in each direction, covered with a dome some 10 or 12 feet high, and with low minarets or pinnacles at the

four corners and a doorway in front opening out generally on a plastered brick platform. Facing the doorway inside, are two or three niches for lamps, but otherwise the shrine is perfectly empty. The saint is especially worshipped on Thursdays, when the shrine is swept, and at night lamps are lit inside it. The guardians of the shrines are Musalmáns of the BHARAI order, who go round on Thursdays beating drums and collecting offerings. These offerings, which are generally in small change or small handfuls of grain or cotton, are mainly presented by women. Another method of pleasing the saint is by vowing a *rot* : the *rot* is made by placing dough to the extent vowed on a hot piece of earth, where a fire has been burning, and distributing it when baked. A special *rot* ceremony is also performed once a year on a Friday in most Sultání families. A huge loaf is cooked containing a *kaccha* maund of flour and half a *kacchx* maund of *gur*. The Bharai attends and beats the drum, and sings the praises of the saint while it is preparing. When it is ready he gets a quarter and the family with their neighbours eat the rest. The saint is also worshipped by sleeping on the ground instead of on a bed ; this is called *chaukí bharná*. Wrestling matches (*ching bájání*) are also held in his honour, and the offerings made to the performers go towards keeping up the shrine at Nigáha. A true worshipper of Sultán too will not sell milk on Thursday ; he will consume it himself or give it away, but will not sell it.

Sarwar is essentially a saint of the Jáṭs, and the worship of Sarwar, which is, I believe, practically unknown outside the Punjab, is within that Province the prevalent cult of the central or Jáṭ districts. The Jhínwars, Gujars and the lower castes generally are also devoted to this saint : but among the women who are his chief worshippers even Khatránís and Brahmanís are found. In Karnál his chief worshippers are Gujar and Rájput women, who keep his festival on the Salono day in the month of Sáwan. In the Delhi territory the saint is not popular as in the Punjab proper, but still, according to Ibbetson, he is even there 'generally worshipped ; shrines in his honour are common ; vows and pilgrimages to him are frequent, and Brahmans tie threads on the wrists of their clients on a fixed date in his name.'

Anybody of any caste, even a Chamár, may call himself a worshipper of Sarwar, and persons of all religions and all castes, more especially the Jáṭs and Jhínwars, are his followers. The saint confined himself to performing miracles and seems never to have deviated into anything approaching to a verbal creed or doctrine, or even to a composition of any kind, and consequently his following is larger than that of most saints in the Province. The Sultání may reverence the Prophet, or he may worship Deví and the 33 crores of Hindu deities without ceasing to be a Sultání. He may smoke as much as he likes and dress his hair as he pleases. The only observance which distinguishes Sarwar's Hindu followers from the ordinary Hindus is that they will not eat the meat of animals which have been killed by *jhatka* or a blow on the back of the neck. The Sultání, if he eats meat at all, must eat animals whose throat has been cut in the orthodox Musalmán manner. This accounts for the fact that comparatively few Sikhs are followers of Sarwar, and there is in fact a sort of opposition in the central districts between Sikhs and Sultánís. You hear men say that one party in a

village worships the Guru, the other worships Sarwar; that is, that one party are Sikhs, the other ordinary Hindus who follow Sarwar. It has been suggested that the worship of Sarwar probably spread eastword among the Jáṭs in the 15th and 16th centuries, and was the prevalent cult at the time of the great development of Sikhism in the days of Gurú Gobind Singh; and that most of the conversions to the Khálsa faith were from the worshippers of Sultán. This appears a very probable account of the origin of such opposition as does exist between these two forms of faith. As between the Hindus generally and the Sultání there is no sort of opposition; there are instances in the popular legends of men opposing the cult of Sarwar,* but in the present day the Sultánís are looked on as ordinary Hindus, with a special preference for a certain saint who happens to have been a Musalmán. Except on the question of *jhatka*, there is nothing sectarian in their principles or their conduct.

It is the want of a distinctive creed that has rendered the Sultání cult so popular, but none the less there are, as we have seen, not a few points about the observances of Sarwar's followers that indicate a semi-concession to Islám. The saint Sarwar himself was a Musalmán and never pretended to be anything else. His priests, the BHARAIS, are Musalmáns almost to a man. His followers, like the Musalmáns, pay special respect to Thursday and Friday, and their only distinctive prejudice is their opposition to non-Musalmán modes of killing animals for food. This strange worship, unsectarian in its creed, and plastic in its observances, is doubtless of little importance enough from a religious or political point of view; but it is remarkable as a survival of the period when Hinduism was waning before that Muhummadan influence which was shortly to effect such curious lines of reformation within the pale of Hinduism itself.

SUMBAL, SUNBAL, SUNBHAL. A tribe of the NIÁZI Paṭháns, remnants of which are still found in Miánwáli. It was nearly exterminated in the reign of Sher Sháh under the following circumstances:—When Haibat Khán, the A'zam Humáyún, was governor of Multán and of that part of the Punjab which belonged to the Delhi empire, Sher Sháh nominated his nephew Mubárak Khán to the charge of that part of Roh which was in the Niázis' possession. At that time Khwája Khizr, a Sumbal Niázi, dwelt on the banks of the Indus near Mahkaḍ in a fort which he made over to Mubárak Khán. The latter heard of the beauty of a Sumbal's daughter and demanded her hand. It was refused, but other Sumbal brides were offered him, but these he declined. Then Mubárak Khán was told that the fact of his mother's being a slave girl was the obstacle to the union which he desired. In his mortification he began to oppress the Sumbals. He carried off the daughter of one of their house-born slaves and refused to give her up. The affair ended in Mubárak Khán's being slain by the Sumbal youth and Sher Sháh entrusted the duty of punishing the tribe to Haibat Khán, himself a Sumbal, observing that the family of Súr was few in numbers and if every other Afghán should slay a Súr, not one would survive. Hearing of Haibat Khán's advance the Sumbals sought a retreat in Push or Pusht, determining to withdraw to Kábul, so Haibat

* See Temple's *Legends of the Punjab*, I, pp. 67 and 74, II, p. 108.

Khán decoyed them back by an oath that he would not afflict them, but he treacherously put 900 of them to death at Bahír (?Bhera). The Niázis offered those of the tribe who were related to them an opportunity of escape, but they refused it and perished with their fellow tribesmen.*

Again in 1662-3, in the reign of Aurangzeb, the Sumbals, then settled on the west of the Indus, held also Dhankoṭ to the east of that river. Aurangzeb instructed his *faujdár* to remove them altogether to the west bank, but they returned and attacked the imperial *thána* or military post on the east bank and slew the *thánadár*. The Master of the Ordnance was deputed to punish them and though most of them recrossed the Indus a portion stood their ground and were killed. The State's share in the booty amounted to two *lakhs* of rupees.

SUMRA, one of the Jáṭ tribes of the Western Plains.—The late Mr. E. O'Brien described the Súmra as originally Rájputs:—"In A. D. 750 they expelled the first Arab invaders from Sindh and Multán, and furnished the country with a dynasty which ruled in Multán from 1445 to 1526 A.D., when it was expelled by the Samma, another Rájput tribe;" and Tod describes them as one of the two great clans Umra and Súmra of the Soda tribe of Punwár Rájputs, who in remote times held all the Rájputána deserts, and gave their names to Umrkot and Umrasumra or the Bhakkar country on the Indus. He identifies the Soda with Alexander's Sogdi, the princes of Dhát. The Súmra seem to have spread far up the Sutlej and Chenáb into the central districts of the Punjab as they hold a great portion of the Leia *thal* between the Jhang border and the Indus. In Baháwalpur the Sumrás are not very numerous and are confined to the Lamma. Few own land, and the majority are tenants, while others are blacksmiths, carpenters, boatmen or barbers. After their overthrow by the Sammás tradition says that only those men of the tribe escaped massacre who declared themselves to be artizans or menials, and so many of them were killed that nearly all the women were widowed, and hence no Sumra wife to this day wears a nose-ring, for the tribe is still mourning its losses. The main Sumra septs in this State are:—

(*i*). Bhattar.
(*ii*). Kakkik.
(*iii*). Khatri, found in Kárdári Sádiqábád, are washermen by trade so that Khatri has become a general term for *dhobi*.
(*iv*). Bhákhri.
(*v*). Ghaleja, divided into (*i*) the *khális* or pure Ghalejas, and (*ii*) sixteen subsepts Yaráni, Sáda, Lalla, Luthrá, Kuddan, Járá, Gehnri, Kekri, Láng, Nathání, Chhatáni, Midáni, etc.

The Ghalejas, who are found in the Lamma, claim to be Abbásis by origin, but they appear to be a branch of the Sammás which migrated from Haidarabad in Sind and settled in the Lamma in the time of the Náhars, and their ancestor Lál Khán founded Gauspur, naming it after Gaus Bahá-ud-Dín Zakariya of Multán, his religious guide. The recognised chiefs of the Ghalejas receive *nazrána* on a marriage or birth of a son from all the members of the Ghaleja septs.

SUMRE, an Aráín clan (agricultural) found in Montgomery.

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* Elliot, *Hist. of India, IV*, pp. 428-32 gives a somewhat free translation of the picturesque account of this episode related in the *Tárikh-i-Sher Sháhi*.

Sunár, Sunára, Suniár, Suniárá, Suniárí, Sunera, Suniár, fem. **-í** or **-an.** *Panjábi Dicty.*, p. 1030. The goldsmith caste. Zargar is the Persian translation of the name. The **Shamsis** are very commonly goldsmiths.

The Sunár or Zargar as he is often called in the towns, is the gold- and silver-smith and jeweller of these Provinces. He is also to a very large extent a money-lender, taking jewels in pawn and making advances upon them. The practice, almost universal among the villagers, of hoarding their savings in the form of silver bracelets and the like makes the caste, for it would appear to be a true caste, an important and extensive one; it is generally distributed throughout the Province, and is represented in most considerable villages. The Sunár is very generally a Hindu throughout the Eastern Plains and the Salt Range tract, though in the Multán division and on the frontier he is often a Musalmán. In the central division there are a few Sikh Sunárs. The Sunár prides himself upon being one of the twice-born, and many of them wear the *janeo* or sacred thread; but his social standing is far inferior to that of the mercantile and of most of the agricultural castes, though superior to that of many, or perhaps of all other artisans. In Delhi it is said they are divided into the Dase who do and the Deswále who do not practise *karewa*, and that the Deswála Sunár ranks immediately below the Bánia. This is probably true if a religious standard be applied; but it may be said that a Ját looks down upon the Sunár as much below him.

The Sunár has more than one synonym. He is called Mitar as one created from dirt because of the following legend, current in Gujrát:— Once upon a time Durga Devi fought with a demon whose whole body was of gold. Failing to overcome him she made an effigy of a human being out of the dirt of her body, breathed life into it and so made of it a goldsmith whom she bade kill the demon. He polished one of the demon's nails with a file and it shone so that the demon was delighted and asked the goldsmith to polish his whole body. He rejoined that this could only be done if his whole body were first heated in the fire. To this the demon agreed, and the goldsmith made a heap of firewood and put four lumps of lead on it. Then he made the demon lie down and place his joints on the lead. More fuel was piled on top of him and set on fire. The lead affected his joints because it is the property of lead to eat away gold when placed in the fire. Thus the demon was killed, and the goddess was so pleased that ever since the name of Máipotra (the son of the goddess) or Deviputra has been applied to the goldsmith.

The Sunárs of Nábha affect Bhairon as well as Devi, and those of Báwal worship their *sati* also. The latter alone practise widow remarriage.

The caste has two main sub-castes, Mair, Mahar or Maipotra and Tánk, which appear to be strictly endogamous.* The Mair claim to be

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* In Gujrát the Mair are said to be called Sodhra or Sudhra, and the Tánk Khákhar. Each is said to have 52 sections, *viz.*:—

Sodhra: Gund, *Kapúr*, Kukke, Kukkar, Manie, *Masaun*, Tarame, *Vaid*, etc.

Khákhar: Babbar, Dhamme, Ludhar, *Masaun*, Nichal, Saidure, etc.

The grouping in Nábba is peculiar and is thus described:—

Khánp or division.		*Khánp* or division.
1. Khatri 2. Chhatri 3. Bahmaniya	of Brahman origin: wear the *janeo*.	4. Mirr (Mair) of Rájput origin. 5. Tánk of Khatri origin. 6. Mehúr of unknown origin.

Mair Rájputs, of Rájputána, who took to working as goldsmiths. In support of this claim the Mair and Tánk Kshatriya Rájput Sahaik Sabha, a representative association of the caste, furnished in 1901 some particulars of interest. The Roda section is still miuistered to by the Dhaumya Acharya, who cut off the ear of the horse at the Aswa-medha of Yudhistra, and at the *rít* or *chúrakaran* ceremony the ear of a goat is still cut off by the family priest.* The Masaun section, especially, worships Guga. Other Mair sections are the Dhalla (flag-holder), Jaura (twin), Sinh (tiger), Babar (lion); Súr (hero) and many others, some 56 in all. Of these the Jaura claim kinship with the Chhína Jats and they exchange *ajaran* or presents of food on certain occasions, at Thatta Chhína near Wazírábád. The Jaura, Sinh and Súr sections all claim a common descent with the Randháwa, Nijjar and Sará Jáṭs, and this is consistent with the claim to Rájput origin, for the Chhína, Kurutána and Sará Jáṭs are said to be by origin Jádu-bansi Rájputs.

The Mair Sub-caste.

The Mair are confined to the Punjab Proper, and are not found settled in Kulú or Dera Ismail Khán. Some of their section names are thus accounted for:

(1) The Bagge claim descent from Ráo Chhabilá of Delhi whose complexion was *baggâ*, which means white in Panjábi whence this name.

(2) The Dhuna or Dhanna section says that the Chandrbansi Rájputs once ruled at Tolandi (? Talwandi) near Delhi and that of the two sons of Ahu, one of their line, Dhelo took to agriculture, while Dhuna worked as a goldsmith. Both brothers settled at Bhaṭner and had the same family priests and bards. They still hold their Brahmans and Mírásis in greater esteem than any other of their menial attendants, and preserve some old Rájput customs like the Roda.

(3) The Jaurá derive their origin from the simultaneous birth of a boy and a serpent, '*jaura*.' The serpent died but the boy survived, and the Sunárs of this *got* still reverence the serpent. Their tradition is that Siyám or Shám Rájput of Bhaṭner, had two brothers, Káku and

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The last three need not wear a *janeo*. All the 6 *khánps* are said to be endogamous, but as only the Maiṛ and Tánk are found in this State nothing can be said with any certainty about the other *khánps*. The Mair claim superiority on the ground that they cannot take water from the Tánk and other *khánps*. Some of the *gots* are:—

Mair.		*Tánk.*	
1. Dahm.	4. Brajpál.	1. Ast.	4. Jahlú.
2. Gajjaṛ.	5. Ajipál.	2. Dalál.	5. Khorme.
3. Khorme.	6. Bahruwál.	3. Masáwan.	6. Siḍhe.
	7. Bag-Hel.		

* The ancestor of the Roda was a Rájput named Uch-bhuj who rebelled in the time of Aurangzeb and shut himself up in the fort of Uch which 'lay 100 miles from Gakhar towards Jhang, and 7 miles from the bank of the Trimu river.' He held out for three months but was forced to surrender. The priests of the Roda say that they then took to the worship of Durga, a Rájput cult, and that by favour of the goddess the emperor employed them to mint silver coins. After their release from captivity the Roda were nick-named Bhutta, and some entered the army while others, having learnt to make coins, took to making ornaments. The reading of the *gotrachár* at weddings is cited as a further proof that the Roda are Chhatri Rájputs. Various customs now-a-days observed by them, *viz.*, *jandi* cutting, arming oneself with a sword at marriage, or cutting the right ear of a he-goat at the ceremony of *rit*, etc., are claimed to be old Rájput customs.

Budhu and 13 sons, including Jaura and Chhína—as their *gotrachâr*, still sung at weddings, relates:—

At the end of the Dwápar Yuga was born Krishna the incarnation (of God).
In the line of Yádu Bans was born Krishna the incarnation (of God).
In the line of Krishna was born Vatsa, the chieftain. I describe the dynasty of Káku, Budhu and Shám; Shám had thirteen sons, heroic and mighty.
Among them was born Jaura the leader. When Jaura emigrated, the tribe's home was Bhaṭner.
Born of Shám he occupied Chhína.
There were Chhína, Sukal, Kurutána and Sará, and his younger was Jaura Rai.
Their family Brahman was a Khindarya, their barber a Janda. *mirási* a Bhim, shoemaker a Waru, carpenter a Waddar, potter a Shokal, and sweeper a Bágri. All of them came with Jaura.

In other words when Jaura and Chhína migrated they were accompanied by their hereditary dependents. And, in order to secure their allegiance, they used to give them, in addition to a due provision for their families, *ajaran* (a fixed quantity of food given only to the members of a family on the occasion of a *rít*, a ceremony observed alike on the birth or *yagyopavit* of a (male) child by which the patriarchs sought to win the good will of their menials, who would sacrifice their lives for their masters. But the latter could not accept *ajaran* from their menials, for to have done so would have been to treat them on an equality.

After this the brothers, or their descendants, assigned the goldsmith's craft to the children of Jaura, and agriculture to those of Chhína. The descendants of some of their menials are still to be found in this locality and their sections are named after the ancestors who accompanied Jaura and Chhína. Except these no other menials are allowed to accept this *ajaran*.

(4) The Masán or Masaun claim their descent from a child born when his mother became *satti* at the *chhalá* or *masán*, 'burning place.'

(5) The Nichal trace their origin to the Jádu clan of the Bhaṭṭi Rájputs. They too hold their Mírásis and *purohits* in high esteem. They say that the Súr, Shín and Jaura Sunárs are all descended from a Rája Jandhan, as are the Randháwa, Sará and Nijjar Jáṭs. They too observe some old Rájput customs.

(6) The Plaud claim descent from a saint Pallava whose name is derived from *pallava*, or 'leaf,' owing to his worshipping beneath the leaves of a *banyan* tree.

(7) The Shín also claim descent from Rájputs, of a family called Shín, and they too say that Bhaṭner was their original home. The burning place of their ancestors is believed to be at Ranghewála. Like the Jaura and Maldolia sections the Shín claim to be Bhaṭṭis by origin and affinity with the Randháwa, Sidhu, Sarai and other Jáṭs.

The Tánk sub-caste.

This sub-caste is divided into two main groups :—

Group I.—Bári—

1. Ajimal, or Ajaimal.
2. Ahat.
3. Gijjar or Gujar.
4. Thathre, or Thothre.
5. Samanial.
6. Pajji.
7. Teji.
8. Salgotria.
9. Khien.
10. Hachar.
11. Batru.
12. Raltre.

Of these the Samanial appear to be extinct. Another account gives Kaun, Kokal, Katarmal and Gidar instead of Nos. 11 and 12 of the above list (or 14 sections in all), but the three latter appear to be really Bunjáhi.

It is claimed for the Bári *gots* that they agree with the Bári sections of the Khatris, but it is admitted that only one of the names (Patni*) agrees. The corresponding sections of the Khatris are stated to be as follows, but on what grounds this correspondence is assumed does not appear :—

	Sunár	*Khatri.*
(1)	Ajil	= Hánde.
(2)	Ahu	= Khindre.
(3)	Khich	= Sahgal.
(4)	Salgoti	= Ohri.
(5)	Huchar	= Nijjar.
(6)	Pajji	= Seth.
(7)	Ratre	= Chopre.
(8)	Gijar	= Chahde.
(9)	Patni	= Patni.
(10)	Teji	= Sekhri.
(11)	Thothre	= Ohri.
(12)	Smani	= Mohindrú.

Out of these 12 the last has died out. No. 9 is the only one that has not lost its original name.

This equation is put forward to show that the Bári Tánks were originally Khatris and changed the names of their sections after they had adopted the profession of a goldsmith. The Siálkoṭi Bunjáhis, who have only four sections, were originally Soni Khatris.

The Bári wear the *janeo*, at least before marriage, and some sections reverence the kite at the *maunan* or head shaving ceremony like certain Khatri sections.

In Siálkoṭ, however, the Bári group does not seem to be known and instead we have two groups:—

	Sections.	
I.—Dhaighar	1. Dahir.	3. Nági.
II.—Bunjáhi-Par	2. Bhola.	4. Ved.

The Dhaighar, though descended from a common ancestor, usually intermarry, but they may take girls from the Bunjáhi. Their ancestors were three brothers of the Soni section of the Khatris, and they and the Soni still have a common Sati at Bhalan in Siálkoṭ.

Group II.—Bunjáhi.—The sub-groups of the Bunjáhi are also variously described :—

Sub-group i, Panj-záti	1. Bhopal.	3. Botan.
	2. Bhatti.	4. Thanda.
Sub-group ii, Chhe záti ...	1. Sauni.	4. Ajarmila.
	2. Dhanda.	5. Sanjogi.
	3. Ajaji.	6. Mehra.

But another account omits Sauni.

In Dera Ismail Khán the Bunjáhi are divided into sub-groups, thus :—

Sub-group i, Khatri	1. Sarna.	5. Kau.
	2. Dhanda.	6. Makhu.
	3. Ajoti.	7. Nukra.
	4. Akasmula.	8. Bhel.

* And even this name does not appear as a Khatri section name.

And numbers 1—5 of these will not 'intermarry' with numbers 6—8.

Sub-group ii, Aroṛa { 1. Batta, 2. Suchcha, 3. Dhaneja | 4. Malpani, 5. Battan, 6. Ragti } of Uttarádhi status.

7. Chandpul, 8. Taramina, 9. Lodar } of Dakhna status, also called Kirár.

And numbers 1—6 of these will not 'intermarry' with numbers 7—9.

The Tánk sub-caste worships the snake as an emblem of the Nág or Takshak, the founder of the Nág-bansi or Tánk-bansi family, and one of their sections is called Nági. It is claimed that several of the Bunjáhi sections also correspond to sections of the Bunjáhi Khatris. Such are the Mittu, Vaid, Dhir, Mittu, Bholai or Bhalai, etc.

The Pajji section gives the following account of itself. When the Rája of Lahore sent for warriors from Rájputána to oppose the Moslems, Pajji, a Mair Rájput, came and when the war was over settled at Pipanagari, now Pipnákh, a town which he and other Rájputs founded. The other Rájputs turned Muhammadans and their descendants the Chima and Chatta Jáṭs are still found there. But Pajji's remained Hindus and spread in all directions. Tenth in descent from Pajji was Rai Budho Mal, a charitable and mighty Rájput.

Rahin Mir puchhendya ra Jagat Budho Pajji dá
Hathon deven ran charhen, enhin gallin vujji da
Banka chhail suhana tera gána bahin sujji da
Koi dharkon, koi parkon Rai Budho da Pipnákha
Shah Sulemán vadiran laga din din vadhe dahaka.

"Bards ask in the way: verily, the world belongs to Budho Pajji:
You give charity (*lit.* give from your hand) and fight battles:
These are acts to win fame.
It is very beautiful, your bracelet of the right hand.
Some from here, others from there; but Rai Budho is of Pipnákha.
Sháh Sulaimán praises, and (your posterity) increases by tens."

The bracelet or *gána*, as it is called in the Punjab, was a mark of liberality. Rai Budho is known to every child in Pipnákha. His *samádhi* stands in the crematorium of Pipnákha to the exclusion of any other *samádhi* and at every Diwáli all the members of this family illuminate his tomb.

The only territorial groups appear to be found in Hissár where the Sunárs are divided into Desi (who can do fine work) and Bágri (who cannot). But in Delhi we find two social groups, the Desi who practise *karewa* and the Deswálá who avoid it, with territorial names. The latter rank immediately below the Bánia.*

The Muhammadan Sunárs in Miánwáli have the following sections:—

Báhár, also found in Pesháwar.
Dhallá.
Dharna,† in Dera Ismail Khán also.
Gharwál, in Pesháwar also.
Jauṛá.
Kakal.

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* N. I. N. Q. I, 950.

† The three sections found in Dera Ismail are all Arora *gots* also, and are said to have come from the Chenab valley in Jhang.

Katarwal, also found in Dera Ismail Khán.
Liláb, also in Pesháwar.
Nahár, also in Dera Ismail Khán.
Ramzai.
Ríta, also in Pesháwar.
Roda.
Shaikh.

The Mair *gots* have generally furnished converts to Islám, which the Tánk have not done—at least in large numbers: indeed in Lahore *all* the Tánk *gots* (except Sammi) are said to be exclusively Hindu.

Among the Sunárs several occupational groups are found, but notwithstanding that several branches of their handicraft have been highly specialised none of these groups form sub-castes. Moreover, as so often happens, the Sunárs by occupation dovetail into other castes.

Thus, to begin with the gold-washing industry, the washers in Ambála are Kahárs and are termed Ḍhúlás,* and so too in Pesháwar it is done by cis-Indus Káhirs (? Kahárs) and Niárias. The latter do not appear to form a distinct caste.† In the south of the Deraját they are called Sodhá, and are apparently the Sonis of Ambála and Sirmúr. The Niária derives his name from *niára*, 'separate, distinct,' and is also a refiner and an extractor of the precious metals.‡ Thus in Dera Ismail Khán, Kohát and elsewhere the Niária extracts pure gold from old ornaments by the *tezáb* process, described in North Indian Notes and Queries II, § 167.

In the Simla Hills the Sunárs are a superior caste of goldsmiths. They intermarry and eat with the Kanets,§ but not with the higher castes.

Brahmans and Kanets will drink water touched by Sunárs and eat any food cooked by them, except cooked rice and *dál*, but they will not smoke from the same *huqqa* as a Sunár unless a *kali* be used in which fresh water has been put. Neither Brahmans nor Kanets can be outcasted for cohabiting with a Sunári.

SUNARE, an Aráin clan (agricultural) found in Montgomery.

SUNNI. The orthodox sect of the Muhammadans. The Sunnis are divided into four great schools of doctrine, namely, the HANIFIAS, SHAFIAS, MALAKIAS and HANBALIAS.

SÚR. An Afghán tribe of the Lodi branch. The name means 'red.' The history of the tribe has already been given at pp. 272-3 *supra*. According to Ibbetson it was early in the 13th century, about the time of Muhammad of Ghor, that the Prángi and Súr tribes settled in the northern part of the tract immediately under the Sulaimáns, holding Tánk and Kori, while the Sarwáni settled in Drában and Chandwán. The rise of the Lodi and Súr Sultáns of Delhi (1450-1555) brought the Prángi and Súr into Hindustán, but they had formidable rivals in their kinsmen, the Niázi, until Salím Sháh Súri crushed the latter

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* N. I. N. Q. I, 1165.
† Maclagan, p. 311, *cf.* p. 331.
‡ *Cf.* N. I. N. Q., II, § 62.
§ But the same account says that Sunárs do not intermarry with other castes.

tribe. They were, however, unable to maintain their position at Tánk, whence they were driven by the Lohání during Akbar's reign, many being killed and the remnant finding a refuge in Hindustán. Sikandar Sháh Súr gave his name to the Sikandar Dhár in Mandi. Súr also = Súr Dás, *q. v.*

SURA, a Hindu and Muhammadan Jáṭ clan (agricultural) found in Montgomery: a clan of Jáṭ status found in Multán. They claim to have come from Delhi in the time of Sháh Jahán.

SURAJ PRASTH, a religious body found in the south of Dipálpur tahsil of Montgomery whose only object of worship is the human body, the worship, it is asserted, taking the form of promiscuous sexual intercourse, gatherings of men and women collecting for this purpose. The sect was founded by a Chuhṛá Musalmán from Faridábád in Gugera tahsil, who is buried at Khole Múríd. His widow, who lives at Somian, is the high priestess of the religion. Its adherents are chiefly Musalmáns.

SÚRDÁS, a blind bard who was a follower of Krishna. So, any blind Hindu or Sikh, especially a blind man who has learned to sing sacred hymns, just as *háfiz* is a blind Muhammadan who has learnt the Qurán by heart. *Panjábi Dicty.*, p. 1082.

SURI, (1) a section of the Khatris. (2) An Afghán tribe=Súr.

SURWAT. A tribe of Jáṭs who trace their descent from Pirthiráj and are found in the 24 villages round Hodal in Gurgaon, taking wives from other *gots* on equal terms. They appear to be the same as the SAROT.

SUSSAL, an Aráín clan (agricultural) found in Montgomery.

SUTHÁR, a group of the Lohár-Tarkhán caste. The Suthár Lohárs were originally Hindu Tarkháns and have a tradition that Akbar took 12,000 of them from Jodhpur to Delhi, forcibly circumcised them, and compelled them to work in iron, instead of wood. Some of the Lohárs admit this story to be true. The Suthárs of Sirsa came thither from Sind, where they say they formerly held land and they are commonly known as Multáni Lohárs. Like the Jáṭ Lohárs they rank above the Gádiya group. The Hindu Suthárs are Tarkháns, yet they are included in the Dhawáns (*q. v.*) and are almost entirely agricultural, looking down upon the artizan groups of the caste. They, too, say they came from Jodhpur and still hold land in Bíkáner. Many of their clans are identical with those of the Multáni Lohárs and though Hindus, they are certainly more closely allied to them than to the Khátis. In Sindhi *suthár* is the common term for a carpenter.

SUTHRÁ SHÁHÍ. An order of Sikh devotees whose origin is thus described:—

When Tegh Sháh* *faqír* was alive, a boy was born of dark complexion, (or with a black mark on his forehead) and moustache, and

* Nothing about Tegh Sháh is known, but is said that he knew that a certain Aghun Sháh would arise and successfully oppose the spread of Islám. He took care of the boy when exposed by his parents, and at the age of 12 he went to Delhi, where he took the name of Aghun Sháh, and impressed his miraculous powers on Aurangzeb. That emperor gave him a gold coin and a rupee but Aghun Sháh said he would not take them now but to-morrow. By the morning the emperor found the coins had turned into a rupee and a pice. Hence the Suthrás exact a rupee at each wedding and a pice from each shop. They recognised Gurú Nának as their teacher and assumed the title of Suthrá: (Ambála account).

with his teeth already cut*—and his parents exposed him, as a child so born is unlucky. The tenth† Gurú, Hargobind‡, happened to find the child and told his disciples to take him up but they refused, saying that he was *kuthrá*, or dirty. The Gurú replied 'he was *suthrá* or clean' and they then obeyed. This boy was the founder of the Suthrá-Sháhí sect.

The Kángṛa version adds:—Twelve years later, in the reign of Aurangzeb, the Hindus were persecuted and the emperor removed every day 1¼ *maunds* of sacred threads (*janeos*), erased the *tilaks* from their foreheads, and compelled Hindu *faqírs* to show him miracles. The Gurú then sent the boy Suthrá to Delhi to exhibit miracles to the emperor and to convert him to the right path. On reaching Delhi the boy had a pair of shoes, 1¼ *háths* long, made at a cost of 1¼ lakhs of rupees. One night he put one of these shoes in the Delhi mosque, together with a *lota* (the vessel used for washing the hands and feet before prayer). Next morning the Muhammadans prostrated themselves before the *lota* and shoe, considering them to be sacred, and their fame spread throughout the city. One day the boy tied the other shoe to a stick and wended his way through the city, crying that he had been robbed of the other shoe. News of this event reached Aurangzeb who sent for the boy and asked him whether the shoe found in the mosque was his. He said it was, whereupon the emperor said that, if it was found not to fit him, he would be beheaded. The boy agreed and, calling on his Guru's name, put on the shoe which he found a little too small. At this his face lit up, so that the emperor in amaze bade him ask any boon he chose.

The boy warned Aurangzeb against further persecution of the Hindus, and the emperor assented. Moreover, he decreed that all his subjects should at every wedding pay one gold *mohar* and 1¼ rupees per shop to the boy, who refused to accept more than 1¼ rupees at each wedding and a pice from each shop. This decree was engraved on a copper-plate.§ Then the boy went to Lahore and built himself a house outside the Masti Gate. He made 4 *chelas*, Báwá Níhál Sháh,‖ B. Guláb Sháh, B. Dídár Sháh and B. Changar Sháh. In the plains the tax is still paid to the Suthrá Sháhis, but in the hills it is not paid in full owing to the poverty of the people.

The boy Suthra composed a *bárá-másá* in which the above history is given. Another version adds various details, prefixed to the above account. It makes the boy go to Delhi of his own accord, put on a boar's

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* The boy is said to have been the son of one Nanda, a Khatri of Bahrampur, or Varyámpur Dinanagar in Amritsar.

† The sixth Gurú was Gurú Hargovind, the tenth Govind Singh. The latter did not regard the Suthrás favourably because they smoked (?) in excess, and were an encumbrance to him in his attacks on the Moghal emperors.

It is also said that in Gurú Govind Singh's time Banda (Bairágí) was the leader of the Suthrás. He aspired to be the eleventh Gurú, but as he shaved his head and face clean, the Guru is said to have dubbed him *suthrá* (clean), although as his followers smoked he was *kuthra* (unclean) in the eyes of the Guru and his disciples, the Singhs.

‡ Guru Har Rai the seventh Guru is said to have been the Guru in question, according to the Kángra version, but in the Nábha version Bába Nának is said to have ironically called the boy *suthra* and to have conferred on him the powers of a Muhammadan Benawá, when the boy had grown up and gone to him. See below also.

§ It would be interesting to know if this plate is still in existence.

‖ How the title of Sháh came to be applied to the Hindu *chelas* is not explained.

intestines as a *janeo* and apply a *tilak* of ashes* to his forehead. The Qázi of Delhi orders this *janéo* to be broken, but in vain, so he licks it away, and in consequence an evil smell issues from his mouth. The Suthrá is then arrested, but the emperor Aurangzeb keeps him near the royal person and early next morning sees his face. As a result his breakfast turns into loathsome insects and he orders the Suthrá to execution. The latter demands to see the emperor and protests his innocence, whereupon Aurangzeb declares that the sight of his unfortunate face early that morning had deprived him of food all day. To this the Suthrá forcibly rejoins that the sight of Aurangzeb's unlucky face had led to *his* being condemned to death. So the emperor set him free and he took up his abode in a *takiá* behind the Jáma Masjíd at Delhi. He had the shoes 1¼ *haths* long made and a *lota* of earth set with precious stones. Going one night to the mosque to recite his prayers he fled in the morning from the mosque out of fear of the Muhammadans and left one shoe and the *lota* behind him. When he came before the emperor he found the shoe too small, but it just fitted Aurangzeb. At the Suthrá's instance the emperor closes his eyes and finds himself alone with the Suthrá in a terrible place. The Suthrá mockingly asks him where are now his troops, and why he persecutes the Hindu *faqirs*. After craving his pardon Aurangzeb opens his eyes and finds himself back in the Delhi fort.

The Suthrá Panth or Sect of the Suthras.

Both Hindus and Muhammadans enter this *panth*, whose members are called Suthrá Sháh or Benawá.† Muhammadan Suthrás carry a *danda* (staff) with which they strike their iron bracelets (*churis*). Hindu Suthrás claim to be Udásis, are followers of Gurú Nának,‡ and are said to have been founded by Hari Chand, his elder son. In theory they are monotheists, but as they have to beg from Hindus they also worship the Hindus' gods. Their *gaddis* in the larger towns have *deras* attached to, and dependent on, them in the neighbouring villages. They contain no idols, except the *samádhs* of deceased *mahants*, and to these they offer *dhúp dip*. They chant the *sabda* of Guru Arjan.

The Suthrás are celibate, but make *chelas*. They wear a *seli* of black wool round the neck, and carry black *dandas*§ which they

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* A still less savoury account is given in P. N. Q I. § 363 by Aya Singh.

† It is not clear whether Muhammadans of this *panth* are alone called Sháh, or whether Hindus also use the title.

‡ According to Ibbetson the order was founded by a Brahman called Sucha under the auspices of Guru Har Rai. He described them as numerous and widely distributed, notorious for gambling, thieving, drunkenness, and debauchery, and leading a vagabond life, begging and singing songs of a mystic nature. They wear ropes of black wool on the head and neck, and beat two small black sticks together as they beg. Although a Sikh order, they all return themselves as Hindus, use the Hindu *tilak* or sectarian mark, and follow the Hindu rites throughout. They were founded before the time of Guru Govind, which probably accounts for their calling themselves Hindus. They generally add Sháh to their names. Trumpp says of them "there is no order of regular discipline among them, and profligates and vagabonds join them. They are a public nuisance and disavowed by the Sikhs." Some Suthrá aphorisms will be found in P. N. Q. III, § 669. They invoke Bába Nának's name when begging from, or rather blackmailing, shop-keepers, saying: May Bába Nának Sháh take your boat safely over the river (of life): *ibid* I, § 612.

§ But in the Nábha version it is said that the boy after he had worshipped Durga for 12 years was by her given a small *danda*, black in colour. Hence the Suthrá still carries two *dandas*, one a small one, in Durga's name, the other a large one in the Guru's name. Suthrás also offer Durga *karáhi* in their *deras* during the Naurátras.

knock together, demanding a pice from each shop. If this demand be refused they blacken their faces, burn their clothes and expose themselves naked in public, refusing to leave the shop until paid.

Mode of initiation.—The candidate for admission into the *panth* is dissuaded, but if he persists in his resolve to become a Suthrá, he is warned that he will have to subsist by begging, remain celibate and not quarrel, even if abused. His beard and moustache are then shaved off by a barber, but his top knot is left to be cut off by his *gurú*, before whom the candidate lays a razor and asks that he will shave off his top-knot. The *gurú* repeatedly refuses to do so, returning the razor to him several times, but finally the candidate's prayer is granted, his top-knot cut off and a *mantra* whispered in his ear by the *gurú*. The initiate's clothes are given to the barber. *Karáh* is made and distributed among those present. The initiate is invested with a *seli* or necklet of black wool, and a cotton *janeo* or sacred thread worn by a Bráhman. The two *dandus* are also given him and his initiation is complete. Suthrás must not wear anything but a *dhoti*, and cannot wear coloured *dopattas* (shawls). Liquor and flesh are avoided but not tobacco. All castes are now admitted into the order, though formerly, it is alleged, only Brahmans, Kshatriyas and Vaisyas were initiated.*

Rites at death.—All the Brahminical rites are observed at death, and a Brahman is called in to perform the *kiria karam*, but it is said that a Sikh is also called in to read the *Granth*. The *sawarní* and *satárhwin* rites of the Hindus are also performed. The body is cremated and the ashes taken to the Ganges, but a small quantity mixed with Ganges water and cow's urine is also placed in the *dera* and a *samádh* built thereon.

Swámi, an affix to the name of Saniásis; a spiritual preceptor, the head of a religious order: *Panjábi Dicty.*, p. 1069. *Cf.* Shiámi.

Swanch, a Ját tribe found in the Báwal tahsil of Nábha. They claim descent from Hari Singh, a Chauhán Rájput, who lost status by marrying a wife of another tribe.

Swánglá.—A race confined to the Manchat tract of Láhul. In the language of Manchat (which is closely allied to the Munda languages) the generic name for Láhul is Swánglá. The Swánglá must not marry outside the caste; they worship their own aboriginal goddess Hirma, and have a hearty contempt for Lámas and Lamaism. They will, however, eat with Kulu Kanets or Gaddis or any respectable Indian, but they loathe all the other inhabitants of Láhul whom they class generally as Bhot or Tibetan. A Swánglá will however drink tea or *lugri* with a Bhot. They are rapidly dying out. The progeny of a Swángla Bhot marriage is called Garru and a Garru will eat with a Bhot.

Swáthí, (the *h* is due to contact with Hindki-speaking tribes), Pashtu Swátai.—A group of tribes claiming Paṭhán descent, but probably of heterogeneous origin. Originally inhabitants of the Swát valley the Swáthís invaded

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* But in the Ambála account it is said that Chamárs, Chuhrás, Kahárs, Dhobis, Nais and a few other castes cannot join the Suthrás. On the other hand in Nábha it is said that the boys of even well-to-do families who shirk hard work and desire independence join the order.

Hazára during the 17th century and gradually overran Pakhli. Their latest inroad was led by a Sayad, Jalál Bábá, whose tomb is in the Bhogarmang valley. The Swáthi of Hazára are divided into two branches, Ghabri or Utli (Upper) Pakhli, and Mamiáli-Mitrawi or Tarli (Lower) Pakhli. The former hold the Kágán, Bálákot, Garhi Habíbulláh, Mánsehra, Shinkiári, Bhogarmaug and Konsh tracts, together with Nandihár and Thakot in Independent Territory; the latter occupy the Bhairkund and Agror tracts, with Tikri and Daishi across the border. They have a Khánkhel section to which their hereditary chief belongs, but it claims Quraishi origin. Many of them are litigious and untruthful, but they are intelligent and often frank. Their poor physique prevents their enlistment in the army. Swáti deceit (*chal*) is a proverb.

The Mamiáli branch has 9 and the Mitráwi Gabri branch has 12 *nimakais* or shares divided among its clans and septs thus:—

- Khánkhel, 1.
- Sarkheli, 2.
- Mir, 3 ... Dudal, 1. / Panjghol, 1. / Panjmiral, 1.
- Deshrai, 3 ... Jahángiri, 1. / Arghershal Malkal, 1. / Iznali Mandrai, 1.
- Mitráwi, 6 ... Ali Sheri, 3 ... Khánkheli, 1. / Bilasuri, 1. / Jahangial, 1.
- Mitráwi, 6 ... Rajaura Ransial, 1.
- Mitráwi, 6 ... Begal, 3 ... Shamhori, 1½. / Chuchai, 1½.
- Mamiáli, 6 ... Sharora, 1.
- Mamiáli, 6 ... Rabati, 1.
- Mamiáli, 6 ... Panjkora Shulemáni 1.
- Mamiáli, 6 ... Ashlor Malkai, 1.
- Mamiáli, 6 ... Deshi, 1.

T

Taga, a tribe found only in the Jumna Khádir of Delhi and Karnál. They are said to be Gauṛ Brahmans by origin, and to have acquired their present name because they 'abandoned' (*tág dena**) priestly functions and took to agriculture. Their origin is discussed at great length in Vol. I of Elliott's *Races of the North-West Provinces*, pp. 106 to 115; and they are there identified with the Takkas, a possibly Scythian race who had the snake for their totem, and whose destruction by Rája Janamajáya† is supposed to be commemorated in the tradition of that monarch's holocaust of serpents. The difficulty felt by Sir H. Elliott in accounting for their tracing their origin to Hariána, is perhaps explained by the fact that they give Safídon in Jind on the border of Hariána, as the place where the holocaust took place; and the name of the town is not improbably connected with *sámp* or snake. The Tagas are probably the oldest inhabitants of the upper Jumna Khádir, holding villages which have been untouched by changes in the course of the stream for a far longer period than most of their neighbours! The local tradition is that in Janamajáya's time there were no Gaurs in this country, so he summoned many from beyond the sea! As half of them would not accept money for their services he gave them 184 villages, and so they resolved to take no offerings in future. They are of superior social standing and strictly seclude their women, but are bad cultivators, especially the Muhammadans. About three-fourths of the total number have adopted Islám and ceased to wear the sacred thread. The Hindus still wear it, but Brahmans do not intermarry with them, or even eat ordinary bread from their hands and they employ Brahmans to officiate for them in the usual manner. They are poor agriculturists. They must be carefully distinguished from the Tágus or criminal Brahmans of the same tract. Their clans or *gots* include the Bachchas, Parasir, Bháradwaj, Gautam and Saroha. These clans appear to have come each from a different tract, the Bachchas from Kalwa Jamni in Jínd, the Parasir from Pehowa, and the three last named from 'Sirsa Patan' to the southward. Badhla appears to be another of their sub-divisions.

Tágú, a criminal tribe, settled in Karnál, though its depredations are not confined to that District. Its name has the same derivation as Tágá and appears to be only a diminutive of that name. It is said that its progenitor was a Brahman who married a Brahman widow, and they are also known as Bháṭs. They have the same *als* as the Brahmans. They are expert thieves, pickpockets and cheats, having, it is said, a code of signals only understood by themselves and a secret language,‡ which, however, appears to be used by other *faqírs* also.

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* Another obscurely suggested derivation is from *tarná*, said to = *janchná*, to divine.

† *Vulg.* Jalmeja Rishi, also called Rájá Agrand.

‡ A few specimens of this are given below :—

English.	*Secret word.*	*English.*	*Secret word.*
Pice.	Raddi.	Any ear ornament.	Tappiar.
Rupee.	Kaniá.	Silver.	Pathri.
Eight anna piece.	Adhi Kania.	Gold.	Tík.
Gold Mohar.	Dhaular.	To wear.	Dhábná.
Baggage.	Khuchalli.	Sepoy.	Kuttá.
Any neck ornament.	Galtí.	Sub-Inspector.	Ogáh.
Any arm ,,	Dandeká.	An higher officer.	Bara Ogáh.
Any nose ,,	Besar.	Clothes.	Parangá.
Any leg ,,	Tarle dandeká.	To give bribes.	Bedháná.

They affect Sakhi Sarwar and silently vow to make offerings to him if successful in theft. They still wear the sacred thread and keep their women in strict seclusion. When detected in crime they plead their Brahmanical sanctity.

TAHÍM, a tribe, classed as Jáṭ. They claim Arab origin, and to be descended from an Ansári Quraish called Tamím. They formerly held much property in the Chiniot of tahsíl Jhang, and there were Tahím governors of those parts under the Delhi emperors. It is said that the Awáns have a Tahím clan. The Tahím are not wholly agriculturists and are said not unfrequently to work as butchers and cotton scutchers; or it may be merely that the butchers and cotton scutchers have a Tahím clan called after the tribe. They are almost confined to Baháwalpur and the lower Indus and Chenáb in Multán, Muzaffargarh, and Dera Gházi Khán. The Multán Tahím say that their more immediate ancestor Sámbhal Shah came to that place some 700 years ago on a marauding expedition, and ruled at Multán for 40 years, after which he was killed and his followers scattered. In his invasion of India during the latter part of the 14th century, Taimur encountered his old foes 'the Getæ (Jáṭs), who inhabited the plains of Tahím,' and pursued them into the desert; and Tod mentions an extinct Rájput tribe which he calls Dahíma.* Local tradition at Chiniot in Jhang asserts that Sa'adulla Khán, minister of Sháh Jahán, was a Tahím Jáṭ of that place and one of its suburbs is called Garhi Tahímán.†

In Baháwalpur they are cultivators but still mindful of the fact that Sa'adulla Khán, minister of the emperor Sháh Jahán, and Shaikh Jalál, a learned man of Agra in the time of Humáyún belonged to their tribe, is now found mainly in the Chenab in the south-west of the Kabírwála tahsil of Multán, where they have a bad name for crime, but they are also found in other parts of the District, especially between Lodhrán and Kahror.

TÁHIR, a sacred clan, found in Montgomery.

TAHRÁNÁ, one of the two principal branches of the Syáls in Montgomery.

TAJÁR, a Jáṭ clan (agricultural) found in Multán.

TÁJIK.—The original inhabitants of Persia, the present ruling race being Turk. They are possibly represented in India by the Dilazák clan of the Paṭháns, but Bellew declares that the Dilazák are not Tájik at all: and he says that now-a-days the term is used loosely to include all Persian-speaking people of Afghánistán who are not either Hazárá, Afghán, or Sayad. The Tájik proper extends from Herát to the Khyber and from Kandahár to the Oxus and even into Kashgár (all the plain country of Afghánistán) and the term is also applied to the descendants of Persian inhabitants of Badakshán. Peaceable, industrious, faithful and intelligent: in villages cultivators: in towns artisans and traders: almost all secretaries, clerks, and overseers are Tájik. They are either Shia or Sunní. They are also said to be the Persian

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* See Vol. II, p. 220. The Dahíma Brahmans have a family goddess, Sri Dadhímati Mátáji—whence their name—whose temple is near Manglod, a village in the Nágaur district of the Jodhpur State. According to Tod the Dahíma was a royal race, and the PONDIR are an offshoot of it. *Possibly* Tahím is a corruption of Dahíma.

† P. N. Q. I., § 809 and II, § 180.

population of Bokhára and thereabouts, overborne by the invasion of Tartars, such as Uzbegs, etc. But, according to Mr. Longworth Dames,* the name Tájik (or Tázhík) is generally used not only in Afghánistán but in the neighbouring parts of Persia and Turkistán to denote the settled Iranian population, which is probably the earliest established of all the races now inhabiting the country. Some have supposed the name to represent the Dadikai of Herodotus, and even the Paskai of Ptolemy has been thought to be the same word, the initial being properly T instead of P. These guesses do not require serious consideration. The word Tájik as now used properly means Arab, and it was applied to those communities where Arabs settled at the time of the first Arab conquest. It was soon applied to all the settled communities, and the traces of Arab blood now remaining are but slight. The Tájiks are almost entirely a settled agricultural community, and doubtless occupied all the more fertile parts of the country before the Afgháns spread from the eastern mountains. They are organized as a rule in village communities and not on the tribal system. They also supply the bulk of the trading classes and artisans of the towns. The trading instincts of certain sections of the Ghalzais may perhaps be attributed to their partly Tájik blood. Wherever the Afgháns are in possession the Tájiks are tenants or dependants, although they often own the land. Where they have villages of their own they are presided over by their own headmen or *kad-khudás*. Although Persian in race and language they agree in religion with the Afgháns and are devout Sunnites. The tribe system maintains itself among certain independent branches of the race which exist in mountain tracts. Such are the Kohistánis of the Kábul province, the Khinjánis, the Barbakís of Loghar and Butkhák, and the Farmúlis who occupy the country west of Kábul. The population of Kábul itself is mainly Tájik and the language Persian. The people of Sístán are also mainly of this stock mixed with Baloch, and the traditions preserved in the *Sh·áh-nâma* point to this locality as one of the earliest Iranian centres. A few Kayání families which claim to be descendants of the ancient Kayání or Achæmenian kings are still found in Sístán. The province of Zarańka or Drangiána, afterwards Sakasténé, Sijistán, Sístán, included the lower basin of the Helmand River, perhaps as far as Zamíndáwar, and it was here and in the adjoining mountains of Ghor that the powerful Tájik kingdom of the Ghoris arose in the 5th and 6th centuries of the Hijra, which overthrew the decaying Ghaznawí monarchy and supplied conquerors to Northern India. Tájiks formed an important element in all armies, and the desperate resistance which the Ghori mountaineers offered to the Mongols is evidence of the warlike qualities. The Kurt dynasty which ruled Afghánistán under the Persian Mongols were also Tájiks.

In the south spreading into Balochistán the population of Tájik origin goes by the name of Dehwár or Dehkán, *i. e.* villager, and north of the Hindú-kush as in Turkistán generally they are known as Sarts.

The Pashai race which occupies the skirts of the mountains north of the Kábul River in the Jalálábád province may perhaps be classed as

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* In *Encyclopedia of Islam*.

Tájik, although they speak a non-Iranian language akin to that of the adjoining Siyáh-posh Káfirs, The Urmarís of Loghar and Kánígurám in the Mahsúd Wazír country, who speak an Iranian dialect called Bargastá, must also be placed among the Tájíks.

The Ghalcha races of Wakhán and Badakhshán, which occupy the northern slopes of the Hindú-kush, and speak Iranian languages differing from Persian, are generally classed as belonging to the Highland Tájík type, which has kept apart from the lowland Tájiks of Badakhshán who speak Persian. They are a broadheaded race and are considered by Újfalvy and others to belong to the Alpine race. They are found in Sarikol, Wakhán, Shignán, Munjan, Sanglích and Ishkashim, and comprise also the Yidgáh on the south side of the mountains. The name Ghalcha applied to the group simply means in Persian "peasant."

TAJRÁ, a Jáṭ clan (agricultural) found in Multán.

TAJRÁÍ, an Aráín clan (agricultural) found in Amritsar.

TAJWÁNAH, a Rájput clan (agricultural) found in Multán.

TAK SEROA, a tribe of Jáṭs found in Delhi.

TAKHTI, see under Utmánzai.

TAKHTIKHEL, see under Marwat.

TAKROL, a sept of Brahmans, hereditary *pujáris* of Keonṭhal. They derive their name from the village of Ṭakren.

TALAH, a Jáṭ clan (agricultural) found in Multán.

TÁL-BUR, lit. 'wood-cutter' in Balochi, also the name of a Baloch tribe. *Cf.* Tálpur.

TALERÍ, a Jáṭ clan (agricultural) found in Multán.

TALOKAR, an agricultural clan found in Sháhpur.

TALOṬ, a Jáṭ clan (agricultural) found in Multán.

TÁLPUR, Tálbur, the well-known tribe to which the Amírs of Sindh belonged and usually identified with the Tálbur clan of the Leghári BALOCH, but by some derived from Balo's son Tálbur and hence supposed to be of Buled*hi* origin.

TAMBOLÍ, fem. -AN, a seller of betel-nut. *Panjábi Dicty.*, p. 1099. Taboli, Tamoli or Tanoli, from Sanskrit *tambuli*, a betel-seller begotten by a Vaisya on a Sudra (Colebrooke, *Essays*, p. 273).—A Tamboli is a man who sells *pán* and betel-nut; but whether the sale of those commodities is confined to a real caste of that name it is difficult to say: probably the term is only occupational. If Tamboli were a real caste we should have it returned at a Census from every district, as the word seems to be in use throughout these Provinces. Sherring, however, gives it as a separate caste in the neighbourhood of Benares.

According to one writer the Tambolis or Panwáris—'sellers of betel-nut'—are not of any particular caste, but a caste origin has been found

for them and they are said to be by descent Brahmans who took to drinking water out of leather-bags and so were out-casted by orthodox Brahmans.*

TANAOLI, TANOLI, TANOL, TOL, THOLI, TAHOLA, TARNOLI.—A tribe in Hazára described at p. 256 *supra*.

ṬANḌÍ, a Ḍogar clan (agricultural) found in Amritsar.

ṬÁṆGRÁ, a Jáṭ clan (agricultural) found in Multán, and settled there from the time of Akbar.

TANWAR, a tribe of Jáṭs found in Gurgaon. *Cf.* Tanor.

ṬÁNWARÍ, a Jáṭ clan (agricultural) found in Multán.

TAONI, a tribe of Jáṭs of Bhaṭṭi origin and descendants of Rája Salváhan, whose grandson Rai Tán is their eponymous ancestor. One of his descendants, Rai Amba, is said to have built Ambála. They occupy the low hills and sub-montane in the north of Ambála district including the Kalsia State, and some of the adjoining Paṭiála territory. They are said to have occupied their present abode for 1,800 years. The Bachal Jáṭs are said to be descendants of a Taoni by a Jáṭ wife.

TANOR, a tribe of Jáṭs claiming Rájput origin and a connection with Rájá Angial (? Anangpál) of Delhi, but now intermarrying with Jáṭs. Found in Siálkoṭ. Doubtless = Tunwar.

TAPPI, see under Wazír.

TÁRÁ, a Jáṭ clan (agricultural) found in Multán.

TARAKKI, a tribe of Afghán *pawindas*, largely nomad. They winter about Kandahár.

TARAKZAI, a clan of the upper or Bár Mohmands, settled in the Doába *tappa* of Pesháwar. It originally held the Khálsá tract in that District, but in Jahángir's reign it settled in the hills above the present Michni Fort. It received two villages as blood-money from the Daúdzáis and these represent its *daftar* and belong to the tribe. In Ahmad Sháh's reign one Zain Khán was recognised as its *khán* or chief and founded the Murchakhel section. Their land is minutely sub-divided and they are much addicted to gambling.

TARÁNA, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

TARAGAṚ, a Rájput clan (agricultural) found in Multán.

TARAP, see Cháh-zang.

ṬÁRAR, a Jáṭ tribe which often claims Rájput status, especially in Gujránwála and Sháhpur. It claims Solar Rájput origin, apparently from the Bhaṭṭi of Bhatner. They say that their ancestor Tárar took service with Mahmúd Ghaznavi and returned with him to Ghazni; but that his son Lohi, from whom they are descended, moved from Bhatner to Gujrát whence the tribe spread. Another story dates their settlement

* P. N. Q. III, § 724.—P. Hari Kishen Kaul alludes to the Tamoli Agarwáls as a group of that caste (Bánia) who adopted the work of Kunjras and had to be content with a low place in the caste gradation.

from the time of Humáyún. They intermarry with Gondal, Varaich, Gil, Virk, and other leading Jáṭ tribes of the neighbourhood; and they have lately begun to intermarry within the tribe. Some of them are still Hindus. They hold land on both sides of the Upper Chenab, about the junction and within the boundaries of the Districts of Gujrát, Gujránwála, and Sháhpur. They are described as "invariably lazy, idle, and troublesome."

The account current in Gujránwála adds that their ancestor was Tartar, whose great-grandson Banni came from Bhatner (in the Paṭiála territory), with his sons, and settled in Gujrát. One of his sons Amrah, however, recrossed the Chenab, and founded the village of Amrah, and his descendants have now formed a colony of 62 villages in this district. The 7 sub-divisions of the tribe are named after the sons of Banni. They intermarry with all Muhammadan Jáṭs, but are much addicted to marriages of close affinity within their own clan. The custom of *pagri-vand* prevails. Adoption is not usually recognized among them, nor can an adopted son inherit ancestral property, although in a few instances this rule has been broken. Sultán Mahmúd, son of Izzat Bakhsh, a famous chief of the tribe at the close of the Mughal era, was a robber, who was slain by the chiefs of the Kharral in Jhang about 1770. The Gujrát account makes the Tárar descendants of Rájá Karn. Lohi's descendant Bhaṭṭi had nine sons, Dhirak, Shahna, Amra, Uppal, Buta, Lakhanpál, Atra, Sálmani and Gondra Bhalli and they came to Gujrát.

TARELÍ, a Jáṭ clan (agricultural) found in Multán.

TARER, a tribe, apparently almost extinct, which held Bágh, a village whose ruins are said to be still traceable near Sakesar Hill. The legend of its dispersion is given in Vol. I. The Tarer are possibly the Trerh of Ráwalpindi. P. N. Q. I, § 697.

TARHIND OR TARHAND: see Trund.

TARHOLÍ, a Jáṭ clan (agricultural) found in Multán.

TARÍN, a Paṭhán clan (agricultural) found in Amritsar and Montgomery. According to Raverty Tarín was a son of Sarabarn, so the Taríns are connected with the Gadúns. According to their own account Tarín had three sons, Abdál Khán, Tor (Black) Khán and Spín (White) Khán. From the first are descended the Saddozais and Durránis: from the second and third the Taríns themselves. The Tor Taríns lie in the Haripur plain; and there are a few Spín Tarín in Tarbela, but the rest are said to be in Peshín. Another section is the Malkiár—also found in the Haripur plain. The Tor Tarín themselves say that they belong to some subsidiary branch, descended from a brother of Tor and Spín Khán. They appear to have come to Hazára at the invitation of the Gujars whom they gradually supplanted. Sher Khán, the first to settle in Hazára, was driven out of Kandahár by its governor and about 1631 took service with Sháh Jahán who gave him a *jágír*, perhaps in Hazára, on feudal terms. The Tarín soon rose to be the most important tribe in Lower Hazára,* but with the advent of the Sikhs their power waned.* Some Tarin are also found in

* For details of their later history see the Hazára *Gazetteer*, 1907, p. 22.

Pesháwar. In Multán there are a few Tarín families, but none of any great mark.

TARKANRÍ, TARKILANRÍ, a Paṭhán tribe akin to the Yúsafzai which overran Bájaur about the end of the 16th century and now holds its valleys as below: the Chaharmung and Babukara valleys (by the Salarzai sept), the Watalai (by the Mamund sept, which also holds a large tract in Shortan, Hindúraj and Marawara on the northern slopes of the watershed between Bájaur and the Kunar valley), the Baraul and Jandol valleys (by the Isázai), and the Maidán (by the Ismailzai).

The Tarkanrí used to own allegiance to a ruling family, of which Safdar Khán, the Khán of Nawagai, is the lineal descendant.

TÁRKASH, a wire-drawer: *cf.* Katáya.

TARKHÁN, TARKHÁNR, TAKHÁN, THARKÁNR, DARKHÁN, a carpenter, syn. Sari Kárigar, in Pesháwar; Barhái, Baṛí or Báḍí, Najjár, Gharú, Khátí (Khatí), Kárchob, Kharádí, Mistrí (or Mishtrí), Arakash, Chatrera (or painter), Kárígar, and Rámgarhia; Chattarsáz or umbrella-maker; Kamángar or lacquerer; and SUTHÁR.

The Tarkhán, better known as Barhái in the Hills, Bárhi in the Jumna districts and Kháti in the rest of the Eastern Plains,* is the carpenter of these Provinces. Like the Lohár he is a true village menial, mending all agricultural implements and household furniture, and making them all, except the cart, the Persian wheel, and the sugar-press, without payment beyond his customary dues. He is in all probability of the same caste as the Lohár: but his social position is distinctly superior. Till lately Jáṭs and the like would smoke with him, though latterly they have begun to discontinue the custom. The Kháti of the Central Provinces is both a carpenter and blacksmith, and is considered superior in status to the Lohár who is the latter only. The Tarkhán is very generally distributed over the Province, though, like most occupational castes, he is less numerous on the lower frontier than elsewhere. In the hills too his place is largely taken by the THÁVI, and perhaps also by the Lohár. In the Jumna districts the Bárhi is said to consider himself superior to his western brother the Kháti, and will not intermarry with him; and that the married women of the latter do not wear nose-rings, while those of the former do. The Ráj or bricklayer is said to be very generally a Tarkhán.

Occupational groups.

The Tarkháns include a number of occupational groups which do not appear to form sub-castes. Such are the Ara-kash or sawyers, the Kangí-gharas or comb-makers, in Siálkoṭ: the Kharádís or turners and the Ráj or masons: and the itinerant Lohárs who comprise the Saiqalgírs or grinders, and the Gadia (Gádhia) or cartmen.

Social groups.

The Tarkháns are divided into a number of social groups, which are as a rule ill-defined and which appear to vary in different parts of the

* *Aliunde* in Hariána the worker in wood is called a Kháti, in the south a Sutár, in the Jumna valley a Brahai, and in the Punjab a Tarkhán.

Province. Thus in Gurgaon the Khátis are said to be divided into 9 *khânps*, each forming an endogamous sub-caste. These are—

i. Dhamán.*	*iv.* Kukas.†	*vii.* Sútár, Bisotá or Bisútrá.
ii. Gaur.	*v.* Mathariá.‡	*viii.* Tánk.‖
iii. Jángṛa.	*vi.* Ojhá.§	*ix.* Tarkhán.¶

Of these 9 only 3, the Gaur, Jángṛá and Sútár are found in that District. The two former each comprise 1,444 *sásans* or sections—equivalent to the *gots* of other Punjab castes—while the Sútár alone has 120 *gots*, whence its name of Bisútá or Bisótá,=120. These sub-castes may, indeed, eat and smoke** together, but their customs like their origins vary.

The Jángṛás claim descent from Jainu Rishi, a descendant of Viswakarma, but their *gotra* is Angra, after the name of a famous Rishi. In Gurgaon the Jángṛás predominate.

There is a curious divergence of custom in the Khátí caste regarding the wearing of the *náth* or nose-ring by married women. In ancient times it used to be worn, but when *karewa* was introduced its use was discontinued. At the building of the Jama Masjid at Delhi, however, the Khátí women found the *náth* still worn by their Jaipur sisters and asked to be allowed to resume it. The Khátí *panchâyat* however decided that they must choose either *nátá, i.e.* widow-marriage or the nose-ring (*náth*), and the women unanimously chose the former. This *panchâyat* was held at Delhi, but, as it differed on so important a matter, Gohánâ in Rohtak has since been the principal *chauntra* or seat of the *panchâyat* of the Jángṛá Khátís.

The Gaur allege a descent from Ginga Rishi, and claim to be a Brahman *barn*. As a rule their married women wear the *náth* but in the *sásans* which practise *karewa* its use is not allowable. Hence the *khánp* is split up into two sub-castes, one allowing, the other prohibiting, widow-marriage; and, as a body, the *khánp* avoids eating or smoking with the other *khánps*.

The Sútár both allow *karewa* and their married women wear the *náth*. *Karewa* is, however, only allowed on certain conditions: (*i*) an unmarried man cannot contract it under pain of excommunication; and (*ii*) it can only be contracted with the widow of a younger brother, the widow of an elder brother being regarded as a mother.††

In Rohtak the Khátís are divided into 5 groups :—

Sutár, Dhamán,	Tirwa, Tánk,	Jángṛá,

of which the latter is mainly found in the District. Here it claims to be of Maithal Brahman descent and derives its name from *yag*, or *jángṛá*, one of their numerous *beds*. Prior to Aurangzeb's reign their women worn nose-rings, but for some unknown reason their use

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* Dhamman are found in the Agra and Mathura districts of the United Provinces.
† Kukás, Kokash, in the north of India.
‡ Mathariá, in Mathura, Agra and Morádábád.
§ Ojhá, descended from Ojha, a Rishi, and found in Mathura and Agra.
‖ Tànk, in Delhi, Mathura and Agra.
¶ Tarkhán, in the Punjab.
** But in some cases the stem of the pipe is not used.
†† This is expressly stated not to be the case in the other *khánps*, which allow marriage with an elder brother's widow. The Wardi *got* of Mansúr Dewa in Ferozepur avoid four *gots* in marriage.

was discontinued. Another tradition is that 500 or 700 years ago a Jángṛá *panchâyat* gave the women their choice between white clothes,* with a nose-ring, or red ones without it. They chose the latter and since then have worn no nose-ring.

The Tarkháns are confined to the Punjab proper and in their case the caste is divided into four main groups:—

1. Dhaman, descended from Balás.
2. Khátí, „ „ Charas.
3. Tirwa, Tirwár, Tirí, descended from Parag. } The four sons of Lochan, a descendant
4. Tángú or Deórá, Khainchṛa or Ghasítwa, descended from Bokar. } of Viswakarma.

The traditions given to explain the names of these four sub-castes vary in detail, but agree in the main: Lochan's sons went a-hunting, and by accident Parag killed a cow with his arrow (*tir*, whence Tirwá etc.). Charas dug a pit (*khata*) in which to bury the carcase; Bokar dragged it to the pit, and his descendants are known as Khainchṛa, while the fourth son covered the carcase with earth, whence Dhaman. To these some accounts add a fifth *barn*, the Tánk, descended from the brother who endeavoured to sew (*tánknâ*)† up the cow's wound. This account explains Dhaman as traditionally derived from *dhampana*, 'to make a noise' because the eldest brother reported to the king, his father, what his four brothers had done and broke off all intercourse with them. Other accounts omit the Khainchṛá, but retain the Tánk,‡ thus making the number of *barns* four. The four *barns* are in either case said to form endogamous sub-castes and even to forbid eating and smoking together.

Of these four *barns* the Dhamán and Kháti only are found, at least in any numbers, in the Punjab proper and the Dhamáns look down upon the Khátís as their inferiors. The latter are said to have a curious custom: at a wedding a cow's image is made of kneaded flour and arrows shot through it. Sweetened water is then poured over it and some given to the bridegroom to drink. In the rest is boiled rice with some sugar and a second image of a cow is made of the rice. This, too, is pierced with an arrow and then distributed among those of the brotherhood who are present.

As the mythical founder or progenitor of the caste, Viswakarma is invoked early in the morning as well as before commencing work.

The Dhamáns in general, and especially those of the Rupál *got*, visit a *sidh's* shrine at Rakhaṛa, near Nábha. This *sidh* was a Rupál Tarkhán who was persecuted by his step-mother. She gave him to eat only cow-dung cakes covered with paste and even these he gave to a faithful black dog. But one day, unable to endure hunger any longer, the boy made a heap of the cow-dung cakes and burnt himself alive on them. Goats are commonly offered at the shrine, the animal (a black dog) destined for sacrifice being carefully washed and

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* In sign of widowhood.

† *Tánká*, P., a stitch, weld.

‡ One account, from Amritsar, makes Tangu, meaning 'dragger,' the third *barn*. If this could be accepted Tángu, Khainchṛa and Ghasítwa would be synonyms.

West of the Bias, in Amritsar, are found two hypergamous groups, the Uchándi or Upper and the Newándi or Lower. The latter are looked down upon because they make an image of a cow out of wheat flour at weddings, and break it up with an arrow. Thus the Newándi group would appear to correspond roughly with the Khátis, and the Uchándis with the Dhamán described above.

decked with a wreath. It is then let loose in front of the shrine and, if it go straight into it, is believed to be accepted by the *sidh* and killed ; otherwise, it is supposed not to be acceptable.

The Hindu Tarkhán appear to have no territorial groups.

Khátís are descended from Nal and Nil, two sons of Viswakarma.

TARKHELI, one of the three sub-sections of the Allazai Utmánzai Paṭháns, settled in the Khari tract and the lower end of the Gandgar range in Hazára with several villages in the Attock tahsil. They do not intermarry with the rest of the Utmánzai and their customs also differ. Inheritance is *per capita*, not by the *chúndawand* rule. The Tarkheli in character is inferior, being idle, dissolute and formerly given to violent crime, though they are now settling down. The name is a corruption of Tahir Khel.

TÁRÚ, a swimmer ; metaphorically a saviour. *Cf.* Malláh.

TAT KHÁLSA, the 'pure' Khálsa, or those of the elect among the Sikhs who adhere to the doctrines of Gurú Govind Singh. The term dates back to the time of Bábá Bandá, a trusted disciple of that Gurú, who, after his death proclaimed himself as the eleventh Gurú. Those who accepted his claims came to be known Bandái-Khálsa but others who adhered to the command of Gurú Gobind Singh that the *Granth* was thereafter to be their Gurú gave themselves the name of Tat (pure) Khálsa. With the fall of Bandá Bahádur, his following gradually melted away and the term Tat Khálsa also fell into disuse. It has been revived recently, by the class known as the Neo-Sikh party (a term disliked by the Sikhs of that class) who are wholly and solely devoted to the tenets of the 10 Gurús and do not like their religion to be corrupted by association with any non-Sikh belief. They are trying to restore the faith to what they consider its pristine purity. The term Tat Khálsa appears to have been taken up by the Hindus who are opposed to the separatist movement of the Sikhs as a nickname and is now resented by the followers of this new reform movement. The members of this group disregard caste and restrictions on eating and drinking, and aim at establishing a universal brotherhood amongst the Sikhs, with views, liberal in some respects and orthodox in others, based mainly upon convenience. The movement is more or less reactionary and although averse to fanaticism it enjoins a very strong *esprit de corps*. The chief centre of the movement is Amritsar. Khálsa means 'the pick' and implies the true followers of Gurú Gobind Singh. The term is applied generally to all Kesdháris, but has recently acquired a special significance similar to that of Tat Khálsa. Punjab *Census Rep.*, 1912, § 220.

TATHERA, see Thathera.

TATLA, a Ját clan (agricultural), found in Amritsar.

TATLI, a tribe of Játs found in Siálkoṭ. Claim descent from Tatla, one of the 22 sons of Sanpál, the Hajoah Rájput. In the time of Firoz Sháh they settled in *pargana* Nárowál of Siálkoṭ.

TÁTOR, a small Paṭhán tribe, one of the four branches of the Lohání. Roughly handled by Nádir Sháh, the Daulat Khel completed their ruin and they are now almost extinct. Their clans, the Bara and Dari Khels, hold a small area on the Tánk and Kuláchi border.

Tátri, an agricultural clan, found in Sháhpur.

Tattar, a carrier or pedlar (= Parácha) in Pesháwar.

Taudi Kárigar, ironsmith (= Lohár) in Pesháwar.

Taur, a Rájput clan (agricultural), found in Amritsar. *Cf.* Túnwar.

Táwá, a man-servant kept in a Spiti monastery to light fire, etc., also called *togochi*.

Tawei, a Muhammadan Ját clan (agricultural), found in Montgomery.

Tejra, a Ḍogar clan (agricultural) found in Amritsar.

Teli, an oilman; on the Indus, in Miánwáli,* in Muzaffargarh and Dera Gházi Khán called Chákí or Cháqí; sometimes magniloquently styled Roghangar or Roghankash. Often employed as a soap-maker *(sábún-gar)* or felt worker (*namdasáz*). Pálí in most cases must stand for a cowherd, though it is often synonymous with Teli.

Occupation.—The substitution of kerosine oil for indigenous vegetable oils, even in the poorest houses, has deprived the Telis of their original occupation and driven them to seek a livelihood in several other callings. In Gurdáspur, for instance, many, if not most, are now tenants of land.

Occupational groups.—The Telis may be said to comprise at least three main groups:—

I. The Kharásia or millers.*
II. The Penja or Dhunia, who are cotton-cleaners.
III. The Telis proper, called Janglat in Siálkoṭ, who are *telis* or oil-pressers by occupation.

The Dhunias are sometimes also sellers of meat. The Qasáís form a separate group.

Other minor groups are the Ladnias, or carriers, in Amritsar, Hosbiárpur, Gurdáspur, and Siálkoṭ: the Malaks or camel-drivers, in the same Districts; the Dárugars or powder-makers in Siálkoṭ; the Namdgars, makers of coarse woollen rugs, in Sháhpur: and a group of soap-manufacturers, in Miánwálí.

Territorial groups.—In Paṭiála the Telís are said to comprise three territorial groups: Lahorí, Sirhindí and Bágṛí: while in Jínd there are said to be four: Desí, Bágṛí, Multání and Nagauri.

Social groups.—In Paṭiála and Amritsar, at least, the Telís have a Bárhi or 12-group and a Bunjáhi or 52-group, but their precise composition is not at all clear. In Paṭiála the Bárhis are said to be Penjas, as well as *telis* by occupation: while the Bunjáhis are Kharásias and *telis* but not Penjas. On the other hand in Amritsar, it is said, the Bárhis are only Kharásias; the Bunjáhis being true *telis*.

In the Bhawánigarh tahsil of Paṭiála there are two endogamous groups: (*i*) those who make a bride wear the *paihan* or gown, like that of the Kumhárs, and (ii) those who make her wear the *ghagra* or petticoat in lieu of the *paihan*.

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* Said to be also called Dogra Telís in Sialkoṭ.
† *I.e.* 'of the plains,' to distinguish them from the Dogra Telis.

In Hoshiárpur we find yet another group, the Chaukara, so-called because its members spend four times as much at funerals and weddings as other members of the caste. In this group are comprised four sections, the Jhangin, Bhasin, Balun and Jindan *gots*.

Muhammadan Telis.

Origin.—The Muhammadan Telis claim descent from Bábá Hassú,* who invented the *kolhu* or oil-press and whose shrines are at the Chauk Jhanda at Lahore and at Siálkoṭ.

Tradition says that Luqmán, son of Bá'úr and nephew of Hazrat Ayúb, was apprenticed to Hazrat Dáúd, the inventor of all arts. Luqmán had often tried to extract oil from oil-seeds, but without success, until an old woman suggested mixing water with the oil-press (*ghání*).

Another story is that once Luqmán when travelling in the desert was caught in the rain, and put his clothes under an inverted jar. When the shower had passed he entered a hut where he found the devil, who taught him how to make oil in return for an explanation as to how Luqmán had kept his clothes dry.†

After Luqmán came Bábá Budhú,‡ and after him Míná and Bábá Jassú, who worked oil-presses. But according to another account, after Luqmán came Bábá Hassú. He had a son called Míná, who also took to cleaning clothes. Bábá Míná was indeed the founder of the Bunjábis or true Telís. He in turn had four sons, Takht, Bakht, Rakht and Sakht.

Other accounts represent Bábá Hassú as merely the patron saint of the Telís, and as a Sayyid by race.§ The guardians of his shrine used to be invited by the Telís to their funerals and festivities and suitably fed, but this practice has now ceased.

In Dera Gházi Khán a Telí begins his work with an invocation to Luqmán. With Luqmán Bábá Hassú is invoked when oil-seeds are put into the press in the following prayer:—

Pir ustád Luqmán hakím hikmat dá bádsháh. Dáda Hassú Teli khush wasse haweli: *i. e.* "Luqmán our master, is the prince of (all) arts. May Dáda Hassú Teli live happily in his dwelling."

In Gurdáspur the morning prayer, said while reverently touching the *kolhu*, reads:—*Bismilláh-ur-Rahmán, ur-Rahím, yá pir Hassú*; to which is sometimes added *tera Alláh hi Alláh hai*, "God is with thee!"

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* This does not apply to the eastern Districts where the Telis know nothing of Bábá Hassú or his story. In Sháhpur the Tahím section, who appear to be Namdgars by trade, alone claim descent from Bábá Hassú.

† A variant of this legend says that Plato had a well in his garden whence a girl came to draw water. She kept her clothes dry by the same device and the philosopher was so puzzled that, in return for her explanation as to how she had kept her clothes dry, he taught her to make oil by crushing mustard seed.

‡ Gurú Budhú is also worshipped by the Telís of Banúr in Paṭiala. They distribute sweet *puṛas* or sweetmeats, which are made of $1\frac{1}{4}$ *sers* of flour, among children in his name. When yoking a new ox to the *kolhu* they also make *gulgulas* and place them in it, invoking Budhú's name, but that is all they know about him. Budhu may be a name for Bhairon.

§ He is said to have kept an oil shop and to have always asked a customer to weigh out his own oil. If the customer weighed it incorrectly he was smitten with blindness. Another account says he was a *khátí* or digger of grain pits. (*Panjábi Dy.* p. 592 *khátí* = 'digging')

Guild system.—The Telís of Jínd tahsil have a *chauntra* at Jínd town and subordinate to it are *tappas* at several of the larger villages in the tract. The *sirpanch* is hereditary, and one or two headmen from each *tappa* assemble at the *chauntra*.

The *sirpanch* receives a *pagri* at a birth, wedding or funeral, and exercises the usual functions. Elsewhere the caste has a system, rather more nebulous than usual, of *panchayats*, sometimes without *chaudhris*. In Ambála the Penjas and Telís have separate *panchayats*.

The following is a list of the Teli *gots*, which are said to number 53 in Gurgaon, or 64 (12 Bárhi and 52 Bunjábi) elsewhere. The list, however, includes many *als* or septs:—

Ádí.
Alamí.
Alí.
Aman, Amán.
? Arbia.
Arlí.
Baddhar.
Baddá.
Badgujjar.
Bágrí.
Bahlím, Balim, Báhlím.
Basin, Bhasín.
Batham.
Bhand.*
Bharái.
Bharbhúnja.
Bhattí.
? Bhehuya.
? Bhittei.
Bhutta.
Chahchi.
Cháhil.
Chandar.
Changar.
Channan.
Chauhán.
Chhaliál.
Dáhar
Dahíma, said to be a Brahman *got*.
Darema.
Deota.
Dhawan, said to be a Khatrí *got*.
Dhiá.
? Dholijaddan.
Dungá.
Gahlot
Galáchi.
Ganjá.
Ganjaur.
Gaur, a Brahman *got*.
Gendi.
Ghaman.
? Gharia.
Gil.
Gori, Goria.
? Gúndra.
Guzára.
Hammí.
Hast.a.
Hindru.
Hír.
Jadhrán.
Jaggí.
Jaid.
Jajuhan.
Jandán.
Jandaraiyan.
Januhen, *cf.* Janjuhen.
Jathárwá.
Jatú.
Jáwam.
Jhain.
Jhájhúniá.
Jhala.
Jhamain, -ín, -in
Jhammat.
Jhandar, Jhandrán.
Jhiman.
Jhuán.
Jindrán.
Jumditor.
Kachhor.
Kachhuá.
Kaith.
? Kál.
Kália.
Keljuddan.
Kandlot.
Kandra.
Kail.
Kajla.
Kále, Kale.
Kangari.
Karim.
Ketlí, cf. Khetle.
Khángrú.
Kharmshi.
Kharse.
Khatrí.
Khetle.†
Khokhar.
Kichchí.
Kikkar.
La.hu Khel.
Langhe.
Láre.
Lohar.
? Lund-datra.
Magh Hans.
? Mahim.
Mahindru, a Khatrí *got*.
Mai.
Malak.‡
Mallhe.
Mandáhar.
Mange Khel.
Manj, -jh.
Marháns.
Matta.
Mehrás.
Mej.
Minhás.
Mundh.
Mural.
Nagah, Nigáhá, said to be a Brahman *got*.
Núrú.
Pál.
Pillhi.
Panji Khel.
Pashin, -ín.
Patha.
Pilchí.
Phira Khel.
Píron.
Puál.
Pundár.
Púnhar, Punwar.
Puráná.
Puriwál.
Quraishi.
Ragú.
Ráhtar.
Rajpál.
Ráthor.
? Rehrr.
Royá.
Rurá.
Sáhal.
Saihna, Sahni.
Sainsí.
Sakila.
Saláhan.
Samhasi.
Samman Khel.
Sangále.
Sárad.
Saroha, Saroa.
Saundhi.
Saiḍ.
Sayyid, Sed.
Siahsaroe.
Sobrao.
Sodá.
Sohna.
Sotakhni.
Sulhare.
Sultu Khel.
Tagáha.
Tahím.
Taoni.
Tarmán.
Thaddi.
Tunwar, Tunhar, Tur, Tur.
Ugan.
Wadhan.
Waryáh.

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* A nickname, said to have been bestowed on the founder of the sept, who was skilled in music and criticised the singing of some dancing girls, who challenged him to sing. Hence he was dubbed Bhand.

† So called because descended from a Gaurya Rájput who was born in a field.

‡ Said to be a title bestowed by a 'king of Ghazni.' It is also the name of an occupational group.

These *gots* or *als* belong to the whole caste, and are not confined to any one branch of it as a rule, though in Ambála the Penjas are said to have among others the following sections:—Raunji and Dedan (superior), and Phapute, Jand (wood) (*sic*), Hatim, Sohatte, Ahre, Kamboh, Boddhan and Malan Hans—which are not found among the Telis.

Of these *gots* several, *e. g.*, the Badgujjar, Bhaṭṭí, Chauhán, Punwár and Túnwar are of ostensibly Rájput origin: others, like the Gil, being Jáṭs: others again Kaiaths, Paṭháns and other castes.

The caste is, apparently, recruited from time to time by the absorption of *telis* by occupation. At first one plying that trade is admitted to social intercourse, Telis eating and smoking with him, but he is only allowed connubium after two or three generations. Occasionally, meanwhile, a separate endogamous group is formed, such as the Rain Kharásias* in Jind.

(2). Tarkhán was an Arghún title, and first appears, in Indian history, as borne by Arghún Khán, grandson of Hulákú Khán, whose descendants founded the Arghún dynasty of Sind: (1521—1545 A. D.) Another branch, known as the Tarkháns, ruled in Sind for 38 years, till 1000 H. 1591-2 A.D. or even later, and its scions still survive in Nasrpur and Thatta.† This title is entirely unconnected with the caste of the Tarkháns.

Telí Rája, a class of *faqírs* found in the south-west of the Punjab, in Dera Gházi Khán and Muzaffargarh, but their original home is said to be Gujránwála. They receive alms from all classes, and are especially addicted to cheating women by false prophecies. They are said to take their name from the dirty, oily clothes which they think it necessary to wear. For an account of their relation to the shrine of Jawála Mukhi, see Vol. I.

Terapanthi, a sect of the Jains, undoubtedly Digambaras.

Tewatia, a tribe of Jáṭs, found in Gurgaon: *cf.* Tavíta.

Thag, a cheat. The only caste in the Punjab which ever evinced a tendency to take to become professional Thags was the Mazhabi.

Tháhal, a Jáṭ clan (agricultural) found in Amritsar.

Thahím, (1) a Rájput clan (agricultural) found in Montgomery; (2) a Jáṭ clan (agricultural) found in Multán; (3) a Khokhar clan (agricultural) found in Sháhpur. See under Tahím.

Thakeṛye, a Gujar clan (agricultural) found in Amritsar.

Thakiál, a tribe which once held Bhimbar. Tradition says that its last ruling chief, Bhupál Singh, was slain by Chib Chand, the Kaṭoch, who had married his daughter.‡ See Chib.

Thakkar, Thákur,

See Ráṭhi and also under Rájbans. See Sewak Daryá also.

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* Their women do not wear the *náth*, or nose-ring, glass bracelets or clothes dyed with indigo; but they may wear lac bracelets and the *suthan* (trousers) in lieu of the *lahnga*.

† E. H. I., I, pp. 497—500 *cf.* p. 303.

‡ P. N. Q. III, §§ 320, 642.

Ṭhákre-khel, lit. 'descendants of Ṭhákaria,' a section of the Aroṛas found in Míánwáli.

Tharána, a sept, apparently of the Kharral, which, with the Bar, and some Bhawána, Barwána, Khokhar, Kuddan, Máchhi and Sandela families, holds Chak No. 269 R. B., in the Chenáb Colony, Lyallpur District. All aboriginal inhabitants of this tract, the residents of this village have all been proclaimed under the Criminal Tribes Act.

Tharolí, a Muhammadan Ját clan (agricultural) found in Montgomery.

Thathera, Thathiár. *Kalaigar* and *misgar* are virtually synonymous with *thathera*.

The Thathera is the man who sells, as the Kasera is the man who makes vessels of copper, brass, and other mixed metals. He is generally a Hindu. The word seems to be merely the name of an occupation, and it is probable that most of the Thatheras would return themselves as belonging to some mercantile caste. Those returned are for the most part Hindu. They are said to wear the sacred thread.

Thávi, the carpenter and stone-mason of the hills, just as the Ráj of the plains, who is a bricklayer by occupation, is said to be generally a Tarkhán by caste. His principal occupation is building the village houses, which are in those parts made of stone; and he also does what wood-work is required for them. He thus forms the connecting link between the workers in wood or Tarkháns on the one hand, and the bricklayers and masons or Ráj on the other. The Thávi is always a Hindu, and ranks in social standing far above the Dági or outcast menial, but somewhat below the Kanet or inferior cultivating caste of the hills. Sardár Gurdiál Singh gave the following information taken down from a Thávi of Hoshiárpur:—"An old man said he and his people "were of a Brahman family, but had taken to stone-cutting and so "had become Thávis, since the Brahmans would no longer intermarry "with them. Thus the Thávis include men who are Brahmans, Ráj-"puts, Kanets, and the like by birth, all of whom intermarried freely "and thus formed a real Thávi caste, quite distinct from those who merely "followed the occupation of Thávi but retained their original caste." The Thávi of the hills will not eat or intermarry with the Barhái or Kharádi of the neighbourhood.

Ther, a Ḍogar clan (agricultural) found in Amritsar.

Thethiá, an agricultural clan found in Sháhpur.

Thind.—(1) a small Ját clan, found in Ludhiána.

Its ancestor, Bichhú, has a *samádh* at Shahna in that District whence members of the clan have taken bricks and built *samádhs* in their own villages. After a wedding the bride and bridegroom play with twigs after worshipping the *samádh*. The bridegroom first strikes the bride seven times with the twigs and then the bride strikes him in turn. Alms offered to the *samádh* are taken by a Brahman. The milk of a cow or buffalo is first offered on the *samádh* and some is also given to a Brahman. The *ghi* of the first Amáwas is also offered on the *samádh* and given to a Brahman; (2) a Kamboh clan (agricultural) both Hindu and Muhammadan, found in Montgomery.

Thobá, Thobi = Dhobi, *q. v.* But the term is also said to mean a well-sinker in the Punjab: ? = *Toba.*

Ṭhoká, a syn. for Tarkhán—at least in the Eastern Punjab:—Sikh or Siṇgh, the carpenter caste among Sikhs: *Panjábi Dicty.*, p. 1130.

Thori.—It appears almost certain that, so far as the plains of the Punjab are concerned, the Thori and the Aheri refer to the same caste. In the hills* the men who carry merchandise on pack animals are known as Thoris; and it is possible that the Thoris of the Simla Hills are nothing more than persons who follow this occupation, for it is improbable that the Aheri of Rájputána should be found in those hills, and the word seems to be applied to anybody who carries on beasts of burden without regard to castes. Still, the Thoris do seem to have a connection with the Banjáras. They are said by Tod to be carriers in the Rájputána deserts; and the headmen of both Thoris and Banjáras are called Náik. It is not at all impossible that the Thoris may be allied to or identical with the lower class of Banjáras, while the Aheris are true hunters. But in the Punjab plains the two words seem to be used indifferently, and we must consider them as synonymous for the present. Sir James Wilson says that an Aheri is called Náik as a term of honour, and Thori as a term of contempt. The Aheris or Heris or Thoris are by heredity hunters and fowlers, and Sir Henry Elliott says that they have proceeded from the Dhánaks, though they do not eat dead carcasses as the Dhánaks do. Their name is said to signify 'cowherd,' from *her*, a herd of cattle. They are vagrant in their habits, but not infrequently settle down in villages where they find employment. They catch and eat all sorts of wild animals, pure and impure, and work in reeds and grass. In addition to these occupations they work in the fields, and especially move about in gangs at harvest time in search of employment as reapers; and they cut wood and grass and work as general labourers, and on roads and other earthworks. In Sirsa they occasionally cultivate, while in Karnál they often make saltpetre, and in Rájputána they are employed as out-door servants, and even as musicians. Their home is Rájputána, especially Jodhpur and the prairies of Bikáner, and they are found in the Punjab only in Delhi, Hissár and the south-east of the Punjab generally. In appearance and physique they resemble the Bawaria; but they have no special dialect of their own. A few in the Sikh States are Sikhs; but the remainder are Hindus. They are considered outcasts, and made to live beyond the village ditch. They do not keep donkeys, nor eat beef or carrion, and they worship the ordinary village deities, but especially Babaji of Kohmand in Jodhpur and Khetrpál of Jodhpur. The Chamarwá Brahmans officiate at their marriages and on like occasions. They burn their dead and send the ashes to the Ganges. Mr Christie wrote:—"What beef is to the Hindu and pork to the Musalmán, horse-flesh is to the Aheri." They have clans with Rájput names, all of which intermarry one with another. They are said in some parts to be addicted to thieving; but this is not their general character.

Thoṭhá, a Ját clan (agricultural), found in Multán.

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* The agriculturists of the Salt Range carry salt on bullocks to Ráwalpindi in autumn. These carriers are called *thori*, which describes their occupation merely (Wace).

THOTHIA, an agricultural clan, found in Sháhpur.

THUÁNA, a sept of Kanets, found in Hindúr (Nálágarh).

THUTHÁL, a tribe of Muhammadan Jáṭs found in Gujrát. It claims Surajbansi origin by descent from Tháthu, son of Rájá Kaın, whose other son, Nárú, founded the Narwá.

TIÁCH, a *got* or tribe of the Mahton which has a *bâra* or group of 12 villages in the Garhshankar tahsil of Hoshiárpur on the Kapúrthala border.

TIBBI LUND, a small organised BALOCH *tuman* wholly confined to the Dera Gházi Khán district, where they occupy a small area in the midst of the Gurcháni country. They are composed of a Lund and a Khosa clan, the former comprising some two-thirds of their whole numbers. To the Khosas a third clan, called Rind, but of impure blood is also attached. These three clans were recently united under the authority of the Tibbi Lund *tumandár*.

TIBETAN.—The only true Tibetans found in the Punjab are the people of Spiti. These speak a dialect of Western Tibetan or Bhoti, as it is vaguely termed by the hill people who speak the Pahári dialects of Punjáb.

In Spiti a Tibetan's individuality is not fixed by his and his father's names because he has two, and often three recognised fathers. It is fixed by (1) his personal name, (2) by his house name, (3) by his clan name. This last is the name of the *phas-pun*-ship (father-brother-ship) to which he belongs. Each *phas-pun* is exogamous, a custom noticed by the most ancient Chinese authors who describe the Tibetans, and every *phas-pun* has to look after the cremation of its dead and in every village it usually erects a *(m)chodrten* or *mani* walls to their memory, its name being inscribed on the votive tablet of the monument. The names of their clans are (like the *als* among the Brahmans, Rájputs etc., of the Himalayas) often local. Thus the names of the *phas-pun* of Khalatu indicate that the greater part of the population of the village came from Gilgit. In Spiti the *phas-pun* is called *ru(s)pa* or bones, as Sir J. B. Lyall said, but he was wrong in writing that the same *ru(s)pa* are to be found in all the villages of Spiti. Some of them are scattered about in a number of villages, but quite new names will also be found. Of the names given by Lyall the following are certainly Tibetan : (i) Gyazhingpa 'large field,' (2) Khyungpo '*garuda* men,' a very common name in the pre-Buddhist period—, (3) Lonchenpa, 'great ministers' and (4) Nyegspa, a word found in the earliest Tibetan records. The two other names appear to be non-Tibetan, Hesir being doubtless the Hensi caste found in Kulu.

Village life in Spiti.

The Spiti men buy old cattle from the Láhulis, and slaughter them in the autumn to furnish the larder for the six months of winter.

Parched barley-flour made into porridge is the every-day food in Spiti. It is also eaten boiled with butter and green herbs into a kind of soup.

The houses in Spiti as in Láhul are very different in appearance from those of Kulu and Kángṛa. They are two or sometimes three storeys high, with flat roofs; the lower storey is occupied by the cattle, horses,

and sheep and goats, the upper one contains the room lived in by the family. In Spiti these rooms are commonly three in number, and surround on three sides an open court, one of them is the family chapel, which is ordinarily very well furnished with images, large prayer cylinders, religious pictures, books, and sacramental vessels, the others are good sized rooms lighted by small windows hung with wooden shutters, the largest is about 20 feet square, and has a roof supported by a double row of upright posts. At the corners of the house are flag-staffs consisting of poles, from which hang black yak's tails. The walls are whitewashed inside and out, and neatly topped with a coping of faggots.

The furniture in a Spiti house has a general resemblance to that in a Láhul one, but tubs and pails, the woodwork of which comes from Bashahr, are much used, and the churn for beating up the tea with salt and butter is never missing.

In Spiti polyandry is not recognised, as only the elder brother marries and the younger ones become monks, but there is not the least aversion to the idea of two brothers cohabiting with the same woman, and it often happens in an unrecognised way, particularly among the landless classes, who send no sons into the monasteries. Sir James Lyall was informed that, when the bridegroom's party goes to bring the bride from her father's house, they are met by a party of the bride's friends and relations who stop the path, whereupon a sham fight of a very rough description ensues, in which the bridegroom and his friends, before they are allowed to pass, are well drubbed with good thick switches. If a man wishes to divorce his wife without her consent, he must give her all she brought with her, and a field or two besides by way of maintenance. On the other hand, if a wife insists on leaving her husband, she cannot be prevented from so doing, but, if no fault on the husband's side is proved, he can retain her jewels, and he can do so also if she elopes with another man, and in addition can recover something from the co-respondent by way of fine and damages. There is a recognised ceremony of divorce which is sometimes used when both parties consent. Husband and wife hold the ends of a thread, repeating meanwhile:—"One father and mother gave, another father and mother took away: as it was not our fate to agree, we separate with mutual good will," the thread is then severed by applying a light to the middle. After divorce a woman is at liberty to marry whom she pleases. If her parents are wealthy, they celebrate the second marriage much like the first, but with less expense; if they are poor, a very slight ceremony is used.

Corpses are ordinarily burnt, and the ashes thrown into a river, or made into a figure of the deceased and deposited into a *chorten* or pyramidical cenotaph in the case of great men. Burning is apparently the only practice in Láhul, but in Spiti the dead are said to be sometimes exposed on the hills to be eaten by wild beasts, or cut into small pieces and thrown to dogs and birds, according to the custom of Great Tibet, where these beneficent methods of disposing of the body are philosophically preferred as most likely to be pleasing to the heavenly powers. In the public rooms of some of the Spiti monasteries you are shown masonry pillars which contain the bodies of deceased abbots buried there in full canonicals in a sitting posture.

In Spiti the ordinary dress of the men consists of a skull cap, a long loose or frock or coat of thick woollen cloth girt in at the waist by a long and broad sash, and a pair of boots with leathern soles and cloth tops reaching to and gathered below the knee. Some who can afford it wear also a silk or cotton undercoat, the coat is generally the natural color of the wool, the other articles are red, or red and black. Every man wears a loose necklace of rough lumps of turquoise, amber, and other stones mixed with coral beads. A bright iron pipe and a knife in sheath are stuck in his belt, from which hang also by steel chains his *chakmak* or flint and steel and tinder box, a metal spoon, and a bunch of the most fantastically-shaped keys. In the fold of his coat next the skin he carries a wooden or metal drinking-cup, a tobacco-pouch, some parched barley-meal; and other odds and ends. Many wear their hair plaited into a tail like Chinamen. If of a serious tone—a professing Buddhist (to adopt a phrase used among some Christians) —he will never go out without a prayer-wheel in one hand, and a religious book or two slung on his back, and repeats the *Om mani* at every pause in the conversation. The monks, when not engaged in religious functions, go bareheaded, and wear a rosary of beads instead of a necklace: the cut of their coat and boots is the same, but the cloth is dyed either red or yellow. Astrologers dress in red from head to foot, the women wear a coat, sash, and boots like the men, but the coat is, he thought, always of a dark color, they also wear loose red trousers, the ends of which are tucked into the boots, and a shawl over their shoulders, they go bareheaded, and wear their hair in a number of small plaits which hang down the back. On the top of their heads the married women wear a *pirak* or silver ornament from which depend strings of beads on both sides of their faces, and long tails of leather studded with coarse turquoises. The girls wear only a single turquoise threaded on the hair near the parting: this, like the snood in Scotland, is a sign of their being unmarried. In winter both sexes wear great-coats made of sheepskin with the wool on.

The great mass of the arable land consists of the holdings of the *talfas* or revenue-payers, which are each separate estates of the nature of household allotments. Within these estates the following occupants may be found:—

Firstly, in each there is the *kang chimpa* (great house) or head of the family, who is primarily responsible for the revenue, the *begár* or forced labour, and the share of common expenses demandable on the whole holding. He is the eldest son, for primogeniture prevails, but it does not follow that his father must be dead, for by custom of the country the father retires from the headship of the family when his eldest son is of full age and has taken unto himself a wife. There are cases in which father and son agree to live on together in one house, but they are very rare. On each estate there is a kind of dower house with a plot of land attached, to which the father in these cases retires. When installed there, he is called the *kang chungpa* (small houseman). The amount of land attached differs on different estates, where it is big, the *kang chungpa* pays a sum of cash, or cash and grain, about equal to its ratable assessment, but where it is small, as is usually the case he pays a small cash fee only, which is really rather a hearth-tax

than a share of the land revenue, to which, however, it is credited in collection. The *kang changpa* is not liable for any share of common expenses (a heavy charge in Spiti) nor for performance of *begár* or forced labour. On occasions of a great demand for men to do some work near the village he may be impressed, bnt the principle is that he is free. Sometimes, in the absence of a living father, the widowed mother, or the grandfather, or an uncle, aunt, or unmarried sister, occupies the small house and land on the same terms. A *yang chungpa* is the term used to describe a person living on an estate in a separate house of lower degree than that of the *kang chungpa*. Such a person is always some relation of the head of the family, he may be the grandfather who has been pushed out of the small house by the retirement of his own son, the father, but it is commoner to find unmarried sisters, aunts, or their illegitimate offspring in this position. A small plot of land is generally attached to the house, and a few annas of revenue are paid, but rather as a hearth-tax on account of grass, wood, water, etc., than as the share of the land-tax on the plot held. In proof of this some *yang changpas* have no land attached to the house, but pay like the others. Most of these people would be entitled to some maintenance from the head of the family if he did not give them a plot of land. They are not liable to be impressed for ordinary *begár*, but most help on occasions of great demand near home. They often do distant *begár*, however, in place of the head of the family by mutual agreement. On many holdings another class of people are found living in a dependent position towards the *kang chimpa* or head of the family. They have a small house to themselves, with or without a patch of land attached, generally they pay an anna or two to revenue, whether they hold land or not. In fact in this respect, and with regard to liability to *begar*, they are much on the same footing as the *yang chungpa*, the fundamental difference is that they are not related to the head of the family, and have got their house or house and land, not with reference to any claim to maintenance, but out of the favour, or for the mutual benefit of both parties. They are, therefore, expected to do a great deal of field work for him. People of this class are called *dotul*, literally smoke-makers, because they have a hearth to themselves, but no other interest in the land. To mark the fact that they hold of one particular landholder, the word *ránki*, meaning private or particular, is added. All land held by the *kang chungpas* and by *yang chungpas* and *ránki, dotuls*, pertains to the holding or allotment, cannot be alienated, and lapses to the *kang chimpa*. The latter could not of course evict a *kang chungpa*, and the general feeling is that when he has given a plot to a *yang chungpa*, he could not resume it, except with consent, but he could resume from a *ránki dotul*, and would be considered quite justified in so doing on the grounds of customary service not having been properly performed. The constitution of the Spiti family has justly been described as a system of primogeniture whereby the eldest son succeeds in the lifetime of his father. The working of this system in the case of proprietary holdings of the first class is described under Kang-chimpa, on p. 473 of Vol. II. In the case of the little plots held by people of the *dotul* class, father and son live on together, as the land is too small to be divided, and there are no responsibilities which father could transfer with the land to the son. In the same way two or more brothers of this class live on together, often with a wife in

common, till one or other, generally the weakest, is forced out to find a subsistence elsewhere. Working for food or wages, and not the plot of land, is the chief source of subsistence to these people.

Tíráhi, an inhabitant of Tíráh.

Tirmází, a Sayad clan (agricultural) found in Montgomery.

Tiwána, (1) a tribe of Rájput status which holds the country at the foot of the Sháhpur Salt Range. They have played a far more prominent part in Punjab history than their mere numbers would render probable. They are said to be Punwár Rájputs, and descended from the same ancestor as the Siál and Ghebá. They probably entered the Punjab together with the Siál, and certainly before the close of the 15th century. They first settled at Jahángir on the Indus, but eventually moved to their present abodes in the Sháhpur *thal*, where they built their chief town of Mitha Tiwána.* The Tiwána resisted the advancing forces of the Sikhs long after the rest of the district had fallen before them. They are now 'a half pastoral, half agricultural tribe, and a fine hardy race of men who make good soldiers, though their good qualities are sadly marred by a remarkably quarrelsome disposition, which is a source of never-ending trouble to themselves and all with whom they are brought in contact.' (2). A tribe of Jáṭs. In Paṭiála they claim descent from Lakkhu, 7th in descent from Tiwána, a Punwár Rájput and still discountenance *karewa*. They migrated from Dhárá Nagri in the 13th century. They worship a Sati called Dádi Bir Sadhoi, to whom they offer the first milk of a cow, and, at weddings, 5¼ yards of cloth, a rupee and two *laddus*. (3). A Kamboh clan (agricultural) found in Amritsar.

Toba, a well-digger; also called *ghotakhor i. e.* diver, in Ludhiána. In Gujrát the Tobas are said to be called Sangh or Síngh; but Singha appears to be strictly applicable only to a well-*finder*.

Tobla, see under Hatikhel.

Toṛí, a Jáṭ clan (agricultural) found in Multán.

Togochi, see Táwá.

Tokas, a Jáṭ tribe found in Jínd. They are of unknown origin. Bhagwán Dás, the saint, was a Tokas and his descendants are called Swámi, but marry among Jáṭs. The Tokas or Swámis do not smoke or eat onions, avoid castrating bulls† and only use milk after first offering it to their Gurú.

Tokhi, the most prominent of all the Ghilzai Afghán tribes, till the Hotak gave rulers to Kandahár about 1700 A. D. They hold the valley of the Tarnak and the north valley of the Arghandáb with Kalát-i-Ghilzai their principal centre. The Kharoti are an offshoot of them. Some Tokhi visit Dera Ismail Khán.

Tola, a tribe of Muhammadan Jáṭs found in Gujrát. It claims to be an offshoot of the Gondal Jáṭs, and says that its ancestor, being childless, vowed that if he had a son he would give his weight in gold and silver

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* The subsequent history of the family is narrated at pages 519 to 534 of Griffin's *Punjab Chiefs* and at page 40*ff* of Colonel Davies' Shahpur Report.

† Probably because they are Shaivas and the bull is sacred to Shiva.

to the poor. His son was so weighed and was called Tola—*fr. tolná*, to weigh.

Toniyán, a Ját clan (agricultural) found in Multán.

Toe, see under Utmánzai.

Tor Gund, see under Spín Gund.

Torwál, a non-Paṭhán tribe which, with the Garhwís, occupied both lower and Upper Swát prior to the invasion of Swát by the Yúsufzai Paṭháns in the 16th century A. D. - They now hold the Swát Kohistán and pay a nominal tribute to the Khushwaqt family ruling in Yasín and Mastúj. Little is yet known of them. The Torwáls speak Torwálí. Biddulph describes the Torwálik and Bashkárik as the two communities of Torwál and Bashkár in the Panjkora and Swát valleys. The former with 20,000 souls are the more numerous, and the latter number some 12,000 to 15,000 souls. The two communities are closely connected and intermarry, and in appearance they do not differ from the tribes of the Indus valley, though separation has produced considerable differences in their dialects. The Torwálik must have once occupied some extensive valley like Buner, but they have been thrust up into the more mountainous tracts by the Paṭháns* to whom their attitude is one of passive resistance.

The Torwálik have retained few of their ancient customs save their national dances, and in Bashkár dances of women take place at which men are not allowed to be present. Both communities allow marriage of first cousins, but those between uncle and niece or niece's daughter are forbidden. In Torwál a bride-price is paid, and the bridegroom's party is accompanied at the wedding by men dressed as women who dance and jest, and the whole village takes part in the entertainment of his friends. In this community women inherit the father's land in equal shares with sons, a custom in advance of those found among other tribes of the Hindu Kúsh. The Muhammadan calendar is in use in Torwál—but not in Bashkar.

The Bashkárik are the most degraded of all the so-called Dard tribes, quarrelsome among themselves yet unable to offer any resistance to the raids to which they are exposed on every side. In spite of a fertile soil and abundant flocks and herds they live in great squalor. They say they became Musalmans nine generations ago and till quite recently used to expose their dead on the hill-tops in coffins.

Totazai, see under Marwat.

Totru, a Mahtam clan (agricultural) found in Montgomery.

Trag, a tribe of Jáṭs found in the Isakhel tahsil of Míánwali. Living among the Niázi Paṭháns they have begun to call themselves Niázi.

Traggar, a tribe of Ját status which holds a few villages on the Chenáb, both in Multán next to the Tahím, and in Muzaffargarh. They say they are Bhaṭṭi Rájputs and take their name from their ancestral home, Traggar, in Bíkáner. They first migrated to Jhang but about 160 years ago quarrelled with the Siál and left that district to settle on the banks of the Chenáb.

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* The Paṭháns call them, and all other Muhammadans of Indian descent in the Hindu Kush valleys, Kohistánis.

Trakháne, a family, now in reality extinct, which gave a line of Rá's to Gilgit from about the beginning of the 14th till its extinction early in the 19th century. The founder of the dynasty was Azor who married the daughter of Shiri Buddatt, the last Shin Rá of Gilgit, but it derives its name from Trákhán, 7th in descent from Azor. It has two cognate branches, the Moglote and Girkis. To the former branch belongs the present Rá of Gilgit, and the Girkis founded the principality of Hunza. The Trakhané furnishes an instance of descent in the female line, for on the death of Mirza his daughter Jowári succeeded him and married, but as soon as her son was 12 years old dismissed her husband and abdicated in her son's favour. He became the father of Sulaimán Khán, who assumed the name of Gauri Tham Khán, the last Rá who maintained his independence.

Trerh, a thieving class found in Ráwalpindi. *Cf.* Tarer.

Trúnd, the offspring of a Satti, Dhúnd or Jasgam by a low-caste wife or concubine.

Tule, a Kharral clan (agricultural) found in Montgomery.

Tuliál, a small branch, little esteemed, of the Gakkhars, with which the other clans of that tribe do not intermarry.

Tulla, a Jáṭ clan (agricultural) found in Sháhpur.

Tung, a Jáṭ clan (agricultural) found in Amritsar.

Tungab, an agricultural clan found in Sháhpur.

Túnwar (often contracted to Túr), the principal Rájput tribe of the Eastern Plains. Though a sub-division of the Jádúbansi it is generally reckoned as one of the 36 royal tribes of Rájputs. It furnished India with the dynasty of Vikramáditya, the beacon of later Hindu chronology, and Delhi with its last Indian rulers, Anangpál, the last Túnwar Rája, abdicating in favour of his Chauhán grandchild Pirthi Ráj,* in whose time the Musalmáns conquered North-Western India. An early Anangpál Túnwar founded in 792 A.D. the city of Delhi on the ruins of the ancient Indrapat, and his dynasty ruled there for three and a half centuries. It is therefore natural that the Túnwar should be found chiefly in the eastern districts of the Province. In Delhi itself indeed, they are less numerous than might have been expected. But they are exceedingly numerous in Ambála, Hissár, and Sirsa. The name being a famous one, many Rájputs of various tribes which have no real connection with the Túnwar have adopted it. Thus in Karnál the Chauhán Túnwar are probably Chauháns.

The Túnwar are the westernmost of the great Rájput tribes of the eastern Punjab. When ejected from Delhi they are said to have settled at Púndri in Karnál,† on the Ambalá border and once the seat of the Pundír, and thence to have spread both north and south. They now occupy Hariána, or the greater portion of Hissár,† and

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* Another version, from Karnál, makes Pirthi Ráj sister's son of Anangpál who placed his nephew in charge of his kingdom while he went to bathe in the Ganges and on his return was refused admission to Delhi.

† They hold a compact block between Sháhábád and Pehowa, including the township of Pánipat, their villages being grouped in the *báwanis* of Lukhi, Nahmi, Bagthala, Jhansa and Ismailábád. From the latter was founded Thaska Miránji in the reign of Muhammad Sháh.

stretch across Karnál and the south of Paṭiála into the west of the Ambála district, separating the Chauhán and other Rájputs who hold the Jumna districts to the east of them from the great Jáṭ tribes of the Málwa which lie to their west. There is however a Chauhán colony to the north-west of them on the lower Ghaggar in the Hissár district and Paṭiála. The Játu of Hariána are a Túnwar clan. In Hissár they still retain possession of the villages of Bahuna, Basti Somana, Daulat and Jamálpur. They are also found as far to the west as the *kárdáris* of Minchinábád and Khairpur in Baháwalpur, in which State they have six septs:—i. Sukhere, ii. Kalloke, iii. Bhane-ke, iv. Hindáne, v. Sango-ke, vi. Chadhrar.

The Túnwars are undoubtedly the oldest Rájput tribe in the Hissár district, which they entered in two streams: the first during the period of Túnwar ascendancy at Delhi under Anangpál I, represented by the cattle-lifting communities of Bahuna, Basti and the adjacent villages. The second wave of immigration occurred under Anangpál II as already related in Vol. II *supra*, at p. 378, *s. v.* Játú. The Túnwars are nearly all Muhammadans in Hissár, and say they were converted voluntarily before the time of Aurangzeb.

Tur, (1) an agricultural clan found in Sháhpur, (2) a Hindu Jáṭ clan (agricultural) found in Montgomery, (3) a Gujar clan (agricultural) found in Amritsar, and (4) a Baloch clan (agricultural) found in Montgomery. See under Túnwar.

Tur-khel, the weavers of Kálábágh and Mári on the Indus who claim Paṭhán descent. The name is said to mean 'gentlemen of the loom': *fr. tur*, 'loom' and *khel*, 'group' 'or tribe.'

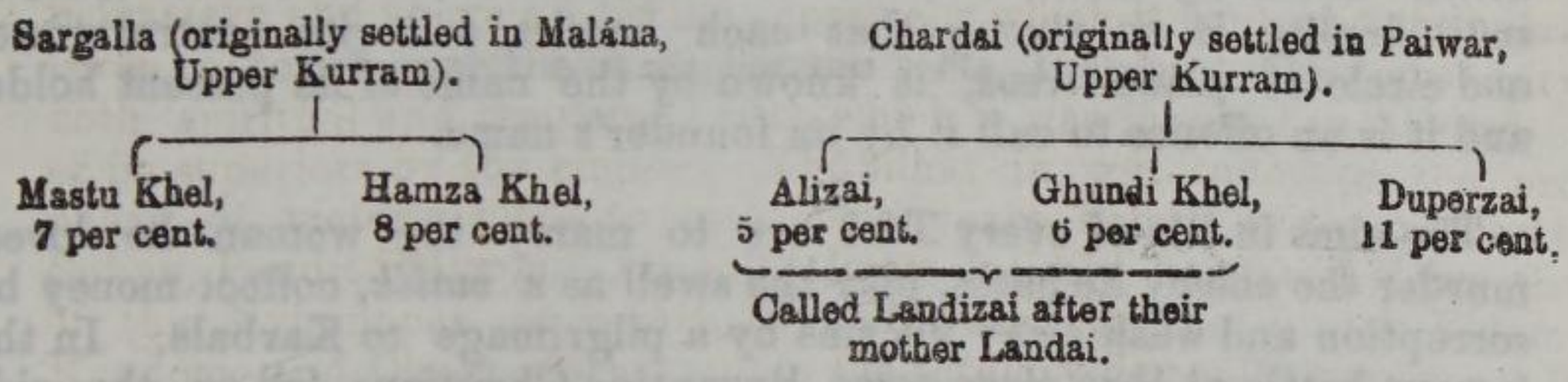
Turi, (1) the musician of the Simla hills who beats the drum when a corpse is carried out to the burning ground. They get a share in the offerings of the dead and receive the shroud, besides getting fees in proportion to the means of the deceased. They are also given grain at harvest time. As they take the offerings of the dead they are considered unclean, and rank a little lower than a Bári or Lohár in the hills. They also generally do sewing work also. They marry in their own community, and in the upper hills a Kanet may not cohabit with a Túri woman, but in the lower he could not be outcasted for so doing. A Ráhu or Kuran Kanet might possibly keep a Túri woman without much risk of excommunication. The Túri generally are not agriculturists, but live by singing and musical performances.

(2). Early in the 16th century some 60 families of a Hindki or Indian race called Túri moved up from their earlier seats opposite Niláb on the Indus in the Attock district into the Kurram valley, where they settled down as *hamsáyas* or vassals of the Bangash Paṭháns or 'Paṭháns of the Bangashát.' Weakened by internal dissensions and migration to Kohát, the Bangash lost ground, while the Túris were reinforced by fresh arrivals from home, who were attracted by the fertility of the Kurram valleys, and gradually supplanted the Bangash in its possession, until only two villages, Shalozán* and Zerán, remained

* Shalozan village is said to be closely connected with the provinces of Mazenderan and Azirbaijan. It is noted for the beauty of its women.

to the latter. The Túris however had adopted the Shiá tenets of their overlords and still retain them. Each family has its hereditary mourners, who possess great influence and take the place of the *mullâhs* in the Paṭhán tribes—there being no *mullâhs* among the Túris, who as Shiás pay great reverence to Sayads—and the *mátim kotha* or mourning house of the village, at which on every Friday and 13 days in the Moharram all the villagers assemble, is the centre of their religious life. They must make, if means permit, a pilgrimage to Karbala and Mashhad, and are closely connected with Persia. On the other hand, few go to Mecca.*

The Túris are also called Panjplára or 'the five fathers' and are divided into as many sections or clans whose descent, real or fictitious, is thus given :—


Sargalla (originally settled in Malána, Upper Kurram).
Mastu Khel, 7 per cent.
Hamza Khel, 8 per cent.
Chardai (originally settled in Paiwar, Upper Kurram).
Alizai, 5 per cent.
Ghundi Khel, 6 per cent.
Duperzai, 11 per cent.
Called Landizai after their mother Landai.

Of the cultivated area of the valley the Túris now hold 37 *per cent.* which is distributed as above. The Landizai and Duperzai evidently took shares according to the rule of *chúndavand, i.e.* the groups of sons of each mother took an equal share. Each section is further subdivided into septs or families and each had its *sarishta khel* or chief family in which was vested authority to collect levies for war and make other executive arrangements. When on its occupation by the Túris the valley was divided among the five clans to each was allotted a *plárina* or ancestral share in the country, and these are still remembered. Within each clan's *plárina* the Túris constituted themselves *náiks* or overlords in their turn and all the races under them were regarded as their *hamsáyas* or dependents. There were four such groups. First, the conquered Bangash and other tribes who were settled on the mountain slopes for purposes of defence. These had to pay certain dues in token of allegiance and were further bound not to sell or mortgage their lands to anybody save their *náiks*. Next came the social *hamsáyas* of the mercantile class who paid certain dues (*kaba*) on births, betrothals, weddings, etc., to their overlords. Then came the pastoral, like the Ghilzai nomads, who paid dues in kind for grazing, repaired homesteads and manured fields. Lastly came the common or agricultural *hamsáyas* who were virtually tenants paying produce rents. Of all their feudal rights the only one that survives in the case of the first or political *hamsáyas* is the right of pre-emption, but the obligations of the other three classes still subsist. The old Paṭhán custom of *vesh* or periodical re-distribution of the land still survives in the case of the backward village of Jallandhar and there land is allotted in equal shares to every man, woman and child every four years. But some

* Raverty regarded the Turis as Roshanias, not as Shias. They have or had a curious custom. When they meet a stranger, they ask first if he is 'straight' or 'crooked,' putting the forefinger to the forehead, first straight, then bent. By 'straight' they mean Shia.

villages have accepted permanent partitions, while others have agreed to divide the land till the next Revenue Settlement is made. Again, as the valley was not conquered at a blow the acquisitions had to be divided as they were made among the various clans. The result is that the possessions of each clan are scattered about over the whole valley and do not lie in compact blocks. But to this day a distinction is observed between pioneer families who took part in the earliest conquests and those who came after them. No Túri is considered as *asil* or of blue blood unless he can point out his possessions in the first Túri colonies of Malána and Peiwar. But some of the clans, mostly Saragalla and a few Duperzai, are still nomad and pastoral, and those who live in tents and summer in Upper Kurram, but move down in winter to the pastures of Lower Kurram are called *kuchi* as opposed to those who have settled in hamlets and are called *kothi*. Intensely democratic the Túris own no chiefs and their sense of individuality is so strong that each hamlet, with its central tower and circle of plane trees, is known by the name of its present holder and it is an offence to call it by its founder's name.

The aims in life of every Túri are to marry the woman he loves, murder the enemy he hates, play the swell as a *malik*, collect money by corruption and wash away his sins by a pilgrimage to Karbala. In the famous battle at that place some Byzantine Christians fell on the side of the sons of Ali and that event has given a religious touch to the Túris' devotion to the British Government. Unfortunately the Túri though shrewd in business and above the average in intelligence is lavish in his expenditure at weddings and in bribing the *jirgas*. The costs of *shádi* (marriage), *háde* (bribery) and *badi* (feuds) account for about four-fifths of the alienations of their land, but their expropriation has not yet reached alarming dimensions. Formerly splendid horsemen and born moss-troopers the Túris still make excellent irregular soldiers, but they are litigious and saturated with party feeling which makes them utterly untruthful. Still their hospitality is great and the fidelity of a Túri escort or *badragga* proverbial. Though darker in complexion than the Bangash they are a fine people physically and the *kulach* or fathom* of a full-grown Túri is by repute 6½ feet.

Turk, in the Punjab proper means, probably invariably, a Turkomán native of Túrkistán and of Mongolian race. But in the Delhi territory the villagers, accustomed to describe the Mughals of the empire as Turks, use the word as synonymous with 'official'; even Hindu clerks of the Káyath caste being described as Túrks merely because they were in Government employ. And about Karnál any Mughal, Sayad, Paṭhán or Shaikh will be called Túrk as a compliment. On the Baloch frontier again the word Turk is commonly used as synonymous with Mughal. The Turks of the Punjab are practically confined to Hazára and are doubtless the representatives of the colony of Kárlugh Turks who came into the Punjab with Tamerlane (1399 A.D.) and possessed themselves of the Pakhli tract in that District, which apparently included the Tanáwal, Dhamtaur, and Swáti country and was politically attached

* The length to which the two arms can be extended.

to Kashmir. These men were dispossessed of their territory by Swátis and Tanáolis from across the Indus about the beginning of the 18th century; and the Turks now returned are doubtless their descendants. The word Turk is a Tartar word meaning a "wanderer"; thus in poetry the Sun is called "the Turk of China," that is of the East, or "the Turk of the Sky." The Turks of Gurdáspur are said to be rope-makers by occupation and their speciality used to be the manufacturer of *tappars** of *tát*, or sack-cloth, until the competition of the jute industry affected their trade. In the Simla Hills and Kulu the term is virtually synonymous with Musalmán.

Túsi, one of the Súfi sects. It derives its name from Shaikh Alá-ud-din Túsi, who is buried at Tús.

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* 'Sack-cloth made of goats' hair': *Panjábi Dicty.*, p. 1105.

U

Udási.—Syn. Nánakputra : the principal religious order of the Sikhs. The Udásis are almost certainly the oldest of the Sikh orders, and trace their foundation to Srí Chand,* the elder son of Gurú Nának. The term *udási* means 'sorrow' or sadness, from Sanskrit *udás*, 'sad' and their separation, which has sometimes been wrongly termed excommunication, by the 3rd Gurú, Amr Dás, is described in Vol. I under Sikhism. This separation is sometimes ascribed to Gurú Arjan.

The Udási tenets, though largely tinctured with Hindu asceticism, found many proselytes among the descendants and followers of the orthodox Gurús, and Har Gobind, the 6th Gurú, bestowed Gurdittá,† his eldest son on Srí Chand. Gurdittá had four disciples who founded as many chapters (*dhuán*) of the order. These were Bábá‡ Hasan, Phúl, Gondá and Almast, whose followers constitute the *barú akhára*, or senior assembly. Pheru, a disciple of Har Rai, the 7th Gurú, established another chapter, called the *chhoṭa akhára*.§

The Udásís are celibate, at least in theory, and when so in practice are called Udási Nanga or 'naked.' But Maclagan gives a different explanation of this term as will be seen from the following extract from his account of the order :—"The Udásís are recruited from all castes and will eat food from any Hindu. They are almost always celibates, and are sometimes, though not usually, congregated in monasteries. They are generally found wandering to and from their sacred places, such as Amritsar, Dera Nának, Kartárpur, and the like. They are said to be numerous in Málwa and in Benares. In our Census returns they appear strongest in Jullundur, Rohtak, and Ferozepur. It is a mistake to say that they are not generally recognized as Sikhs ; they pay special reverence to the *Adi-granth*, but also respect the *Granth* of Gobind Singh, and attend the same shrines as the Sikhs generally. Their service consists of a ringing of bells and blare of instruments and chanting of hymns and waving of lights before the *Adi-granth* and the picture of Bábá Nának. They are, however, by no means uniform in their customs. Some wear long hair, some wear matted locks, and others cut their hair. Some wear *tilaks* or caste-marks ; others do not. Some burn the dead in the ordinary

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* Malcolm says Dharm Chand, clearly an error.

† On a hill near Ráwalpindi lived Budhan Sháh, a Muhammadan *faqír*, to whom Bábá Nának had entrusted some milk till his successor should come to claim it. Seeing Gurditta approaching Budhan Sháh begged him to assume Nának's form. This Gurditta did and thereby earned the title and dignity of Bábá : Maclagan, § 90. He lived mainly at Kartárpur but died at Kiratpur where he has a handsome shrine. From another shrine there, called the Manji Sáhib he is said to have shot an arrow which fell in the plain below at a place called Pátálpuri, long used as a burning ground for the Sodhi Khatris.

‡ 1. Bábá Hasna's shrine is at Charankaul, near Anandpur.
2. Phúl Sáhib's shrines are at Bahádurpur and Chínighatí in Hoshiárpur.
3. Gondá Sáhib is represented at Shikárpur in Sind and at the Sangalwála Gurdwárá in Amritsar.
4. Almast Sáhib is represented at Jagannáth and Naini Tál : Maclagan, § 90.

§ This appears to be the Sangat Sáhib.

Hindu way ; some after burning erect *samádhs* or monuments ; others apparently bury the dead. They are for the most part ascetics, but some are said to be engaged in ordinary secular pursuits. The ordinary dress of the ascetics is of a red colour, but a large section of them go entirely naked, except for the waistcloth, and rub ashes over their bodies. These, like the naked sections of other orders, are known as Nange ; they pay special reverence to the ashes with which they smear their bodies, and which are said to protect them equally from either extreme of temperature. Their most binding oath is on a ball of ashes.

In Ludhiána the Udásís are described as mostly Jáṭs by origin, the *chela*, or disciple and successor, being usually chosen from this tribe and are found to be in possession of the *dharmsálas* in Hindu villages, where they distribute food to such as come for it and read the *granth* both of Bábá Náuak and of Guru Gobind Singh, although they do not attach much importance to the latter. The head of the college is called a *mahant* and the disciples *chelas*. They live in Sikh as well as in Hindu villages, and it is probably on this account that they do not quite neglect Guru Gobind Singh. They rarely marry ; and if they do so, generally lose all influence, for the *dharmsála* soon becomes a private residence closed to strangers. But in some few families, such as that of Jaspál Bángar, which keeps a large *langar* or almshouse going, it has always been the custom to marry, the endowments being large enough to support the family and maintain the institution ; but the eldest son does not in this case succeed as a matter of course. A *chela* is chosen by the *mahant*, or by the family. If a *mahant* whose predecessors have not married should do so, he would lose all his weight with the people.

The great shrine at Dera Bábá Nának, in the Gurdáspur district, is in the custody of a community of Udásí *sádhs*, whose *mahant* used to be appointed with the consent of the Bedís. Another shrine at the same place, known as Táhlí Sáhib, from a large *táhlí* or shisham tree which grew close to it, was founded by Srí Chand, and is also looked after by *mahants* of the Udásí order."

Another chapter of the Udási order, said sometimes to be one of the four *dhuán*, is called the Bhagat Bhagwán. Once Bhagatgír, a Sanniásí, was going on a pilgrimage to Hingláj, with a band of disciples, and visited Bábá Nának's *dera* on his way. Nának's grandson, Dharm Chand, poured food into the bowl of Bhagatgír, who had asked to be served first, but it was not filled. A pinch of *karáh prasád*, however, given with the words, *Sri wáh Gurú*, filled the bowl at once. The visitors kept a vigil before the *dera* and the goddess Hingláj appeared to them, so that the object of their pilgrimage was attained. Bhagatgír then became Dharm Chand's convert, as did all his followers, under the name of Bhagat Bhagwán. The great *akhára* of the sect is by the Bibiksar tank at Amritsar, but it also has *akháras* at Ladda, Bareily, Magla, Rájgirí, Patná and Bihár, with 370 *gaddís* in Eastern India. The Bhagat Bhagwáns wear the *jaṭṭa* or matted hair, with a chain round the waist, and smear themselves with ashes like Sanniásís. In their beliefs, and in their rules as to eating and the like, they follow Nának's precepts.

The Sangat Sáhib also appears to be a chapter of the Udási order, though it is not one of the four *dhuáns*. In Sambat 1697 a son was born to Rinna, an Uppal Khatri of Ambmári in the *pargana* of Miske Naur,* between Lahore and Multán. The boy was named Pherú, and in 1713 he became cook to Gurú Har Rai, who taught him and invested him with the *seli* and *topí* and sent him as a *masand* to the Lammá (his native country) and the Nakkát (towards Sháhpur) where he made converts. When Gurú Govind Singh destroyed the *masands*, by pouring hot oil on their heads, Sikhs were sent to seize Pherú, but none dared do so, though he made no resistance. Seizing his own beard Pherú came of his own accord to the Gurú who, seeing his righteousness, gave him half his *pagrí* and seated him by himself, promising that his sect should prosper. The Gurú also gave him the title of Sangat Sáhib or 'companion of the Gurú,' and sent him back as *masand* to the Lammá and Nakká where he made more converts. In 1896‡ the Sangat Sáhib made a travelling *akhára* like the Udásís. One of their most noted disciples, Santokh Dás, worked many miracles, and became an ascetic. This order is also said to be called Bakhshísh Sangat Sáhib in Patiála, where it is said to pay special reverence to the Ádi Granth and to have an *akhára* of its own, separate from the four *dhuáns*. Other accounts say that the Sangat Sáhibia sub-order was founded by one Bhai Bhalu who was a Ját 'merchant' of the Málwa or a carpenter of Amritsar. When unregenerate he was a follower of Sultán Sakhi Sarwar, but was persuaded by Guru Govind Singh to abandon that cult. A large number of Játs, carpenters and Lohárs are said to belong to this sub-order. Besides a Guradwára in Lahore it holds the Brahmbhút *akhára* at Amritsar.

Another Udási sub-order is that of the Rámdás Udásís. Its foundation is ascribed to Gurditta (not the eldest son of Sri Chand, but a grandson of Bábá Bandhá, one of Bábá Nának's converts). Gurditta was established by Gurú Amardeo (? Amardás) on a *gaddí* at Rámdás, in the Ajnála tahsil of Amritsar, where there is a fine temple. The sub-order also has *deras* at Nawekot, Murádabád and elsewhere.

The Híradásis of our Census returns appear to be either named after a Mochi who joined the order or after a Bairágí saint of the Muzaffargarh district.

Each subdivision of the Udásís has a complete organisation for collecting and spending money, and is presided over by a principal *mahant*, called *sri mahant*, with subordinate *mahants* under him.

UDE, an agricultural clan found in Sháhpur.

UDHÁNA, a Ját tribe found in the Lower Deraját. It affects the Sindhi title of Jám.

ULAMA, a perfectly miscellaneous assortment of people, many of whom cannot claim to have any priestly character. Any divine learned in the faith of Islám claims the title of Alim, the plural of which is Ulama or "the learned men." But on the frontier any person who can read

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* A tract not mentioned eslewhere. Naur seems to be a mistake for Maur, near Phúl in Nábha for one version makes Bhái Pheru a Tihún Khatri of that place.

† See under Singh. Lamma means simply the West.

‡ This must have been done before 1896 as in 1891 Maclagan speaks of this peripatetic *akhára* as recently established.

and write and possesses sufficient religious knowledge to enable him to conduct the devotions in a mosque claims the title. Besides the people who had returned themselves as Ulama, Sir Denzil Ibbetson included under this heading a large number of persons who had denoted their caste by some word which expresses nothing more than a certain degree of religious knowledge or standing among the Muhammadans. The terms so included were Mujáwir, Qázi, Mulla, Mulla-Mulwáua, Muláua, Makhdumána, Mián and Mullázádah. Those who returned themselves as Ulama were almost wholly in the Lahore and Ráwalpindi divisions, in Gurdáspur and in Gujrát. Mujáwir is the hereditary guardian of a shrine. Most of those returned were undoubtedly the attendants of the celebrated shrine of Sakhi Sarwar at Nigáha in Dera Gházi. Qázi is the Muhammadan law-doctor who gives opinions on all religious and legal questions. But the descendants of a famous Qázi often retain the title, and there are several well-known Qázi families. In Dera Gházi the Qázis are said all to be Awáns, and to call themselves Ulama. The Mulla or Maulvi is a doctor of divinity who teaches the precepts of the faith. Mulwána or Mulána appear to be merely other forms of Mulla; all these people were returned from the Deraját, Pesháwar, and Multán divisions. Makhdúm means the head of a shrine, generally a descendant of the saint who presides over the management; and the title used to be almost confined to the heads of the more celebrated shrines; but it is now used by those of smaller shrines also, and by any who claim descent from any saint. Makhdúmána is another form of the same word, or perhaps rather denotes the descendants of a Makhdúm. In the Deraját Mián means any saint or holy man or teacher, but is now often used by the descendants of such persons. Miána has been discussed under Shaikh. Mullázádah is of course nothing more than the descendant of a Mulla. Under this head of Ulama should probably be included the Ahkúndzádah and Akhúnd Khel. Akhúnd is a title given to any spiritual chief of renown, and the descendants of these men are known by the above names. Indeed Colonel Wace said that among the Hazára Paṭhans any one who had studied the religious books is called Akhúndzádah or Mulla indifferently. Lastly, many Paṭháns return themselves as Akhúnd Khel, but many of them could not show any claim to the title. They are mostly Gujars and Awáns, but are slow to admit this, and very often pretend that they are Sayads. They should not be classed as Mullas or priests, as they perform no priestly functions. They cultivate land or graze cattle like any other Paṭháns, but cling to the title, as it carries with it a certain amount of consideration.

To these might be added the Miál, Muftí, Imám, Tálib-ul-ilm, Hakim, Háfizana, Jildí and Cháwaliána, which are properly speaking names denoting professions or titles of respect. The term Ulama is, according to Sir James Wilson, only adopted *pro tempore*, and the children of an Ulama, if ignorant of Arabic and no longer acting as mosque attendants, revert to the name of the original class.

UMAR KHÁN, see under Wazír.

UMARZAI.—The fifth clan of the Ahmadzai branch of the Wazir Paṭháns in Bannu. Its main divisions are Manzai, Tappi, Boza, and a fourth, Sayyid, which is only now settling down in the Marwat plain in any numbers.

Umchie, hereditary practisers of the art of medicine who hold plots of land rent-free, under the name of *man-zing* or 'physicians' field' in Spiti.

Untwál, a purely occupational term which means nothing more than a camelman. Shutarbán and Sárbán both have the same meaning. Many of the so-called Baloches of the Central Punjab would probably be more properly described as Untwál, since the term Baloch throughout the central districts is used of any Musalmán camelman. Untwál are returned only from those parts of the Province where the real meaning of Baloch is properly understood. In those parts they are said to be all Jáṭs; but Jáṭ means very little, or rather almost anything, on the Indus. See also under Othwál.

Upera, one of the principal *muhins* or clans of the Kharrals, with its headquarters at Jhamra and Dánábád in Montgomery. It obtained a position on the Rávi about the middle of the 16th century by dispossessing the Virks who have always remained its hereditary foes. Unlike the Kharrals of Kamália the Uperas never withdrew from the Sandal Bár into which they pushed up as permanent settlers, in hamlets of considerable size.

Uppal, a Hindu Jáṭ clan (agricultural) found in Montgomery and Amritsar: also in Ludhiána where it is said that after a wedding in this *got* the bridegroom cuts the *jandián* after marriage, and plays with the twigs. It worships its *jaṭhera*, Madda by name, and distributes rice and bread made of 5¼ *sers* of flour with alms to Brahmans.

Urmar, Urmur or **Ormur**, a tribe, regarding whose origin considerable doubt exists, which is increased by the fact that they have a language of their own. Moreover their marriage ceremonies, general rites and customary laws, which differ widely from those of the surrounding tribes, prove that they are not Afgháns. It is now classed as a section of the Wazír (Mahsud) Paṭháns, see p. 501 *infra*. Its dialect, called Ormuri or Bargista, is even more closely related to the Ghalchah languages of the Pamirs than is Pashto itself. Bargista is the 'speech of Barak.' The Ormuri have an impossible tradition that they came from Yemen, and that their language was invented for them by a very old and learned man Umar Laban some 400 years ago. It is certainly an East Iranian tongue. The tribe claims descent from Mir Barak.* The usual derivation from *ur*, 'lamp' and *mar* 'extinguisher' is untenable.

Ushtaráni, a Paṭhán tribe already described on p. 242 *supra*. Raverty says they are descendants of the celebrated saint Muhammad-i-Gísu Daráz—'of the long locks'—of Ush near Baghdad, who married a Shiráni wife. His descendants by her are the Ushtaránis, so-called from the name of his birth-place. From his other two wives are descended the tribes of Honai, Wardag and Mashwárni.

Usmánzai, a Paṭhán tribe, one of the branches of the Mandanr whose history has already been described on p. 252 *supra*.

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* This name suggests a connection with the Barakki or Bárik Paṭhans, though Raverty does not suggest any identity. But he describes the Barakki as a Tájik race, speaking a language of their own which is so called after them. He appears to mean Bargishta. The Pir-i-Roshan lived among the Urmurs of Kániguram and was himself a Tájik, who had dwelt among the Barakki.

USTÁD, an artificer in the valley below Chitrál, as in the Gilgit and Indus valleys : see Chitráli.

UTHERA, a clan, found in Lodhrán tahsil, Multán district. It was already settled round Dunyápur when the *Aín-i-Akbari* was compiled.

UTHÍ, a tribe of Jáṭs, descended from its eponym who settled in the Málwa. The sons of Buclal (fourth in descent from Uthi) had two sons Mall and Utar who settled in Siálkoṭ. They claim Solar Rájput origin.

UṬHWÁL, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

UTMÁN KHEL, a powerful tribe, probably Paṭháns of the Kodai branch of the Karlanri, which attached itself to the Yúsufzai and Mandanr when the latter migrated from their seats on the north-west of the Sulaimán Range to the tract round Lund Khwar at the foot of the hills in the present Pesháwar district. Thence in the 16th century they occupied their present territory which is a mountainous tract between the Kúd and Ambhar rivers and thence stretches eastwards between the Swát river and the Pesháwar district as far as the Ránizaí and Sam Ránizai borders. A portion of the tribe belonging originally to the Sánízai, Bimbarzai and Peghzai septs still dwells in the country round Lund Khwar and has become separated from the rest of the tribe. The Utmán Khel comprise many septs which are constantly at feud with one another.

UTMÁNZAI ; (1) one of the two main branches of the WAZÍR Paṭháns in Bannu. It has two main divisions, the Bakkakhel and Jánikhel. The former has three main sub-divisions, Takhti, Narmi and Sardi, the Takhti, who are numerous and wealthy, being settled in Shawal. The Jánikhel have also three main sub-divisions, Idia, the most numerous, Tor and Maliksháhi. The Utmánzai are being gradually driven from their hill seats by the Mahsuds ; (2) one of the four branches of the Mandanr Paṭháns, found in Pesháwar and Hazára. Their history has already been given at pp. 251 and 252 *supra*. Utmán, son of Manno, the son of Mandaur, had two wives: from the first are descended the Akazai, Kanizai and Alizai, collectively called Utmánzai, and from the second the Saddozai. The Akazai must not be confused with the Black Mountain tribe of that name. In Hazára the Alizai are called Allázai and are split up into three sections, the Sáid-Kháni, Khushhál-Kháni and TARKHELI. Their general rule of inheritance is *per stirpes*. The leading families belong to the Sáidkháni section.* As a whole the tribe is well-behaved and provides the army with some excellent soldiers.

UTTAMZAIS, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

UTTARÁDHI, a sub-division of the Dádupanthi sect, the *gurú* of which resides at Rathia in Hissár.

UTTRA, an agricultural clan found in Sháhpur and in the Lower Deraját where it affects the title of Ráná.

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* Hazara *Gazetteer*, 1907, pp. 24—5.

V

Vaisya.—The third of the four castes, sprung from Brahmá's thighs. His profession (*vesa*) is commerce, attendance on cattle, and *agriculture*; by preference the two former. But he may, in case of need, descend to the servile arts of a Súdra (Colebrooke's *Essays*, pp. 271, 276).

Valána, a tribe of Jáṭs who hold Bohumar, a village in Sharakpur *thána*, now in Gujránwála, with the Dher Kharrals, and with them have been proclaimed under the Criminal Tribes Act.

Vám Márgi, a branch of the Sháktiks, *i.e.* Devi Upásaks, who offer animal sacrifice to Káli and use both meat and liquor in their ritual. They worship the female creative principle, but keep their methods of worship absolutely secret. The path, which is *vám*=left or beautiful, is open to great temptation, and while persons with a high degree of self-control are said to have attained to great supernatural power (in the direction of black magic), the novices fall as easily into abuse, as stated by Maclagan. The sect is, however, losing its popularity. Interesting tales are told of the doings of eminent Vám Márgis. One of them is said to have rescued 18 prisoners from a well-guarded jail in a Native State, one disappearing every evening, in spite of all the extra precautions taken. For this purpose he is said to have lived for 40 days solely on spirits. Pitchers full of liquor are said to have got converted into milk, and so on. Within the last half century, cases are said to have occurred in which human sacrifice was practised, and a man who had tried to pry into the secrets of the worship of a group of Vám Márgis was seized, sacrified at the altar of the goddess, cut to pieces, cooked, and eaten up, without anybody being the wiser. Suspicion led to the arrest of some of the members and the search of the house, but no evidence could be procured by the Police. Punjab *Census Rep.*, 1912, § 181.

Vaideha (Sanskr.), a caste whose progenitor was 'begotton by a Vaisya on a Brahmani.' Its occupation was waiting on women: Colebrooke's *Essays*, p. 274. Ibbetson suggested that it corresponded to the modern Dáya. But Pandit Hari Kishen Kaul identifies it with the Bádhyá sub-caste of the Mírásis. According to the *Smritis*, it was a caste of actors and artizans.

Varaich.—One of the largest Jáṭ tribes in the Punjab. In Akbar's time it held two-thirds of Gujrát though on less favourable terms than those allowed to the Gújars who held the remainder; and it still holds 170 villages in that district. They have also crossed the Chenáb into Gujránwála where they held a tract of 41 villages,* and have spread along 'under the hills' as far as Ludhiána and Máler Kotla. They do

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* These 41 villages lie in a cluster in Gujránwála tahsil. In this District too the Waraich or Varaich, as the name is also spelt, claim to be Solar Rájputs descended from their eponym. His father Mutta came from Ghazni and settled in Gujrát. Nine generations later Devi Dás crossed the Chenáb and founded Targa in Gujránwála, round which village the tribe spread rapidly. Inheritance in Gujránwála is by *pagvand*, but adoption under 'the usual restrictions' is common. Bare Khán Waraich was a noted rebel but submitted to Ranjít Singh.

not always even pretend to be Rájputs, but say that their ancestor Dhúdi was a Jáṭ who came into India with Mahmúd Ghaznavi and settled in Gujrát, where the tribe grew powerful and partly dispossessed the original Gújar lords of the soil. Another story is that their ancestor was a Súrajbansi Rájput who came from Ghazni to Gujrát; while according to a third account their ancestor was a descendant of Rája Karan who went from the city of Kisrah to Delhi and was settled by Jalál-ud-dín Fíroz Sháh in Hissár, whence the tribe moved some five centuries ago to Gujránwála. But there is little doubt that Gujrát was their first home, and that their movement has been eastwards.* The Wazirábád family of this tribe rose to importance under the Sikhs, and its history is narrated by Sir Lepel Griffin at pages 409 *ff* of his *Punjab Chiefs*. They are almost all Musalmáns, but retain all their tribal and many of their Hindu customs. They marry with the best local tribes. They appear to be known as Chúng or Varaich indifferently in Lahore. The name suggests a connection with the Paṭháu tribe of Badech.

In Gurdáspur the Jáṭs who have embraced Islám have a considerable reputation as spiritual leaders, and the well-known shrine of Jhangi Bakht Sháh Jamál, about 4 miles from Dera Nának, is held by men of this tribe. In Siálkoṭ the Waraich observe the usual Jáṭ customs at marriage—with variations. Sweetened flour† and loaves‡ are prepared and the bridegroom goes to a *jand* tree with the females of his family. The Mírási there cuts a ram's ear and marks the foreheads of all present with its blood. A thread,§ coloured red and yellow, is tied to a branch of the tree and the boy cuts off a twig from it with a sword, doing obeisance. The Mírási takes the ram home, and he, the Brahman and the barber get 4 annas each—other menials only getting half that sum. The flour and bread are distributed so that married men and betrothed boys get 13 loaves each while bachelors only get 3 loaves apiece. Then comes the *máyán*, at which boiled wheat is distributed among the brotherhood, oil is rubbed on the boy's head and the *gáná* tied. The *lágis* now get the vails mentioned above. The boy then performs the *khárá* rite by breaking earthen pots. He next dons a *sehrá* or chaplet made of flowers of the *ravel* (a kind of white jasmine, the *rai-bel*) and a new dress. The *tambol* is collected, offerings made, and the wedding procession makes ready.

In the Shakargarh tahsil of Gurdáspur there is said to be a group of criminal Varaich, apparently of the same stock as the criminal Boṛas of the Jammu hills and the Pakhiwára of Siálkoṭ.

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* But a Gujrát account declares that Rája Karan who lived in Hissár, in the time of Firoz Sháh, had five sons and that they cleared land. The eldest was Daurai—from whom descended Jeta, who sided with Tímúr, and he defeated Jaipál!! So he got the title of Raí with a grant of land and embraced Islam. The Waraich are returned as an agricultural Jáṭ clan from Montgomery, Multán and Sháhpur.

† *Sírá.* | ‡ *Mandá.* | § *Mauli.*

W

Wabáh, a Jáṭ clan (agricultural) found in Multán.

Wachhal, an Aráiṇ clan (agricultural) found in Montgomery.

Waḍah, a Jáṭ clan (agricultural) found in Multán.

Waḍálá, a Jáṭ clan (agricultural) found in Multán.

Wadhal, an agricultural clan found in Sháhpur. It is described as an Awán sept in Siálkoṭ.

Wadhan, an agricultural clan found in Sháhpur.

Wadhrá, an agricultural clan found in Sháhpur.

Wadhwá, a Jáṭ clan (agricultural) found in Multán.

Waḍwál, a Jáṭ clan (agricultural) found in Amritsar.

Wag, a Jáṭ clan (agricultural) found in Multán.

Wagan, a Muhammadan Jáṭ clan (agricultural) found in Montgomery and Multán.

Wagar, a Jáṭ clan (agricultural) found in Multán.

Wagh, a Jáṭ clan (agricultural) found in Multán.

Wágh, a Jáṭ clan (agricultural) found in Multán.

Wághá, a small tribe which used to graze in the Central Bár under the Kharrals, but unable to meet their exactions it established itself in the Wirk country and thence raided the Bhaṭṭis. Aided by the Kharrals of Jhumra the Wághas forced the Bhaṭṭis back to the Rávi and were left in undisturbed possession of the Gujráṇwála Bár and were the leading Janglis of its northern end.

Waghá, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

Waghmal, a Jáṭ clan (agricultural) found in Multán.

Waghrá, an agricultural clan found in Sháhpur, and, as an Aráiṇ clan (agricultural), in Montgomery.

Wágí, a Jáṭ clan (agricultural) found in Multán.

Wáhal, a Jáṭ clan (agricultural) found in Amritsar.

Wahála, a tribe of Jáṭs found in Siálkoṭ and like the Kangs descended from Jograh, through its eponym.

Wahándí, a Jáṭ clan (agricultural) found in Multán.

Wáhgah, a Jáṭ clan (agricultural) found in Amritsar.

Wáhlah, a Jáṭ clan (agricultural) found in Amritsar and Multán.

Wahníwal (Bahniwal, *q. v.*), a Jáṭ clan (agricultural) found in Multán, and under the name of Wahniwal-Bhaṭṭí, as a Rájput clan (agricultural) in Montgomery, where they hold with the Baghelas the country immediately round Kamália on the right bank of the Rávi. One of their ancestors is said to have been born in a depression in the ground—*wáhan*. In appearance and habits they do not differ from other Jáṭ

tribes of the District. They do not seem to claim any connection with the Bahniwál of Hissár. Though small in numbers they are second to none in áudacity and love of robbery.

Wahroka, a Jáṭ clan (agricultural) found in Multán.

Wáhti, a common term in Sirmúr for Bahti.

Wahújah, a Jáṭ clan (agricultural) found in Multán.

Waiha, Veha, a tribe found mainly in the *kárdári* of Sádiqábad and the Allahábád *peshkári* in Baháwalpur. They trace their origin to Jaisalmir and aver that in the 4th century of the Hijra the Rája of that State gave Hurar, the modern Tájgaḍh, in dower to his daughter Húrán, and that the place was named after her. At the close of the 4th century Sayad Ahmad Bilauri took up his abode at a place now called Amingaḍh close to Hurar which was then ruled by Rája Bhunak Bháṭia who became a convert to Islám. The Vehas' folk-etymologies point to a change in their name on conversion for one derives Veha from *víh*, '20,' twenty leading members of the tribe having been converted with Rája Bhunak. Another derives the name from *wáhi* (cultivation) because the Rája of Jaisalmir confiscated their lands on their conversion, and the Sayad told them to take to cultivation. A third fanciful etymology derives Veha from *wáh*, because their conversion was applauded by the Sayad's followers. The Vehas of Baháwalpur intermarry with those of Dera Ismail Khán and the Tulamba *iláqa* of Multán.

Wains, (1) a Jáṭ clan (agricultural) found in Amritsar, Montgomery and Sháhpur. In the Multán and Shujábád tahsils of Multán, it claims to be Hajua (? Janjua) Rájputs from Sakesar whose eponym settled in Multán under Firoz Sháh. In Siálkoṭ, too, it claims Hajua* Rájput ancestry and says its founder, Wains, came to the Punjab in company with Firoz Sháh. Another Siálkoṭ tradition makes Wais one of the 22 sons of Sanpál from whose two brothers, Ranpál and Harpál, are descended the Hajauli Rájputs; (2) a Mahtam clan (agricultural) found in Montgomery.

The Wains of Amritsar are clearly identical with the Bains. It has been suggested that the name is connected with *bhains* 'buffalo,' but is much more likely to be the Sanskr. Vaisya, Panj. Bais or Baish, the third Hindu caste.

Wairar, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

Wairsi, a branch of the Gils which affects Rájá Pir, whose shrine is at Rajiána in the Moga tahsil of Ferozepur: *Cf.* p. 300 of Vol. II.

Wajar, a Jáṭ clan (agricultural) found in Multán.

Wajba, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

Wajla, a Jáṭ clan (agricultural) found in Multán.

Wajoka, an agricultural clan found in Sháhpur.

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* There does not appear to be any such tribe as the Hajua, but the name appears in the Multán *Gazetteer*, 1901-02, p. 136, and in the *History of Sialkoṭ*, p. 29. In the latter District, there is a Bajwá Jáṭ tribe, and a Rajwá Jáṭ clan appears to exist. But the Hajua must be extinct and the Rajwá nearly so.

Wájwarah, a Jáṭ clan (agricultural) found in Multán.

Walana, an agricultural clan found in Sháhpur.

Wálar, a Jáṭ clan (agricultural) found in Amritsar.

Walasrí, a Mahtam clan (agricultural) found in Montgomery.

Walla, an agricultural clan found in Sháhpur.

Walleraí, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

Wallowána, an agricultural clan found in Sháhpur.

Wálot, a Jáṭ clan (agricultural) found in Multán.

Wamak, a Jáṭ clan (agricultural) found in Multán.

Wanaik, a Muhammadan and Hindu Kamboh clan (agricultural) found in Montgomery. The name is possibly derived from Vinnaiyaka.

Wanda, a Hindu Jáṭ clan (agricultural) found in Montgomery.

Wandar, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

Wanghára, a Jáṭ clan (agricultural) found in Multán.

Wangrígar or Bangera, the synonym for Chúrigar in the western Punjab.

Wanjo, a Jáṭ clan (agricultural) found in Multán.

Wánwar, a Jáṭ clan (agricultural) found in Multán.

Wárah, a Jáṭ clan (agricultural) found in Multán.

Warah, a Rájput clan (agricultural) found in Montgomery.

Wáran, a Jáṭ clan (agricultural) found in Multán.

Warbhú, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

Wardag.—See under Takhti.

Warhe, a Jáṭ clan (agricultural) found in Amritsar.

Wark, a Jáṭ clan (agricultural) found in Amritsar; probably = Wirk.

Warpál, an Aráín clan (agricultural) found in Amritsar.

Warwal, a Mahtam clan (agricultural) found in Montgomery.

Waryá, a Jáṭ clan (agricultural) found in Multán.

Waryáh, a Rájput clan (agricultural) found in Amritsar.

Waryá, an Aráín clan (agricultural) found in Amritsar.

Waryah, a Mahtam clan (agricultural) found in Montgomery.

Warye, a Jáṭ clan (agricultural) found in Amritsar.

Wasír, a Jáṭ clan (agricultural) found in Mailsi tahsil, Multan district, and as a small tribe in the Sandal Bár (Lyallpur district), where they were dependents of the Wághas, though of superior origin to them, and

had a similar history. They now occupy a number of villages jointly with the Wághas. Sir Edward Maclagan writes of them :—

"The Wasírs are Púnwárs. They are said to have come into the Sandal Bár from Kot Kabúla beyond Pákpattan. Their arrival was fairly recent, as it dates from Kálú who fled from Farrukhsiyar, the Mughal emperor, some 12 generations ago : Kálú advanced to the Ráví, and his successor Sama was the first to enter the Bár, 8 generations ago. The Wasírs had to fight the Bhagsíns on the west and the Baloch and Siprá on the east during Ranjít Singh's time. They are called Wasírs after the first of the race who was converted to Islám by Hazrat Sháh, Cháwalí Mashaikh. The following is their genealogy :—

Punwár.
Mulráj.
Kai.
Karan.
Kamdeo.
Dhuhdi.
Men.
Sochra.
Lál Kuman.
Ijjar.
Wasír.
Dhirath.
Barapal.
Sadan.
Ranse.
Búkan.
Talla.
Aima.
Surab.
Kálú.

The Wasírs live in the south of the Háfizábád tahsil and are more or less united. They are classed as Jáṭs : as to marriage I was told once that they marry among themselves, only rarely marrying with the Bhaṭṭís : and another time that they take wives from any tribe and give daughters to the Bhaṭṭís only." The following is a Wasír ballad :—

Jot Singhi ke Manipále ;
Kálú tegh vaddhai Mírá !
Potre amal Shahíd de !
Kutba wa muhar Wasírá,
Tusí Chaddraro Bilocho nu kutta lad ditte,

Wa karde ho bhirá.
Tuhánú fatteh nit kadím di.
Vand kháande ho núr faqíron.
Kot Kabúle bhon dáwe,
Chattar chare, bhondáwi.
Kaun twáda pá de así,
Chattar chare, musallam páwo.

Nau nadáin Pir Cháwali.
Terah Jajje-ra.

Whose flame is as Manipál Rája's,
Kálu drew the sword, O Chief!
O descendants of martyrs!
The *khutba* and seal belong to the Wasírs,
You have upset the Chaddrars and Biloches,
And have scattered the hosts.
You have victory from of old,
You are liberal to Mirásis and *faqírs*.
Kot Kabúla claims the world,
With umbrella uplifted, claims the world.
Who can claim equality with you,
May your umbrellas be uplifted, may you claim the victory.
The Pir Cháwali is like nine streams,
(He converted) thirteen Jajjeras (a Kharral tribe).

Wásiwán, a class of refugees and immigrants including the Mahtams, mostly tenants and rarely landowners and not dissimilar in origin to the class of that name among the Afghán tribes. The Wásiwán appear to be found only in Montgomery and among the Paṭháns the term would seem to be obsolete.*

Waslí, a Jáṭ clan (agricultural) found in Multán. Waslí Bhaṭṭí, a Rájput clan (agricultural) found in Montgomery.

Wátal.—A nomad and somewhat criminal tribe found in Siálkoṭ where they are described as sieve-makers, professing Islám and refraining from pork. They can eat, drink or smoke with Chuhṛas, but the latter hesitate to smoke with them. The Wátals are the gipsies of Kashmir where they have two groups, one Muhammadanised, the other outcaste.†

Waṭárah, a Jáṭ clan (agricultural) found in Multán.

Wato, a Jáṭ clan (agricultural) found in Multán.

Wattozaí, a Paṭhán clan (agricultural) found in Montgomery.

Wattu, one of the Rájput tribes of the Sutlej. They are a Bhaṭṭi clan, of whose origin the Hissár story has been given at p. 102, Vol. II, *supra*. The Sirsa tradition appears to be that one Rája Jáuhar, a descendant of the Bhaṭṭi Rája Salváhan of Siálkoṭ, was settled in Bhatner, where he had two sons Achal and Batera. From the latter sprang the Sidhu and Barár Jáṭs. The former again had two sons Jaipál and Rájpál, of whom Jaipál was the ancestor of the Bhaṭṭi proper, and Rájpál of the Waṭṭu.‡ The Waṭṭu date their conversion to Islám by Bába Faríd, from the time of Khíwa who ruled at Haveli in Montgomery, and was succeeded by the famous Waṭṭu chief, Lakhe Khán. They hold both banks of the Sutlej in the Sirsa district, and the adjoining parts of Montgomery and Baháwalpur, from Baggehi 16 miles above Fázilka, to Phuláhi 70 miles below it. Above them lie the Dogars, below them the Joiya. They are said to have crossed from the right bank of the river and spread into the then almost uninhabited prairies of Sirsa only some five generations ago, when Fázil Dalel Rána came from Jhang near Haveli and settled the unoccupied riverain. There is also a small section of them on the Rávi in the Montgomery district. It is not impossible that some of the Waṭṭu have returned themselves as Bhaṭṭi simply, for some few have returned themselves under both heads. The tribe was formerly almost purely pastoral, and as turbulent and as great marauders as other pastoral tribes of the neighbourhood; and the habits of the Rávi Waṭṭu, who gave trouble in 1857, have hardly changed. But the Sutlej Waṭṭu who possess but little jungle have taken very generally to agriculture, and Captain Elphinstone says that "some of their estates are well cultivated, their herds have

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* Montgomery *Gazetteer*, 1898-9. p. 79.

† Lawrence, *The Valley of Kashmir*, pp. 315-6, gives a full account of the tribe.

‡ Another Hissár tradition says that the Waṭṭu are descended from Rájpál, son of Janrá, son of Dasal son of Rája Rasálu, a descendant of Bhaṭṭi, (see under Lakhiwál). Rájpál had two brothers, Chane progenitor of the Mai Rájputs and Dham, ancestor of the Nawábs of Rania. Janrá founded Abohar which he named after his wife Abho.

"diminished, and many of them cannot now be distinguished in appear-
"ance from peaceful Aráins or Khokhars. The change in their habits
"has indeed been remarkable, as they still speak with exultation of the
"Kárdárs they used to kill during the Sikh rule and the years in which
"they paid no revenue because the Sikhs were unable or afraid to collect
"it." Mr. Purser described the Waṭṭu as "priding themselves upon
"their politeness and hospitality. They are of only moderate industry,
"profuse in expenditure on special occasions, indifferent to education
"and exceedingly fond of cattle." He classes them however with the
Káthia, Kharral, Siál, Bahníwál, Baloch and Joiya as "essentially
"robber tribes and more or less addicted to cattle-stealing." This
doubtless simply means that these are the dominant tribes of the tract,
who look upon a pastoral as higher than an agricultural life.

Another account makes them descendants of Sálváhan's son Pítal, who quarrelled with his brothers and went to Bhatner. Twelve generations later Adham, owing to a feud with the Punwárs, immigrated into the Punjab and earned his title of Waṭṭú* by subduing the pride of that race.

The Waṭṭus have a number of septs (*muhins*), *e.g.* Ládhoká, Bázídká, Salím-Sháh-ká, etc., etc., all named after ancestors; Sándar, Mujáhid, Máni, Govar, Sadhár Adli, Amli Multáni, Mahmún, etc. Marriage is, if possible, effected with a collateral after full enquiry into the physical fitness of each party. Occasionally Waṭṭus give daughters to Bodlás, but the practice is said to be reprobated. They are also said to take them from the Kharrals, Siáls, Sakhira, Hijra, Mahár and Kamyá, but not to give them in return.

In Baháwalpur the Waṭṭus, according to their own traditions, came originally from Jaisalmir and settled in the Punjab, advancing as far as Baṭála (or Waṭála) which they founded. They then dispersed along both banks of the Sutlej. Their conversion to Islám was effected in the reign of Firoz Sháh Tughlak after which period they were subjects of the kingdom of Delhi, and suffered greatly at the hands of the Sidhu-Barár Sikhs to whom they remained tributary until Nawáb Muhammad Baháwal Khán II expelled the Sidhu-Baráars from the Waṭṭu territory and annexed it to Baháwalpur. The control of the State over the Waṭṭus was however ineffective, and Hindu Kárdárs appointed to the charge of their territory were often, as the Waṭṭus boasted, assassinated, until Miran Imám Sháh, Kárdár, brought the tribe under subjection by applying the Muhammadan penal code, as for example by inflicting amputation of the hands for theft.†

The Waṭṭu *mirásis* carry their genealogy back to Waṭṭu, 8th in descent from Jaisal, the founder of Jaisalmer and 26th in descent from Rája Risálú. These *mirásis* also preserve a version of the Legend of Rája Risálú identical with that given in Temple's *Legends of the Punjab*, but they localize Risálú's capital at Sáhúke in the Mailsi tahsil of Multán opposite the village of Rája Sháh in Baháwalpur,

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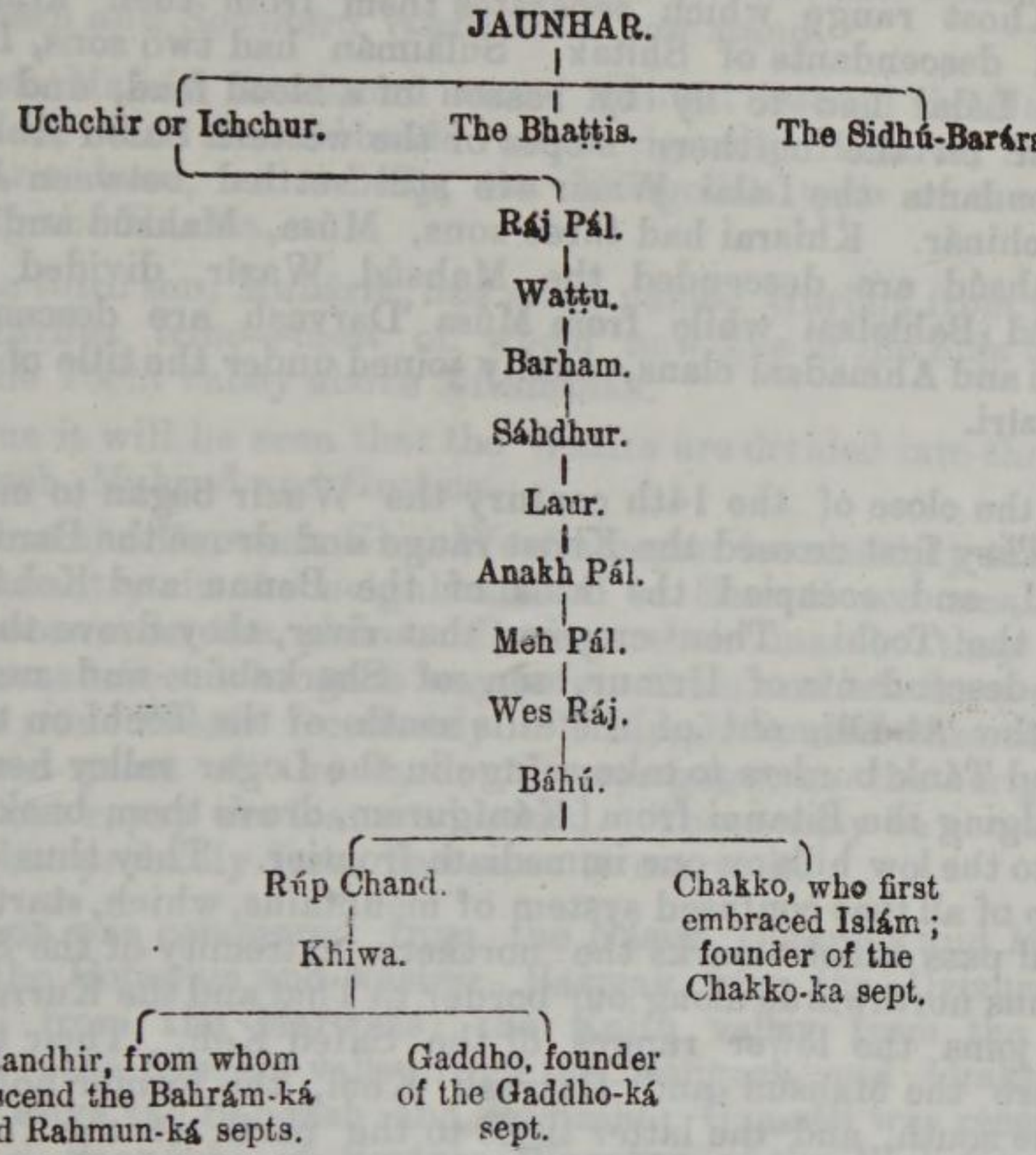
* From *vaṭ*, rancour. But *waṭṭ* or *vaṭ* has various meanings, and Waṭṭú very likely means 'borderer.' Cf. *Panj. Dicty.*, p. 1203.

† One Koera Chhina whose hands had been thus amputated lived to a great age and died only 15 years ago.

and in 1894 the Sutlej eroded some land near Sáhúke and disclosed a platform beneath which a number of skulls are said to have been found, thus confirming the popular belief that Sáhúke was Risálú's capital. The Waṭṭu genealogy is given below :—



The principal septs of the Waṭṭús in Baháwalpur are—

i. Sálim-ke (1) Qáim-ke, (2) Amrúke, (3) Báre-ke.
ii. Sáhrú, with a sub-sept Darweshke.
iii. Gaddhoke, (1) Ratte-ke, (2) Báthe-ke, (3) Dhaddí-ke, (4) Daddú-ke.
iv. Rahmún-ke } with several eponymous sub-septs.
v. Malle-ke }

vi. Miána.
vii. Jassoke.
viii. Ahloke.
ix. Shekhú-ke.
x. Chakkoke.
xi. Dalelke.
xii. Kálúke.
xiii. Dhírúke.
xiv. Sahnke.

The Waṭṭús have several strongly marked characteristics. Divorce is unknown among them, women of loose character being killed and declared to have absconded. It is considered foolish to talk of divorce. A widow or daughter inherits no share in her husband or father's property but receives maintenance only. A price is never accepted for a daughter, but a Waṭṭu has often to pay Rs. 200—500 for a wife. The Waṭṭús only give daughters in marriage to Sayyids and Joiyas, but they take brides from the first five septs of the Túhars, and from Chauháns, Chhínás and Bhaṭṭis. Like the Joiyas they have no custom of adoption.

Wazír, a Paṭhán tribe, divided into two main branches, the Mahsúd and Darvesh Khel Wazírs.

The whole of the Bannu portion beyond our border is occupied by the Darvesh Khel Wazír, while south of them, along the Dera Ismáil

Khán border, behind the Bitanni country, and as far south as the Gomal pass, lie the Mahsúd clan of the same tribe. The Wazír are descended from Sulaimán, son of Kakai, and are one of the Karlánri tribes. The original seat of the tribe was in the Birmil hills, west of the Khost range which separates them from their kinsmen the Bannúchi descendants of Shitak. Sulaimán had two sons, Lálai and Khizrai. Lálai had to fly by reason of a blood feud, and settled in Níngrahár on the northern slopes of the western Safed Koh, where his descendants the Lálai Wazir are still settled between Jalálábád and Párachinár. Khizrai had three sons, Músa, Mahsúd and Gurbuz. From Mahsúd are descended the Mahsúd Wazír, divided into the Alizai and Bahlolzai while from Músa Darvesh are descended the Utmánzai and Ahmadzai clans, usually joined under the title of Darvesh Khel Wazíri.

About the close of the 14th century the Wazír began to move eastwards. They first crossed the Khost range and drove the Bannúchi out of Shawál, and occupied the hills of the Bannu and Kohát border north of the Tochi. Then crossing that river, they drove the Urmur Afgháns, descendants of Urmur, son of Sharkabún and near kinsmen of the Abdáli, out of the hills south of the Tochi on the lower Bannu and Tánk borders to take refuge in the Logar valley near Kábul and dislodging the Bitanni from Kániguram, drove them back beyond Garangi to the low hills on our immediate frontier. They thus obtained possession of all that confused system of mountains, which, starting from the Gomal pass which marks the northern extremity of the Suleimáns proper, runs northwards along our border to Thal and the Kurram river, where it joins the lower ranges of the Safed Koh. Their two main sections are the Mahsúd and Darvesh Khel, the former holding the hills to the south, and the latter those to the north of the Tochi river and the Kasor pass; while of the Darvesh Khel country, the Ahmadzai occupy the southern and the Utmánzai the northern parts. The Hasan Khel, an important Utmánzai sept, hold the extreme north-western portion of the tract. The two great sections are practically independent tribes, owning no common head, and with but little common feeling. They still nominally hold the Birmil country, though the Sulimán Khel and Kharoti Ghílzai winter there with their flocks, and during their stay the Wazírí are confined to their walled villages. They were till lately wholly nomad and pastoral; but they have of late years encroached *upon* the plain country of the Marwat, Bannúchi, and Khaṭak, and now hold cultivated lands in Bannu and Kohát.

I.—The Darwesh Khel Wazírs.

The tradition about the origin of the Darwesh Khel Wazírs is that one Abdullah, who lived in the country now occupied by the Mahsúds, was chief of the tribe, called Urmur, but had no son. One day he went towards the Wána plain, where a king's army had been in camp. On the morning after the king's forces had left, Abdullah found a baby, hidden under a frying-pan—in Pashtu *karerai*—and took it home. This boy grew up, married a girl of the Urmur tribe and by her had a son called Sulaiman, who in turn had a son called Wazír, the reputed ancestor of the Wazír tribe.

Khidrai the second son of Wazír begat three sons, Músa, Ma'sud and Mubárik. Músa was a religious man so they nicknamed him Darwesh (*faqír*) and from him descend this, the biggest section of the Wazírs. He died in the hills near Khwája Khidar where the boundary pillars of Northern and Southern Wazíristán now stand.

From Ma'súd the second son of Khidrai descend the Mahsúd Wazírs. Some say that the Mahsúds were originally Hazáras, but they do not appear to have, as a body, the Mongolian type of features common among the Hazára.

The third son, Mubárik, had a son named Gurbuz from whom descend the Gurbuz tribe—most of whom now live in the hills between Khost and the Tochi valley above Míramsháh.

Thus it will be seen that the Wazírs are divided into three great clans Darwesh, Mahsud and Gurbuz.

When the Darwesh Khel Wazírs began to multiply they found their own country in the neighbourhood of Shawál too small and moved down towards the plains. During their march they fought with numerous tribes who gave way before them and left the country in their hands; one Wazír facetiously told Mr. J. Donald that they had really acquired most of the lands by mortgage, as the original owners could not repay the loans advanced. There may be some truth in this story but probably force had more to say to it.

Wána was conquered from the Násirs, Dotannis and Miánis: Spin, from the Dotannis and Násirs: Razmak, from the Urmurs: the Upper Tochi, from the Marwats: the Kaitu valley from the Landar and Sadak: the Kurram valley from the Bangash and Orakzai: the Saro plain, from the Bangash and Zaimusht: Gomatti was received as a gift from a Bannúchi of Soráni: Warghar of the Wali Khels, from the Marwats: Sadrawan of the Sperkais, from the Bannúchis: the Hathi Khel *thal*, from the Marwats and Khattaks: and the Birmal valley, from the Marwats, Mangals and Zadrans.

Thus the Darwesh Khel Wazírs carved out for themselves a separate territory of their own. The Mahsúd seized the country which had belonged to the Urmurs, who fled towards Afghánistán, the upper hills above Ningrahár and Pesháwar.

The country of the Darwesh Khel and Mahsúd Wazírs thus got the name of Wazíristán, "the land of the Wazírs." It is bounded on the north by the Turi country and the Khost valley, on the west by the Kharoti country and on the east by the British Districts of Dera Ismaíl Khán, Bannu and Kohát and on the south by the Gumal valley. Its area is about 6,500 square miles which is not only larger than any one District in the North-West Frontier Province, but equal to nearly half its whole settled area. The Darwesh Khels divided this large tract amongst the different sections, the two main ones being the Ahmadzai and Utmánzai. Some sub-sections of the Ahmadzai live in the north-western corner of Bannu and in the hills round Gumatti on the Saro plain and Zarwan and the junction of the Kurram and Kaitu rivers, Wána, Spín, the Dhana valley, Shakai and Badar. The Utmánzai live towards the south-west corner of Bannu, and also in the Kurram valley, on the Kaitu, in the Tochi and Khaisora valleys, Sham, Shawál and the

Birmal valley. The ancestors of the Darwesh Khel divided the country among the sub-sections, either according to the numerical strength of each or on ancestral shares, and that distribution still holds good.

Having sub-divided their newly acquired country, the Darwesh Khels settled down in it and began to prosper. Increasing in numbers they became a powerful fighting race, but with prosperity dissensions crept in among them over grazing questions and these led to bloodshed and blood-feuds. There were also quarrels over women so the Wazír elders convened a council at which they drew up rules for the settlement of feuds and disputes. These were accepted by the tribesmen about 400 years ago when the ceremony of *dua khair* (holding up the hands in prayer) was gone through. These rules are a mixture of Muhammadan law and custom and are as follows:—'Life for life': As a rule the life of the actual taker of life is forfeit, but the taking of revenge may extend to the agnates of the killer. In some cases blood-money is taken at the rate of Rs. 1,200 Kábuli for a Paṭhán and Rs. 360 Kábuli for a dependent.

The procedure in effecting *neki* (peace) is this:—The relatives of the offender with tribal leaders and *mullahs* come to the house of the injured party by way of intercession (*ninawatti*) and offer to make peace on payment of Rs. 1,200 Kábuli, if a Paṭhán Pashtún has been killed. But, it should be remembered, if the injured party is strong the *neki* or reparation money is often not accepted, and a life is taken. Cases have occurred in which Wazírs have taken life even after blood-money had been awarded. This Rs. 1,200 is not all paid in cash, it is paid half in cash and half in land or cattle and two virgins are also given, thus:—

Rs. 600 cash.
" 300 in land or cattle.
" 300 by delivery of two girls.

This system is called *nime reke nime peke.*

It will be seen that the laws about evidence are very lax among Wazírs: for instance, if a man is killed in the dark and the murderer is not identified the deceased's relatives will try to trace him, and in case their suspicions fall on any one he will be required to produce 100 men to take an oath as to his innocence. If he cannot produce 100, ten will be required to take oath ten times each to make up the 100. This simple rule may have answered a century ago, but it does not seem to answer now, for a Wazír will take a false oath readily if it suits him to do so, and his regard for the Qurán is not what it was or may have been. In a case of outraging the modesty of a woman the offender has to submit to have a bit of his foot cut off and sometimes his nose has to go too. Should he plead not guilty the tribunal of elders is guided by the word of the woman, but fortunately such cases do not appear to be very common.

The following appears to be the system by which trade is protected among the Wazírs, who go in for commerce in spite of their raiding propensities, and this can be seen at any Friday Fair in Bannu from the number of Wazír traders. Should a Wazir convoy be attacked and property looted by a raiding party, by tribal law the party raided is justified in killing the cattle of the raiders who are held jointly and severally responsible for the raid. Sometimes peace is made by giving

18 women to the persons raided: of these 9 women must be alive at the time, while the remaining 9 are given when they come into existence.

If an animal is poisoned and dies the owner is entitled to kill an animal of equal value belonging to the offender unless compensation is paid. If a fruit tree is cut or injured the compensation is Rs. 100 per tree. If a house is set on fire (a *kezhdi** is also regarded as a house) the compensation is Rs. 100 and the price of any property burnt in the house is payable in addition to this sum. If any life is lost the murder rules apply, but in such a case before deciding that murder has been committed, it will have to be enquired first whether the man at fault knew that the house he was going to set on fire was the abode of any persons or that they were sleeping there when the offence was committed.

The rules about refugees are very strict and a Wazír will suffer a lot for his *hamsáya* or refugee. Cases in which a refugee has been given up by the Wazírs are very rare. A man becomes a *hamsáya* by going with a sheep which he kills before the man whom he seeks as his overlord. According to custom the person approached cannot very well refuse the sheep, which he and his companions eat, and thereafter they are bound to protect the *hamsáya* at considerable risk to themselves. To some extent this custom prevails in British Districts and it gives trouble in the trial of cases because influential men are urged to intercede for criminals.

The customs about affairs of the heart among Wazírs are peculiar. All Paṭháns punish with death the unfaithful wife and her paramour if caught *flagrante delicto*. But according to the Wazír code of honour, it is wrong even to imagine oneself in love with another man's wife. For indulging even in such amorous imaginings one is liable to have a foot cut off. The Wazír code also provides for the woman's protection for if a man kills a woman without killing the man with whom her name has been coupled, her relations can injure the man who killed her unless he pays Rs. 600 Kábuli as compensation to her relations. A husband if he likes can take Rs. 1,200 and renounce all claims to his wife. If there is any difficulty about paying compensation the decree-holder has a right to seize the debtor's property or that of his relations, and in this he is supported by the tribe who would combine to punish any resistance on the debtor's part.

When a Wazír dies his relatives and friends, both male and female, beat their chests, and people of the neighbouring villages come and condole. The body is washed and prepared for the coffin by *mullábs*, and prayers are said over it. When the funeral party returns from the graveyard relatives and friends are entertained at a feast by men of a different section of the tribe. Marriages are performed with due pomp and ceremony. The betrothal is arranged by the parents of the contracting parties, and the bridogroom has to pay a dowry to the bride's family, in other words wives are bought. The actual marriage ceremony is a quiet and simple function, but a fortnight or three weeks before the date fixed a procession goes from the bridegroom's house to the bride's. It will consist of five score or ten score young men and half a hundred women with two or three tomtoms which are

*Hut.

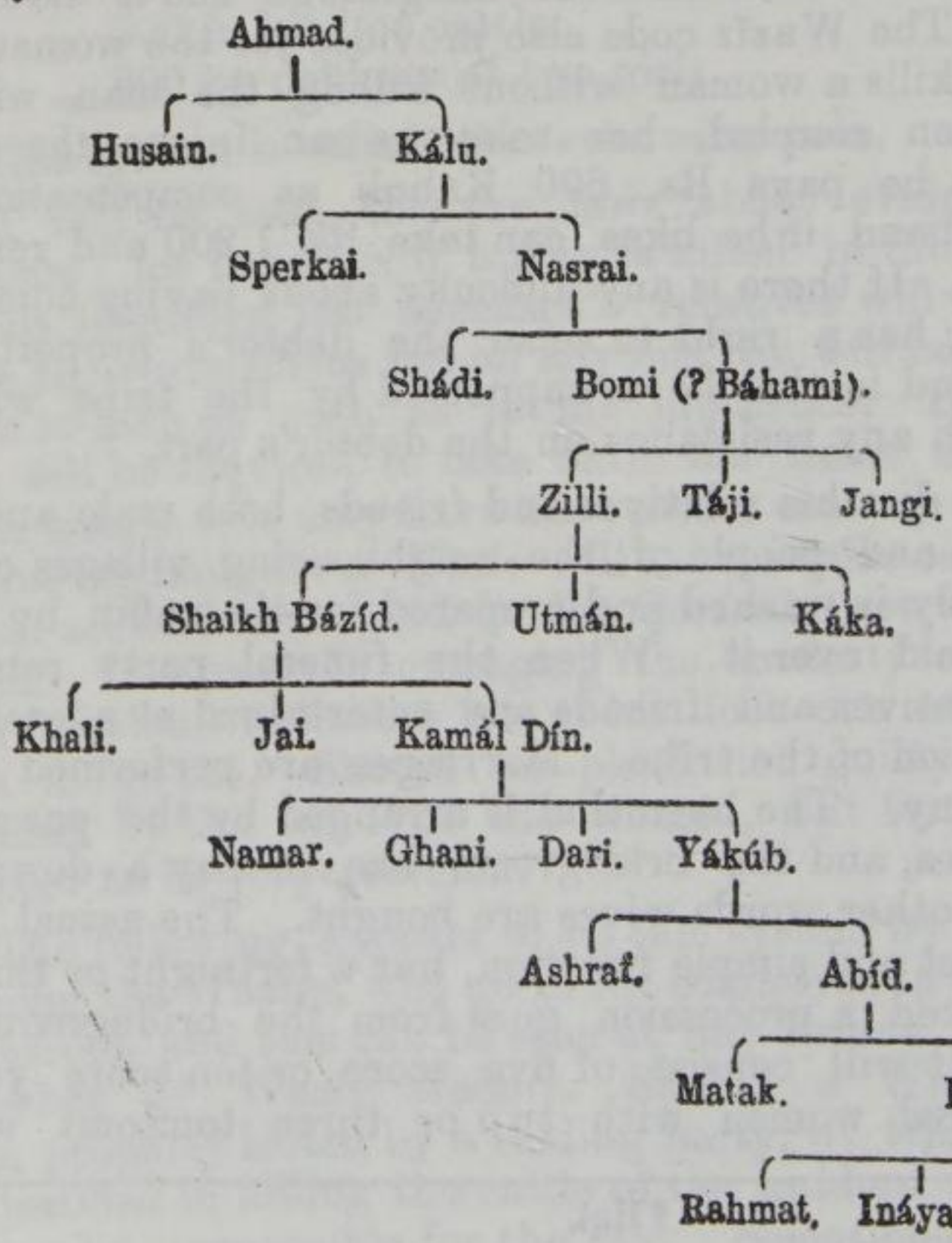
vigorously beaten. The women sing songs, the men clash sword and buckler, others fire off their match-locks. With them they take two or three sheep, a bullock and some rice. The night is spent in feasting at the bride's house and on the morrow the procession returns with the same noisy pomp, taking with them the bride mounted on a mare. The intervening period before marriage is to enable the husband's family to become acquainted with the bride, and to see how they get on together. If their disagreements are more than the ordinary family jars, the wedding does not take place.

Not so very long ago the Darwesh Khels were constantly fighting with the Mahsúds and every year a *tora* or expedition was arranged against them, but the Darwesh Khel never met with any great success. In 1901 or 1902 the Darwesh Khel raised a big force against the Mahsúds and attacked them from the direction of Spín and Wána, as well as from Razmak, but they were beaten off by the Mahsúds with heavy loss. Both sides lost indeed heavily but the Darwesh Khel came off second best. They have been very much broken up partly owing to the British advance to Wána and the Tochi and partly owing to disunion in the tribe itself. For instance the powerful Háthi Khel section which used to move up to Shawál has now ceased to migrate and passes the summer in the arid tracts near Latammar. The Mahsúds continue to live compactly in their mountain fastnesses and have annexed some of the Darwesh Khel lands which immediately adjoined their country.

The Ahmadzai sub-sections are :—

Hathi Khel. Sarki Khel. Umarzai.	Sperkaí. Mohamdad Khel. Khojal Khel.	Khonia Khel. Bodin Khel. Bizan Khel.	Painda Khel. Taji Khel. Zalli Khel and Gangi Khel.

They are said to be thus descended :—



But, as pointed out by Mr. F. W. Johnston, the further one goes back the more regular do the names appear. Now the Wazír not only have some curious non-Muhammadan names, such as Spezhmai, (born) when there is a moon; Trezhmai, born when there is no moon: Chit, a small yellow bird; Spíngul, 'white-flower'; Práng, 'leopard' and other local names of birds and beasts, but they have an enormous choice of Musalmán names and one would expect to find names of both types in the earlier pedigrees.

The Shaikh Bázíd of this table looks like Báyazíd the Roshania.

And those of the Utmanzai* :—

Mohmit Khel.	Madda Khel.	Kabul Khel.
Manzar Khel.	Tori Khel.	Bakka Khel and Jani Khel.

The Utmanzais reside only in the centre of Wazíristán, the northern and southern parts of the country being held by the Ahmadzais who fought for years to maintain their supremacy.

Among the Ahmadzai the Zalli Khel and Hathi Khel were regarded as good fighting tribes and among the Utmánzai, the Tori Khel were foremost; while the Saifali sub-section of the Kabul Khels were also famous for their bravery in the field. The Hassan Khel sub-section of the Mohmit Khel are also regarded as a good fighting clan.

In order to get the tribesmen together there existed a system which might be called the *chalweshta* system. According to this each leader of a clan had the tribal sanction to order in the clansmen, and each clansman was bound to obey under penalty of having his sheep looted or even his tent burnt. In this way a fairly large force was got together, but as it is impossible under a settled government to allow the *chalweshti* system, the Darwesh Khel are gradually becoming more luxurious in their habits and are settling down in mud huts which are taking the place of the black tents. They are in fact passing from the nomadic to the agricultural stage.

Wazír Marriage Customs.

When a man's son is growing up he seeks a family which has a marriageable daughter—frequently visiting other Wazír families in his search. Having found a suitable girl he deputes a friend to ascertain from her parents if they are willing to enter into the alliance (called *dosti, i. e.* friendship). If they acquiesce the boy's father with 6 or 7 men visits the house of the girl's father or guardian to settle the bride-price, which varies from Rs. 100 to Rs. 300 and is invariably exacted. Part of the price is paid down, the rest being payable at the

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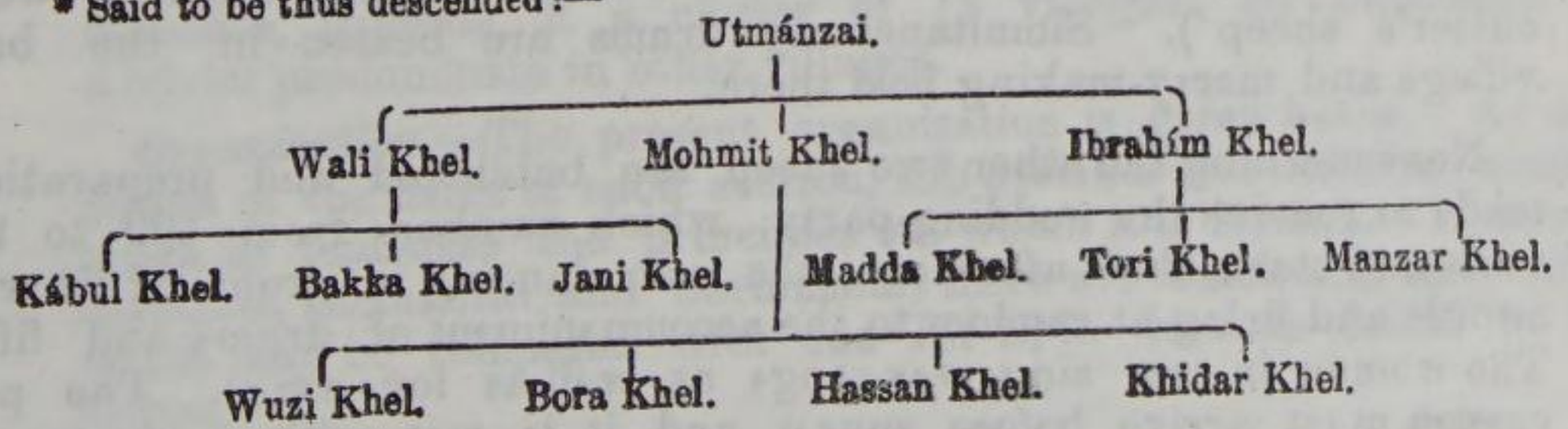
* Said to be thus descended :—



wedding. The *duá khair* is then recited by all present and the boy's father receives his companions' felicitations. This observance always takes place at night, neither the boy nor the girl being present at it. The boy's father now returns home and announces the betrothal (*newa*) by distributing sweets in his village. He receives more congratulations and the women sing marriage songs. No ornaments are given to the girl and etiquette requires that she should even remain in ignorance of her betrothal.

Some time after the *newa* comes the *nana watai*, when the boy accompanied by his father and 8 or 9 young men, goes to the girl's home, taking with him a sheep which is slaughtered for the entertainment of the whole village as well as the girl's household. In return the boy's party is given supper and the boy presents a rupee (or as many as five) to the girl's family—a present which is usually placed in a dish and appropriated by a kinsman of the girl. In return her mother gives the boy a silver ring. Merry making ensues in which *ghi* and coloured water are sprinkled over the boy's party. Young people (of both sexes) of the girl's village share in this merriment, which is renewed next morning with greater zest, so much so that the two parties often end up with a promiscuous scuffle in which all the villagers join—all prudery being cast aside, although Wazír women are as a rule very punctilious in social intercourse.

If the *nana watai* has not been observed the boy is certain to be haunted by the girl's kinsmen with the words *khara wutara*, 'fasten up the donkey.' This phrase has now no known meaning, but it compels the boy to take a sheep to the girl's home that evening, or at any rate a day or two later, and slaughter it there. Half a dozen youths accompany him; and the observances for the rest resemble the *nana watai*, except that the party does not as a rule stay the night but returns that same evening. The custom is called *khara taṛal* (to tie up the donkey).

When the boy is of age and his father is in a position to carry out the marriage it is usual from him to ask the girl's father if he is ready. A date is then fixed for the *wra* (wedding: Pashtu *wadah*), a day falling between the Ids being avoided, but any other day may be chosen. Before this is done the balance of the bride-price must be paid up. The boy's father then sends three sheep and enough grain to feed the girl's village as well as his own party. A man and two or three old women takes these supplies with a set of three garments and some ornaments for the girl.

Next morning the girl's village turns out and collects wood for the expected wedding-party and that evening the villagers are feasted on one of the sheep which is dubbed the *largai mazl* ('wood or wood-cutter's sheep'). Simultaneously drums are beaten in the boy's village and merry-making held there.

Next morning the other two sheep are butchered and preparations made to receive the wedding-party, which numbers from 100 to 150 souls and starts that afternoon, the men dancing in front of it with swords and firing at random to the accompaniment of drums and fifes. The women in rear sing war-songs as well as love-songs. The procession must arrive before sunset, and it is met with a shower of

stones, often causing serious injuries, by the village boys; but once it enters the girl's house every respect is shown to it and it is comfortably accommodated. After a meal, a curious dance, locally called *mindor*, in which young men and boys form a wide ring with a drummer and fife-player in the centre, is performed. Later two or more professional dancing men give an exhibition of their skill, and a sweeper enters the circle riding on a horse made of reeds on which he prances round two or three times, finally crushing it down to the ground in front of a kinsman of the bridegroom, and receiving from him a fee of one rupee for his services. This curious observance is called the *as zhoblawal* or 'mutilation of the horse.' The night passes in merrymaking.

Next morning a barber holds up a looking-glass to some of the bridegroom's near kin and gets a rupee as his due. Then the bride is put on a horse by her brother or a cousin and the bridegroom's mother or a near kinswoman throws some sweetmeats over her head as an offering. When the wedding party has on its return reached the bridegroom's house nearly every member of it gives a rupee to the boy's father or guardian, but he is not obliged to keep it. This is called *rupai achawal.*

When the bride has dismounted at the bridegroom's house sweets are distributed among the women by his mother or sister and a male child is placed in the bride's lap, so that she too may bear a son. She is then made to put her hand into some *ghi* in order that her advent may bring good luck and milch kine to the house. The *sarwang*, a feast, is then given by the bridegroom to all who have contributed in the *rupai achawal.* This brings to a close the day on which the wedding procession returns from the bride's house.

Next evening a *mullah* performs the *nikáh* in the orthodox way, the bride's own consent being formally given, or if she is bashful her representative, called *díní wror* or 'brother in the faith,' assents on her behalf. Her dower is usually fixed at a small sum, Rs. 40 to Rs. 80. On the following day, the next but one after the wedding, three or four women, including the bride's mother if alive, visit her before noon and take her back to her own home. This is called the *dreyama.* There she remains for 8 or 9 days and is then again brought back to her husband's home by one of his kinsmen, with a cow, goat or other animal given her by her father, a present called the *manacha.* She also brings home with her *sarwor,* food cooked in her father's house, which is divided among the boys of her husband's village.

II.—The Mahsud Wazirs.

Origin.—The birth-place of the tribe is said to be Kániguram which curiously is inhabited chiefly by Urmurs. Makín, the true capital of the Mahsúds, consists of a cluster of 12 villages, all Bahlolzai. The Abdulai predominate in other villages.

Organization.—The present organization is given below. An explanation of the name of each section, sub-division and division would do much to elucidate the principles on which it is formed. In two subdivisions, Shahmirai and Sarmushai, there are Black and Red sections, which may be compared with the Tor-Spín factions found in other tribes.

The Mahsúds boast that of all the Afghán tribes they alone have remained free. Their organization is intensely democratic, and they have no *Khán Khel*, any man who distinguishes himself being able to rise to the rank of *malik*. Yet, in spite of this, clan and sectional feuds are unknown, for the law of blood-revenge is based on the principle that only the actual murderer should be punished. But theory is one thing and practice another, so that blood feuds arise and are interminable. For a full description reference may be made to Lorimer's *Wazíri Pashto*, p. 333 *et seqq.*

I.—Mahsuds.

Clan I.—Alizai, also known as Potia Khel.

Divisions.	Sub-divisions.	Sections.
Shabi Khel	1. Astonai.	
	2. Patonai.	
	3. Baromai.	
	4. Sultanai.	
	5. Bibizai.	
	6. Khan Khel.	
	7. Khojakai.	
	Collectively Manzai.	
Pali Khel	1. Shumi Khel	1. Machi Khel. 2. Bahadur Khel. 3. Garerai.
	2. Dasi Khel	1. Salemi Khel. 2. Guri Khel. 3. Malla Khel. 4. Darekai. 5. Kanjurai.
Gedi Khel	1. Khamir Khel	1. Paridai. 2. Batakai.
	2. Khoedad Khel	1. Langar Khel. 2. Kei Khel. 3. Brahim Khel. 4. Chund Khel. 5. Wazirgai. 6. Targaddi.
Shahmirai	1. Tor or black.	
	2. Sur or red.	
Malikdnai.		

Clan II.—Shaman Khel.

Divisions.	Sub-divisions.	Sections.
Ohahar Khel	1. Darwal	1. Kasim Khel. 2. Brahim Khel. 3. Malla Khel.
	2. Haidari	1. Haji Khel. 2. Pir Muhammad Khel.
	3. Zaria Khel	1. Iral Khel. 2. Madda Khel. 3 Bijal Khel.
Khali Khel	1. Badawai	1. Mansur Khel. 2. Bahadur Khel.
	2. Datorai.	
	3. Ali Khel	1. Landia Khel. 2. Kemal Khel.
	4. Salemkai	1. Shakha Khel, 2. Aka Khel.
	5. Sarmushai	1. Tor or black. 2. Sur or red.
Galishahi	1. Mangi Khel. 2. Mirwas Khel. 3. Matta Khel. 4. Kekhai.	
Badinzai	1. Tapie	1. Isap Khel. 2. Usman Khel.
	2. Ghalib Khel	1. Rahimdad Khel. 2. Por Khel. 3. Mariam Khel. 4. Jamal Khel.
	3. Kasim Khel	1. Abdul Khel. 2. Dari Khel.

Clan III.—Bahlolzai.

Divisions.	Sub-divisions.	Sections.
Aimal Khel	1. Abdulai, Khanni Khel ...	1. Ghozhakai. 2. Salemkai. 3. Lalia Khel. 4. Shahmak Khel. 5. Nassri Khel. 6. Kemat Khel.
	2. Nazar Khel, Aziz Khel ..	1. Fateh Khel. 2. Manzar Khel.
	,, Kharmach Khel	1. Mamia Khel. 2. Hassan Khel. 3. Zirgar Khel. 4. Khan Khel. 5. Banga Khel.
	3. Malikshahi.	1. Khoedadi. 2. Bezadi.
	4. Marsenzai.	
Band Khel	1. Ekam Khel.	
	2. Tutia Khel.	
Nana Khel	1. Haibat Khel	1. Nekzan Khel. 2. Abbas Khel.
	,, Sher Khel ...	3. Abdul Rahman Khel. 4. Jalal Khel. 5. Goga Khel. 6. Moib Khel.
	2. Umar Khel	1. Sherin Khel. 2. Bakhti Khel.

Clan III.—Bahlolzai.

Divisions.	Sub-divisions.	Sections.
	3. Kokarai	1. Mir Khanai. 2 Ali Khanai. 3. Manda.
	4. Urmar Khel.	
	5. Dur.	
Shingi	1. Mulai	1. Kharmach Khel. 2. Mamia Khel. 3. Urmar Khel. 4. Wuji Khel. 5. Azbokai or Zokai. 6. Boji Khel. 7. Bobalai.
	2. Mamadai	1. Boia Khel. 2. Kanna Khel.

II.—Darwesh Khel.

Clan I.—Utmanzai.

Divisions.	Sub-divisions.	Sections.
Ibrahim Khel	1 Tori Khel. 2. Madda Khel.	
Wali Khel	1. Saifali Kabul Khel. 2. Pipali „ 3. Miami „ 4. Malikshahi. 5. Jani Khel. 6. Bakka Khel.	
Mahmit Khel	1. Hassan Khel. 2. Waji Khel. 3. Barrak Khel.	

Clan II.—Ahmadzai.

Divisions.	Sub-divisions.	Sections.
Hussain or Sain Khel ...	1. Hati Khel. 2. Umarzai. 3. Sirki Khel.	
Kaln Khel	1. Spirkai.	
Nasir-ud-din Shadi Khel	(*a*) Bizzan Khel. (*b*) Painda Khel. (*c*) Khojal Khel. (*d*) Badan Khel. (*e*) Khunia Khel.	
Nasir-ud-din Bomi Khel...	1. Zalli Khel. 2. Toji Khel. 3. Gangi Khel. 4. Shadkai.	

Another authority divides the Ahmadzai thus :—

1. **Sain Khel** ... ... { 1. Hati Khel. 2. Umarzai. 3. Sirki Khel,
2. **Kalu Khel**, all the other sub-divisions, and the Ali Khani at **Wano.**

The Darwesh are *par excellence* Wazírs being called Ster Wazir, or great Wazírs, and the Mahsúds are in every respect their inferiors.

Social Customs.

Dress.—Men wear a white or dark blue *pagri*, and an *angrakha* (*sharai* in Pashto) or a shirt, embroidered on the collar and front with needle-work of silk and cotton, and a pair of loose trousers (*shalwár*), usually made of strong white cotton cloth. Sandals are usually worn.

Women wear a gown (*kamís*) hanging loose to the feet, of chintz ornamented about the neck and front with silken needlework: *shalwár* made of imported cloth: and sandals but seldom shoes. The similarity between men and women in dress is noticeable.

Women observe no *parda*, wear no veils and mix freely with the men when administering to their wants. Hospitality is a prime virtue and guests are welcomed by both men and women: for the latter the guests first set aside a portion of the food provided by the host: this is called the *deg's* share. The Mahsúds boast that they have no poor man amongst them. Whenever a family is brought low by deaths, accidents, or raids from without, the clan subscribes to re-establish it, one bringing a bullock, another a blanket, and so on.

Marriage.—The Mahsúd marriage customs are similar to those of other Wazírs. The price of a woman ranges from Rs. 60 to 150. The marriage procession, which goes from the bridegroom's house to fetch the bride, consists of 100 to 200 young men, and 50 to 60 women or young girls, who have two or three drums with them. The women sing songs, and the young men dance, waving in their hands their swords and shields, and others fire off their matchlocks. They also take with them two or three sheep, or a bullock, with a quantity of rice. One or two spend the whole night in noisy rejoicing. Next morning the procession returns to its own village, taking in its midst the bride, who is mounted on a mare. The marriage service is read by the *mullah* after an interval of fifteen to twenty days, the bridegroom and the bride having no intercourse in the meanwhile. The bride is in this way brought to her husband's house before her marriage merely to become acquainted with his family. A woman whose husbands invariably die is called *akhraba sheza* or a 'scorpion-like' woman.

Death.—Mourning consists in wailing and beating the breasts, in which women join. *Mullahs* wash the body and prepare it for the coffin, the grave is dug by the young men of the village.

On returning from the graveyard the relatives and friends of the deceased are entertained by men of a different section of the tribe to their own.

Religion.—It is said that the Mahsúds are all Sunnis. Kánigurm is the seat of religion. It contains several Sayad families, settled there for centuries. Mahsúds are slack in religious duties. They have charms (*ida*), and apparently the Michan Khel have many kinds of charms.* The Akhwunds practise cures by blowing. All Wazírs, Dauris and even Hindus call Mamozi, the Martsi Khel, 'Father, *i. e.*,

* *Waziri Pashto*, p. 95.

Bábá Mamozi.' A holy man endowed with miraculous powers is called *bzerg* (*buzurg*).

Inheritance.—Inheritance is called *miros* (*mirás*). *Mirot* is the extinction of all the males of a family, and *khei*, or *kheiz* has a similar meaning. These words may be significant of the importance of not dying without male issue.

Amusements.—*Mindor* is the name of the Wazír dance. Dances are performed on the Show Day (*nendore pa vrez*) of both Ids, when the people dance and guns are fired off.

Dependants.—Appear to be *koligars* or *korigars* (*i. e. kárigars*) blacksmith or mechanics; *katanrais*—menials who are also musicians, and who appear to be of a peculiarly dark complexion; and Dirs or Durs, a menial tribe which makes sacking and felt.

Language.—The Wazír dialect is apparently a variety of Pashto with certain phonetic changes, the chief of which is the change of long *a* into *o*, as in Sindhi, *e. g. doghi* for *dághi*, *nogha* for *nágha*, *kajowa* for *kajáwa*, etc. *O* of Punjabi becomes *e* as in *jeta* for *jhoṭa*, a young buffalo.* *R* often becomes *l* as in *dilbor darbár*, *jilga* for *jirga*, etc. The vocabulary appears to be full of Indian words, and the Indian months seem to be in use.† Even a verse of the Qorán is called *mantar*.

The Wazír, in Bannu, have two branches: (1) Ahmadzai which includes the HÁTHIKHEL, ISPERKA, Bizankhel and UMARZAI. The Bizankhel has four main divisions, Daulat, Iso and Umar Khán in the plains, and Moghalkhel in the hills. The Paindakhel is a cognate clan, not descended from Bizan, which lives by trade and carrying salt more than by cultivation: (2) UTMÁNZAI.

The Wazír customs in Bannu differ from those of the Bannuchis and other Paṭháns.

The preliminary bargain is effected by the father or other near relative of the boy. When this is arranged 10 or 15 men of the boy's party *with the boy* go at bed-time to the girl's house, having sent beforehand sheep, wheat and other necessities for a feast. Singing and dancing go on all night, a distinctive feature being that the old women of the bride's party come out with a coloured fluid like that used by Hindus at the time of the Holi and throw it on the men of the boy's party. The bride-price is paid in the morning, if it can be managed. The various murders, blood-feuds and other wrongs lead sometimes to very young girls being betrothed to the aggrieved party, or else one is betrothed to a man on either side in order that peace may be made.

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* Owing to this modification of the *o*, *u* and *au* sounds there are some curious forms, *e.g.* Indi for Hindu.

† January ...
February is Tarkha or Orbeshe (Barley harvest).
March, Chetar.
April, Sok or Wasyok.
May, Krop or Jet.
June, Awor, Aownr.
July, Wassa.
August.
September, Assi.
October, Katye.
November, Mangar.
December.

The price of the girl cannot in all cases be raised at once. For instance an uncle will promise his daughter to his nephew when they are both quite small. One informant stated that he paid nothing at his betrothal, but gave Rs. 100 a year after it, Rs. 200 two years later, and that the marriage did not take place for another three years.

At the time of betrothal the father of the girl gives her a large ring and a silk-worked handkerchief.

The husband does not go to the wedding, but only the men and women of his family and acquaintance. Very serious resistance is sometimes offered to his party on their arrival at the other village, which is timed for dark. There is then a feast in the girl's house, after which all the males go to the *chauk* and are entertained with singing and dancing. The women of the bridegroom's party attire the girl, dress her hair like a married woman's, and put *menhdi* on her. There is next an interchange of small presents. The young boys of the bridegroom's party being given red ropes, and the girls silken braids by the parents of the girl. Each dancer is presented with a handkerchief.

In the early morning the bride is taken away. The brother or, if there be none, the father of the girl returns with her to her husband's house, but no other member of the girl's party. On arrival most of the villagers disperse, but near relatives remain and are fed at the expense of the bridegroom. The men also get a *pagri* each and a rupee each is given to the women.

At bed-time the orthodox *nikáh* takes place and is followed by consummation. People say that it is a sign of the degeneracy of the times that patience is not observed, and that in the old days modesty used to prevent consummation for a long time. The brother is present during the *nikáh* and leaves next day. Three nights are spent by the girl with her husband and then she goes back to her parents' house with her father or brother, who comes to fetch her. She stops away ten days or so and is again brought back by a relative of the husband. Her father is supposed to give her a bullock, a goat or the like on her second departure.

Slight differences may occur in different sections. The points to notice are the presence of the bridegroom at the betrothal, *his absence from the wedding*, and the accompaniment of the girl by her brother to the husband's house. The *dum* plays little part except as a musician.

Wazír, said to be a sub-caste of the Awáns.

Wehra, an Aráín clan (agricultural) found in Montgomery.

Welan, a Ját clan (agricultural) found in Multán.

Weruána, a Kharral clan (agricultural) found in Montgomery.

Wijhere, a Kharral clan (agricultural) found in Montgomery.

Wijhí, a Ját clan (agricultural) found in Multán.

Wijhi, a clan (agricultural) found in Sháhpur.

Winzat, a woman of the Ghulám class in Pesháwar.

Wírah, a Dogar clan (agricultural) found in Amritsar.

WIRK, (1) a Jáṭ tribe whose head-quarters are the Gujránwála and Lahore districts, especially the former in which they own 132 villages. They claim origin from a Manhás Rájput called Virak, who left Jammu and settled at Ghuchli in Amritsar; and in Gujránwála nearly a third of them have returned themselves as Rájputs, but they marry freely with the Jáṭ tribes of the neighbourhood. They say that their ancestor Virak was descended from Malhan Nams (Mal again !) the founder of the Manhás tribe of Rájputs, and was connected with the Rájás of Jammu. Leaving Parghowál in Jammu, he settled in Amritsar and married a Gil Jáṭ girl whose personal strength won his affections. On his death she became *satí*, but was delivered of a son just as the pyre was lighted, and though the bystanders wished to burn him too, he was rescued by a *mirásí* who named him Ajia. Customs at betrothal and marriage are much the same as those of the Kahlons. The first observance at a wedding is the *jandian*, but as a matter of fact all, both men and women, assemble at a *ber* tree. There a hired ram is washed and made to stand. If it shakes its head the ancestor is supposed to be pleased. Then follow the distribution of *sirá* and *manda*, the *máyán*, etc.—see under Waraich. The Gujránwála tradition is that Wirk's father Medersen (? Indar Singh) left Parghowál and settled in Amritsar. By his Gil wife he had 3 sons, Drigar, Wirk and Warran. Wirk left 4 sons of whom only one had issue, and 25 generations ago his grandson moved westwards into Gújránwála. There are three main sections of the tribe, the Jopur, Yachra, and Jau. The tribe rose to some political importance about the end of last century, ruling a considerable tract in Gujránwála and Lahore till subdued by Ranjít Singh. Intermarriage with the Waran is avoided, but is allowed with all other Jáṭs. The custom of *pagṛi-vand* prevails. Daughters do not inherit, but adoption within the tribe and up to 10 years of age is common.

(2) a Kamboh clan (agricultural) found in Amritsar.

WÍRYE, an Aráín clan (agricultural) found in Amritsar.

WULÁNA, a tribe of Jáṭs, found in Siálkoṭ, which claims Rájput origin. Its eponym lived near Jhelum and its settlement in Siálkoṭ dates from the time of Mal Deo of Jammu.

WURGARA, one of the BHITANNI Paṭhán clans found in Bannu, the other being the Danna. The Wurgara are often styled a *faqír qaum*, and are descended from the hill tribe which held the hills before the advent of the Dannas. The latter have two septs Boba and Bobak.

Y

YÁNG CHUNGPA—see under Káng-chumpa.

YESHKUN, see under Shín, p. 405 *supra*.

YIDGHÁH, a tribe which so styles itself in the Ludkho tract of Chitrál and gives the name of Yidokh to the whole valley with all its branches from the Hindoo Koosh to the Chitrál river. The tribe is found in the upper Ludkho valley and is a portion of the race which occupies Munján on the northern side of the Hindoo Koosh whence they migrated some seven generations ago. They number about 1,000 families and like the Munjánis are all MAULAIS by sect: Biddulph's *Tribes of the Hindoo Koosh*, p. 64.

YOHAL, a Jáṭ clan (agricultural) found in Amritsar.

YULFA, villagers, in Láhul. The Yulfa hold the great bulk of the fields in *jeolas* or holdings (? bundles) subject to the payment of *tal*, *i. e.* rent or revenue, the performance of *begár* or corvée, and certain periodical services to the Ṭhákur. They were held by Lyall to be subordinate proprietors of their holdings.

YÚSÚFZAI, a Paṭhán tribe described on p. 254 *supra*: see also pp. 250-1.

Z

Zábidí, a Sayad clan (agricultural) found in Montgomery.

Zaidi, a Súfi sect or order which derives its name from Khwája Abdul Áhad, son of Zaid, whose shrine is at Basrá.

Zaimusht, a tribe of Paṭháns, nearly all settled in Upper Míranzai.

Zamíndár, a faction in Jhelum : see Chaudhriál.

Zanjání, a Sayyid clan (agricultural) found in Amritsar.

Zankhe, a dancing eunuch, dressed in woman's clothes.

Zardasht, *cf.* Pársí.

Zarkan, a clan of the Kákar Paṭháns, neighbours of the Zarkanni Ba'och.

Zarkanni, another name for the Bagti (*q. v.*) *tuman* of the Baloch.

Zhing, lit. 'erect,' in Balochi : also the name of a Baloch sub-tribe.

Zírak, one of the two great sections of the Gugiáni Paṭháns.

Zmari, a Paṭhán tribe which appears to be mainly confined to Balochistan. It is descended from Miáni and is therefore connected with the Jáfir and Lúni Paṭháns. It has a sub-section called Mizri. With the Músakhel they hold the crest of the main Sulaimán range to the west of the outer hills held by the Ushtaráṇa.

Zon, the Tibetan name for the Lohár or ironsmith.

Zumrani, a small Paṭhán clan found scattered over the Paháṛpur tract of Dera Ismail Khán.

APPENDIX A.

The *Utráddhe* in Jhang* comprise the following sections :—

Abmanábádi, Attock
Ahújá, Húját, Attock
Babbar, Babar, Gujrát
Bánga, Siálkoṭ, Bángí, Attock
Bátrá, Pesháwar
Bhúgrá
Bhúsrí
Bhútiani
Bhúddi
Bodhrájí in Attock
Botíjá, Attock
Búdhrájá
Chachrá, also in Attock
Chanana, Siálkoṭ, Chándha, Gujrát
Cháolá, also in Pesháwar, Attock, Gujrát
Chhábrá† also in Attock, Gujrát
Chhadi, Gujrát
Chhokrá
Chitkárá
Chodí, Attock
Chúgá
Dallá-wání, Multán
Dhingrá, also in Attock
Dúá‡
Elawádhi
Gand
Gharbandi, Attock
Ghita,
Ghogar, Siálkoṭ
Girotrá, also in Pesháwar, Attock
Gosán-Múle-Santie
Gúrúwárá, Siálkoṭ
Gúláti Gujrát, Ghulátí, also in Attock
Gumbaz, Attock
Gumbiár, „
Jaláhá
Kálrá
Kandál
Kantror
Kathúria,§ also in Attock, Katúra in Siálkoṭ.
Kawatrá, Kawátra, Attock
Khánijan‖
Kera, Attock
Khandpur, Siálkoṭ
Kharbandá
Khaṭṭar
Kherá
Khetarpál
Khuráná, also in Gujrát
Kochar, Attock
Kubhar, Gujrát
Kur-ṛá
Lúthṛá
Madán
Makhijá, Makíjá, Pesháwar
Manchindá, also in Siálkoṭ, Attock
Mánkand, Attock
Minochá, also in Gujrát
Mának táhlá, also in Attock
Máti, Attock
Mendhirata, Attock
Matijá, Attock
Migláni
Múngia
Nángpál, also in Attock
Nárang, also in Gujrát, Nárag in Attock
Nirúlá, also in Pesháwar, Gujrát
Papila, Gujrát.
Pasrijá
Poplái
Putáni, Attock
Rájpál, Attock
Ráwal, Attock, Gujrát
Riori
Sachdeo, also in Gujrát
Sethi, also in Attock, Gujrát
Sukeja, Attock
Súnejá
Tharejá
Ubbáwaj
Wadwá, Attock, Wadhwá, Multán
Wirmáni

The Dáhira or Dáhra in Jhang include the following Sections :—

Ahújá, Huja, in Attock
Anejá
Arnejá
Aspring, Attock
Bagáhi
Bagga, classed as Bárí in Pesháwar
Bajáj, Bazáz, Attock, Multán
Balesri, Attock
Bángá, also in Multán
Batija, Attock
Batra, Attock, Multán : Bunjáhi in Pesháwar
Bawejá, Multán
Behri
Búdhrájá
Billá
Bhútná, Multán
Chábá, Chábrá, Attock
Chachrá, Bunjáhi in Pesháwar
Chánná
Cháolá, Attock, Gujrát, Multán : Bárí in Pesháwar
Chugh, Gujrát : Bunjáhi in Pesháwar

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* Other Districts in which *got* is also found are noted against its name.

† The Chhábras do not wash their hair or clothes in Mágh and make a guest sleep with his shoes under his head.

‡ Duás do not use new gourds and the *al* (said to be a kind of cucumber).

§ The Kathuriás are said to be great smokers.

‖ Khamijans who affect the Guru Walabbhí Thákur of Máthra abstain from meat and liquor.

APPENDIX A—continued.

Chhipuniáni
Chichrá, Attock
Chitkárá
Dang, also in Attock
Dangra, Attock
Dúá
Dhingrá, Bárí in Peshá war
Dandlá
Dárá, Multán
Dhamijá
Dora
Dorejá or Kharbishá*
Duleja, Attock
Gaba†
Gakkar, Attock
Gai, Attock
Gand, Attock, Multán
Gándhí, Bárí in Peshá war
Ghátti, Bárí in Peshá war
Ghanbir
Gheiá
Giddar
Gúgnáni
Goubar
Gogiá
Gorewáṛá, Multán
Gomar, Attock
Gulra, Bárí in Peshá war
Gúṛtattá, Multán
Hasíjá, Multán
Hora, Bárí Gujrát in Peshá war
Horí, in Attock
Húiá, Bunjáhí in Peshá war
Húṛiá
Ichhpilání, Multán
Jagesar, Attock
Janjikhel
Jhánb
Jonejá
Jánjikhel
Jhatia, Gujrát
Jotmuráda, Attock
Julíjár, Attock
Kúkaṛ or Kúkeṛjá, also in Attock, Gujrát
Kálṛá, also in Multán
Kamrá, also in Multán
Kantaroṛ
Kanwátrá, Multán
Khadpúr, Gujrát
Khattar
Khúrána, also in Attock, Multán
Khíngar, Khetarpál
Khírbáṭ
Kinṛá
Kochar, Bárí in Peshá war
Lakhíja, Attock
Langáni, Attock
Lúnd
Lúllá
Lungarí, Bári in Peshá war
Loṭá
Madán
Mádanpotrá
Makejá, Multán
Makhíjá, Gujrát
Makkaṛ, also in Gujrát, Multán, Attock
Mánaktahlia, Attock
Manjál, Multán
Matíjá, Attock
Menhdirattá
Mígláni, Múnjrál
Narang, Narg, Attock
Páhwá, Páwá in Attock
Popli
Parúthi
Pasrijá
Patijá
Protí, Attock
Rachpanrí, Attock
Rajbál, Attock
Ráwal, Attock
Rewáṛí
Rinjá, Attock
Sachdeo
Sainí, Attock
Sanní, Bárí in Peshá war
Sanríjá, Attock
Shakarshúdha
Síḍáná, also in Attock
Síndwáni
Saprá, Gujrát, Bárí in Peshá war
Satijá
Setiá
Salújá, Salucha, Gujrát
Seṭhi
Soprí, Attock
Tagejá, Multán
Takkar
Taneja
Thakrál
Tílújá
Tágrá
Tutíjá Gujrát, (Siálkoṭ)
Ubbáwij
Utrejá
Wadwá, also in Attock
Wásdeo

The Dakhana *gots* in Multán are :—

Ahújá
Badání
Bazaz
Chándni
Dhanijá
Dhingrá
Gajmáni
Gerá

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* Kharbísha is said to mean ill-favoured.
† Gábá women eschew the egg-plant.

APPENDIX A—concluded.

Gídar
Gorijá
Kalrá
Kamrá
Kangar
Kúkar
Lúnd
Lullá
Maháni
Manjál
Mastáni
Mehndirattá
Mehtáni
Mendá
Nángpál
Pabrejá
Rahejá
Sàdána
Saneja
Satejá
Taneja
Tatejá
Wadhwá

APPENDIX B.

Bhaṭṭi clans: Lunar Rájputs:—

Bár
Bhagsín
CHADDRAR,* Rájoke.
DACHCHI
Jaloke
Jandráke
Kahár
Máneke
Mutamal
SÁMIL

Bhaṭṭi septs in Siálkoṭ:—

Annaeke
Asoke
Dírke
HATTIÁRI
Huraike
Kuthrálu
NARKAT
Sideoke
Sungraeke

} Some of these are descended from Bhíropál, Giopál, Koropál, Kuthrál and Wulli, the 5 sons of Bhoni.

* But the Chaddrars are also said to be Solar Rájputs.

APPENDIX C.

Gots of the Chuhṛas :—

Adewal, Adiwál or Audewál
Aṭhwál
Atkal
Babhi
Badlán, claim descent from Punwár Rájputs
Bagahti
Baggan
Bagaṛ, Bagṛi
Bagri, Bagṛe
Bahmi
Bains
Bálásbáhi
Bálgher
? Bál Gohíra
Balu
Bálu
Bárú
Bashar, Basúṛ
Basir
Bed
Bedlan, *cf.* Badlan
Berkan
Bhabanh (? b)
Bhádaṛ
Bhadiyán
Bhainwáli
Bhandara
Bhannu
Bhatti
Bhikharke
Bhobra
Bhumbak
Bigási
Bignar
Bila or Bile
Bohat (Bahut)
Bome
Borat, Bort, Burt
*Br*úmak
Budlayan, *cf.* Badlan : ? Buhlayan
Burt, see Borat
Bút,
Chalarna
Chanáṛa
Chanauria, Chanwaria, Chanware
Chandal, Chandália
Charan
Chauhán
Chedi, Chedde, Chida, Chidai
Chhappar-, Chhapri ban (d)
Chhúnjá
Chida, see Chedi
? Chiphrahai--
Chirrie
Chosati
Dab Gohar, -Gher
Dádri
Dakhiad
Dalgach, Dalgache
Damár
Dargam
Dargat
Deghachh
Dháb, see Dháp
Dhai (? Dhia)
Dhakalia
Dhalian, Dhalhaun
Dhának
Dhanwál
Dhan(u)kwál
Dhanar
Dháp
Dháriwál
Dhilwan
Dhelar
Dibla
Dilgaj
Dil Sassi
Dohána
Donare
Dúgal
Dulgach
Dumra
Farvain
Gachand, Ghachand
Gáchli
Gágra
Gaital
Gáyat, ? -gat
Garchade
Ganhar
Gegia
Ghachand, see Gachand
Ghai
Garu, Gháru
Ghasur, Ghassar, Ghosar
Ghilot
Ghogharia
Gil
Gilgachh
Godiwál, Godiála, Godála
Gogalia
Gudbúlá
Gultáni
? Ghongar Begi
Hále
Hans
Hátus ? -Hans
Hátwál
Jadan
Jagáhrá
Jaidia
Jan(y)gála
Jhangála
Jhaba
Jhai, Jhaya
Jhanjhotar, Janjhoṭar, Jhajotar
Jhanjútar
Jhanjúba
Jhaute
Jhinju
Jhoni
Jhonj
Jhunjhat
Joria
Joia

APPENDIX C—continued.

Jutáli
Kagát
Kágrá, Kagri, Kágria, Kágra Kakri
Kahárú
Kaliata
Kalidhai
Kaliyána, ání, (? Kariána)
Kandáre, Kandiáre, Kandiára, Kandarai, Kandhare.
Kangra
Kardita
Karotia
Kariána
Kharalia
Kharalni
Khassar, see Ghosar
Khokhar, -ia,
Khore
Kilyara
Kortána
Kosar, see Ghosar
Kubhana ? Kuli
Kuliána
Kutana
Lahánti
Ladhar
Lahauri
Lahúra
Lahíra
Lahotni
Lohar
Lohat
Lonia
Losayat
Loti
Loyat
Ladhar, Ludhar
Lumbar
Lúṭ, Lúṭe*
Mádhal
Madhar
Magsar
Mahde
Mahoti
Mahrolia
Makiyána
Mandotia
Manhar
Manj
Mattu, Maṭṭu, Maṭhu, Mittu
Mekha
Melawanda
Michal
Milkhat
Miltu ? Mittu
Miltu, -see Maltu
Mohne
Mohai
Momi, Mome
Muli
Nahar, Nahir, Náhar
Nahl
Nahoti
Náhú
Ojína
Paganai
Pail Powár
Pandit, -Joia, -Mian
Panwár
Pareche, Parcha
Parhár, Pirhár
Partán
Peti
Phál
Pharwa -hín
Pidhal
Pindphor
Pinḍhár
Pirhár, see Parhár
Pirwál
Pohál
Puma
Rathwal
Rangreṭa
Ranjílá
Ráti, Ratia, (? re), Rati
Ratte (Shahpur)
Redlan
Rohiwan
Rumál
Ratál
Saddi, Saddu
Sahota, Sahuta, Sahotra
Sanáṭar
Sangar
Sangelia
Sangsat
Sanjotre
Saraswati
Sarbati
Sarni
Sáron
Sarowṭe
Sarpaṭra
Sársar
Sarshál
Sarsut, *cf.* Saraswati :
Sársod
Sarswál
Sárwán
Sarwate
Satri
Set (Chanauria)
Shabotri
Sheikhre
Sidhu or Jhinjhu, *cf.* Dhat Sidhu
Sindhu
Sirswara
Soaini
Soda
Soria
Sosti, Sústá
Soswál
Suda, *cf.* Soda

* The Lúṭ were at one time great robbers and boldly claim that *lúṭ* has come to mean 'spoil' in consequence.

APPENDIX C—concluded.

Suegohar
Suri Lahotni
Susne
Sus Gohar (Hari *got*)
Sústá, see Sosti.
Súth
Tagraina
Tánk, Tanak, Ták, (Tamak ?)
Tanboli
Teji, Teje
Tengre, Tingre
Teohar
Tosamar
Ujjainiwala
Uthwál, Uttwál
Wáldi

APPENDIX D.

The following is a list of the Gújar sections :—

Achhwan, Delhi
Adhána, Delhi and Gurgaon
Anbáota, descendants of Anbapál, Delhi
Awana, Ludhiána, Hoshiárpur and Gujrát : Awána, Hazára
Babarwal, Gurdáspur
Babanian, Gujrát
Badhana, Gurgaon, Ludhiána, Hoshiárpur: Badánás, Hazára
Bágri, Kapúrthala : Bagia, Karnál: Bagaria, Gurdáspur : Bagri, Hoshiárpur
Báharwál, Gujrát : Bábari, Ambála, Ludhiána, Hoshiárpur
Bahlot, Gujrát
Bainsi, Jullundur
Bainsla, Delhi
Bairallu, Gurgaon
Bajár, Gujrát, Hazára : Bujar,* Gurdáspur, —said to be of Ját origin : Jullundur, Hoshiárpur : Bijar, Ludhiána
Bajiram, Gujrát
Bakhla, Thánesar
Balian, descended from Banir(u)pál, Delhi
Banat, Ludhiána
? Baima, Ludhiána
Bánian, Gujrát : Banniána, Kaithal : Bania, Ludhiána, Hoshiárpur, Hazára
Bansalha, Delhi, see Bánsatta
? Bánsla, Gurgaon and Karnál
Banth, Ludhiána, Hoshiárpur, Gujrát, Gurdáspur, said to be of Ját origin
Baraṛa, Kaithal : Bareṛa, Ludhiána
Barj, Hazára
Barkat, Gujrát : -gat, Ludhiána, Hoshiárpur, Gurdáspur
Barráh, Gujrát
Báru, Gujrát and Kaithal
Basai, Gujrát
Básatta, Gurgaon
Basoia, Hoshiárpur
Bat-ál Gorsi, Jullundur
Báthá, Kapúrthala : Banth,* Gurdáspur
Bathan, Kapúrthala
Battan, Ludhiána
Baunkaṛ, Ludhiána
Belsar, Thánesar
Bhabra, Jullundur
Bhadána, Gujrát : -dhana, Delhi, Jullundur, Gurdáspur
Bhaini, Kapúrthala
Bhalesar, Gujrát, Gurdáspur : -rá, Hoshiárpur
Bhamru, Gurgaón
Bhand, Gujrát
Bhanesar, Ludhiána
Bhani, Jullundur
Bhánsiá, Hazára
H. Bhargar,† Nábha : -kar, Gujrát
Bhalhaṭi, Thánesar
Bhaṭṭi, Kapúrthala, Nábha, Gujrát, Delhi : Bhatias, Kaithal, Hoshiárpur : Bhati, Karnál, Ludhiána
Bhaura, Gurdáspur
Bhobla, Ludhiána
Bhodwál, Pánípat
Bhojki, Hoshiárpur
Bhomele, Hoshiárpur : Bhumla, Hazára
Bhonjak, Ludhiána
Bhotla, descendants of Bharup, Delhi
Bhus, Ludhiána
Bidhori, Gurgaon, Delhi
Bijarai, Ludhiána
Bijor, Gurdáspur
Bijrán, Hazára
Bilan, Hoshiárpur
Binthan, Nábha
Blatia, Gurdáspur
Bokan, Delhi : Bukkan, Gujrát
Bola, Ludhiána
Budhána, descendants of Bhopál, Delhi
Butar, descendants of ditto ?
Chahrá, Hazára
Chakor, Karnál
Chajju, Baháwalpur
Chala, Gurdáspur
Chalguri, Ludhiána
Chandaila, Delhi, Gurgaon
Chandána, Karnál
Chaprána, Delhi, Nábha‡
Char, Nábha : Chár, Gujrát : Chár, Kaithal, Ludhiána, Hoshiárpur, Gurdáspur
Charia, Ludhiána
Chauhán, Gujrát, Thánesar, Karnál, Ambála, Ludhiána, Jullundur, Hoshiárpur, Hazára
Chautrí, Hazára
Chechi, Delhi, Kaithal, Thánesar, Karnál, Ambála, Hoshiárpur, Gurdáspur : Chainchi, Gurgáon : Cheji, Ludhiána, Hazára, originally Kathánas
Chedar, Ludhiána
Chhachhi, Kapúrthala : Chacha, Nábha
Chháli, Gurdáspur, Gujrát
Chhammán, Pánípat, claim to be Tunwar Rájputs by origin
Chhauris, Delhi
Chhádle, Hoshiárpur
Chháwali, Kapúrthala : -rí, Gurdáspur, Gujrát, Jullundur
Chhawán, Kapúrthala
Chhokar, Karnál, Pánípat, claim to be Jádun Rájputs by origin, Gujrát
Chhora, Kapúrthala
Chinori, descendants of Chhainpal, Delhi

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* Claim Ját origin.

† The Bhargar in Nábha do not affix wooden planks to their doors or roofs, but use thatch; because one of their women became *sati*, but the building raised in her honour was never completed. This looks like a tradition of a hypæthral shrine.

‡ The Chapráná, Bhargar.

APPENDIX D—continued.

Chohla, Ludhiána
Chokan,* Delhi and Nábha
Chokar, Ludhiána
Chupra, Gurdáspūr,† Choprá, Ludhiána
Dabhdar, Kapúrthala, Dabdar, Gujrát
Dandi, Hoshiárpur
Dángi, Hoshiárpur: Dangi, Ludhiána: Danji, Ambála
Dao, Hazára
Dápi, Karnál
Datyár, Karnál
Dedár, Hazára
Dedhar, Kapúrthala
Dedhsar, Ambála
Dehar, Gujrát
Dhaidha, descendants of Diptipal, Delhi
Dhakkar, Ludhiána, Hoshiárpur, Kapúrthala, Gujrát
Dhalák,‡ Kaithal, Karnál
Dháo, Gujrát: Dhu, Thánesar
Dhawati, Nábha
Dhídar, Hoshiárpur
Dhinda, Gujrát
Dholi, Karnál
Dhosi, Karnál
Dhunchak, Gujrát
Doga, Gujrát
Doi, Gurgaon, Nábha, Gujrát
Durati, Gurgaon
Fatali, Fatili, Gujrát
? Gábdan, Gujrát
Gaige, Gujrát
Gajgáhi, Gujrát: originally Khatánas, but called thus from *gajgah*, a silver ornament worn by horses
Gaur, Ludhiána
Garle, Kaithal
Gegi, Gujrát, Gurdáspur, Ludhiána
Ghorá Rúp, Gurgaon
Gigal, Ludhiána
Gilá, Hazára
Godhri, Gujrát
Gorsi, Delhi, Kaithal, Karnál, Nábha, Ludhiána, Hoshiárpur, Jullundur, Kapúrthala, Gurdáspur, Gujrát, Hazára
Hakla, Gujrát, Hoshiárpur
Határ, Karnál
Hekaria, Hoshiárpur
Hir, Hoshiárpur
Jagal, Hazára
Jábar, Thánesar
Jaji, Jullundur
Jand, Nábha
Jandhar, Karnál
Jangal, Ludhiána, Gujrát
Jagal, Gurdáspur
Jatla, Gurdáspur
Jayyan, Karnál
Jhandar, Gujrát: Jhindar, Hazára
Jhokar, Thánesar
Jhori, Ludhiána
Jhút-kahne, Karnál
? Jeji, Thánesar
Jindo, Gurdáspur: Jindar, Hoshiárpur
Kahotar, see Khotar, Thánesar
Kaira, Hoshiárpur
Katár, Hoshiárpur
Kálas, Kaithal, Ludhiána, Kapúrthala, Gurdáspur, Gujrát: Kálás, Hazára
Kália, Hoshiárpur
Kalsár, Karnál: Kalsan, Ludhiána
Kalsián, Karnál, claim to be Chauhán Rájputs by origin, Pánipat
Kaneji, Ludhiána
Kandal, Hazára
Kanti, Ludhiána, Hoshiárpur
Kapasia, Delhi
Kari, Hazára
Karliána, Gurgaon
Kásála, Thánesar
Kásan, Karnál
Kasána, Gurgaon, Delhi, Kaithal, Nábha, Ludhiána, Hoshiárpur, Gurdáspur, Gujrát, Hazára
? Kataria, Hoshiárpur
Kathária, Hazára
Katáru, Gujrát: Katárias, Kaithal: Katari, Ludhiána: Kataria, Gurdáspur: Kathána, Kapúrthala, Hazára: Kath, Thánesar, Karnál: Kat-, Hoshiárpur, Jullundur.
Katnes, Kaithal
Khanári, Karnál
Khanda, Hoshiárpur
Kharána, Nábha: Khal-, Delhi
Khari, Gurgaon, Delhi, Ludhiána
Khári, Kaithal, Gurdáspur, Gujrát
H. Khatána, descendants of Khattipál, Delhi, Gurgaon, Ludhiána, Gurdáspur, Gujrát, Hazára. In Nábha (Báwal) they claim to be Tanúr Rájputs and to have come from Kathu-nagar in Jaipur. As devotees of Báwá Mohan Dás of Bhadawás they avoid flesh and liquor.
Khepars, Kaithal, Hoshiárpur: Khepor, Gurdáspur
Khir, Ludhiána
Khohar, Gurgaon, Karnál: -par, Ludhiána
Khokhar, Thánesar

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* Sankat, a Chauhán Rájput had his abode in Sámbhar, but he was a great robber and was obliged to leave it. He carried off a damsel whose kinsmen pursued him, but fled on hearing a barber ring the marriage-bell. Hence these Gujars are called Chokan, 'one who misses.' As devotees of Ban Deo the Chokans do not use cotton without offering some to him, nor will they burn cotton sticks for fuel. The first tonsure is also performed at Ban Deo's shrine in Raipur.

† Claim Khatri origin.

‡ Only giving daughters to the Khoter and Chhokar Gujars east of the Jumna, the Dhaláks have not unreasonably brought upon their village, Keorak, suspicions of female infanticide.

APPENDIX D—continued.

Khoṭer, U. P.
Kisani, founded Káluwál in Kapúrthala
Kohli Kapúrthala: Koli, Gurgaon, Karnál, Hoshiárpur, Ludhiána, Gurdáspur, Gujrát, Hazára
Kokni, Ludhiána
Lada, Gujrát
Ladi, Gujrát, Ambála
Lá-, Hoshiárpur, Hoshiárpur
Lakhan Rai, Gujrát
Lali, Kaithal, Thánesar, Ludhiána, Gurdáspur
Lambnúr, Gujrát
Langrana, Gujrát
Latali, Ludhiána
Lavi, Jullundur
Loda, Kaithal -i, Gurdáspur, Ludhiána, Hazára
Logan, Thánesar
Lohnur, Delhi: -mur, Gurgaon, Ludhiána
Lohsar, Gujrát
Loṭi, Karnál
Lu-da, Gujrát
Lúmar, Hoshiárpur
Madher, Ludhiána
Mahesi, Gujrát, Hoshiárpur
Mahor, Ludhiána
Majwal, Gurdáspur
Makas, Hoshiárpur
Makkar, Gujrát
Malkana, Gurdáspur
Málú, Hazára
Mangas, Gurgaon
Mankaria, Ludhiána
Maradi, Nábha
Marer, Karnál
Margat, Jullundur
Mehrer, Ludhiána
Melu, Gurdáspur, Kapúrthala, Nábha: * Mehlu, Gujrát, Ambála, Ludhiána: Milú, Hazára
Melmú, Hazára
Mesi, Ludhiána
Meti, Ludhiána
Metli, Ludhiána
Mitla, Ludhiána
Modi, Gurdáspur, said to be of Paṭhán origin
Mohu, Ludhiána
Mokar, Ludhiána
Mouan, Kapúrthala, Hoshiárpur, Gurdáspur,† said to be originally Kahlon Jáṭs, Gujrát: Mohnin, Muhnin, Ludhiána
Mori, Ludhiána and Hoshiárpur
Motan, Gujrát
Mothsar, Ambála
Motla, Hoshiárpur, Gurdáspur
Motri, Ludhiána
Muderu, Ambála
Mundan, Delhi: Mund, Hoshiárpur: -ḍan, Karnál: -aḍḍan: Kaithal
Murári, Gujrát, Hoshiárpur
Namará, Hoshiárpur, Gujrát
Nangri, descendants of Naghpál, Delhi
Nijra, Baháwalpur
Niru, Ambála
Nikádi, Delhi
Nun, Ludhiána, Gujrát: Nún, Hoshiárpur
Padhana, Gurdáspur
Pagar, Hoshiárpur
Paili, Gurgaon
Pamrá, Hazára
Panúh, Baháwalpur
Pasáni, Kapúrthala
Pasaria, Ludhiána
Paswál, Ambála, Ludhiána, Kapúrthala, Hoshiárpur, Gujrát, Gurdáspur, Hazára: Pos, Kaithal
Patta, Ludhiána
Paur, Nábha, Gujrát: Pur, Hoshiárpur, Hazára: Poṛ, Kaithal, Ludhiána
Phadár, Kapúrthala
Phagna, Delhi
Phambra, Gujrát
Phogni, Gurgaon
Pholra, Hoshiárpur: -i, Ludhiána
Phulsa, Gurdáspur
Phumbla, Gujrát
Poswal, see Pas-: Poswár, Gurgaon
Powár, Kapúrthala
Rai, Hoshiárpur
Rainkawal, Delhi
Ralaiti, Gujrát
Ráṭhi, Kaithal, Karnál, Ludhiána
Raṭwál, Thánesar
Rawál, Karnál (27 villages in Pánípat), claim to be Khokhar Rájputs by origin
Rawalsar, Ludhiána
H. Ráwat Mundan, Nábha, claim descent from Ráwat and Garsi a Gujari, the bride whom he won after a severe struggle in which many heads (*mundan*) fell. In Jaipur, where they are numerous, they avoid widow remarriage and keep their women in *parda*, but this is not the case in Nábha.
Saber, Gujrát
Sangrana, Gujrát
Sángu, Gujrát: : -ghu, Kaithal: Sángon, Thánesar : Sangu, Ludhiána
Sanju, Hazára
Saramdna, Gujrát
Sardhana, Delhi, Nábha, Ludhiána
Sari, Baháwalpur
Sardhi, Karnál
Súd, Ludhiána, Hoshiárpur, Kapúrthala, Gurdáspur, Gujrát
Surán, Nábha

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* In Nábha the Melu are converts to Islám, but still avoid 4 *gots* in marriage. Their women wear the gown, and they avoid blue clothes. They will not build two hearths close together; or sell milk, lest the animal fall ill, so they sell *ghi* only.

† Said to be endogamous in Gurdáspur.

APPENDIX D—concluded.

Tanch, Hazára
Tandar, Jullundur
Tandi, Ludhiána
Tangri, Gurgaon
Tanis, Ludhiána
Tanúr, descendants of Tonp-al, Delhi, Nábha
Taoni, Ambála
Tas, Gujrát
Teru, Hazára
Thargali, Ludhiána
Thekaria, Gurdáspur, Gujrát
Thikria, Hazára
Thila, Gujrát
Topa, Gujrát: originally Kathánas, one of whom paid Akbar Rs. 1,25,000 in *topas* for the privilege of building Gujrát town
Túr, Gurgaon, Kaithal, Ludhiána, Hoshiárpur, Kapúrthala, Gurdáspur, Gujrát
Vedar, Gurdáspur
Wape, Karnál

APPENDIX E.

Some of the 84 *gots* of the **Kálúbansi** Jhíwars of Gurgaon, Boria Kanthiwála by *caste*.

Abíd
? Antal or Chanwar
Baironat
Balanot
Bamnawat
Bargajar
Chauhán
Dogeta
Handia
Kataria
Kakralia Babronat
Khotoria Baironat
Khontel
Kurdet
Lamcharta
Malia
Nohal
Panwál
Phalaria
Shakkarwál
Unta Sáná

Jhíwar *gots* in Karnál.

Antal
Badran
Baison
Banhata (Baráhia)
Bhatiára, Bhatti
Brahia
Chálag
Chauhán
Dhonchak
Dhorá
Gádri
Haddá
Inán
Inar
Jáglán
Jhoka, Kalan
Kalian
Kangar
Kaison
Lámsar
Lohlá
Mahir
Malre
Matoria
Puán
Radhán (Rahdán)
Ruhal
Tailian
Tindmán (Tuar)
Turáe

APPENDIX F.

JULAHA *GOTS*.

The following are the Muhammadan *gots* in Jínd :—

Baḍgújar
Baisal
Balá'ich
Barmí
Bhákar
Bhokhá
Héṭhí
Jógne
Jópú
Jóye
Kálak
Kamál
Peṭpáṛe
Punwár
Saddhú
Sahdéo
Sárad
Saroya
Sinhmár
Sispál
Sóhal
Tóhdí
Túr

The Jangla Muhammadan *gots* in Nábha are :—

Baliních
Básí
Bhaṭṭí
Chauhán
Chharíwál
Dhódha
Dhúna
Dhúníe ?
Jamiṭ
Kahin
Kanchhaṛ, Khénchaṛ in Jínd
Katára, -yá, in Jínd
Lahnu, Lónú in Jínd
Midhár
Móth Mal
Raḍh, Raḍ in Jínd
Samb
Sardpál, ? Saropál in Jínd
Saróya in Jínd
Sindhú
Sins Mal
Uchán

The Pára Muhammadan *gots* in Nábha are :—

Chhólíá
Chhúríá
Chhutói
Dhúr
Kánjan
Laksír
Lói
Méd
Parchia
Sehíke

The following are the *gots* in Kapúrthalá :—

? Aklér
Alei
Bépál
Bhular
Datíá
Dégal
Déo
Déṛar
Dhadle
Dúdar
Gil
Jaimal
Jhat
Kádar
Kaiṛú
Kóṛí
Kuráh
Mad
Mamún
Mohli
Móná
Móṛá
Nadí
Nandi
Margat
Pandan
Parat
Pattí
Radháwa
Ráhal
Radji
Ráwan
Sahmal
Saigal, Sahkal
Satta
Sindhú
Sódal
Sódí

APPENDIX G

KAMBOHS. *BAWAN GOTA*

(1) Barrar
(2) Thind
(3) Abdál
(4) Sandhi
(5) Dhot
(6) Josan
(7) Dhanju
(8) Bhawan
(9) Mami
(10) Hande
(11) Matte
(12) Ratan Pal
(13) Jammun
(14) Jauri
(15) Kaure
(16) Jie
(17) Jhand
(18) Mahrok
(19) Khand
(20) Trij
(21) Jáhani
(22) Jag
(23) Bhandári
(24) Ráó
(25) Dasre
(26) Nághpál
(27) Fandhu
(28) Nárú
(29) Jatmal
(30) Shahi
(31) Sothpal
(32) Banuri
(33) Batti
(34) Tarni
(35) Lal
(36) Channa
(37) Nandhe
(38) Surme
(39) Sahige
(40) Gallon
(41) Takhe
(42) Same
(43) Nandan
(44) Banayek
(45) Mahesi
(46) Chandi
(47) Bagi
(48) Lore
(49) Totie
(50) Chák
(51) Chatarth
(52) Pathán

The *gots* of the *Chaurdsi gotá* Kambohs are :—

(1) Jaham
(2) Kokre
(3) Sarkare
(4) Bargote
(5) Kawhi
(6) Makaure

APPENDIX H.

The 22 Kanet *khels* in Kotáha.

Badyáli	Khauti
Banál	Khawál
Bhadál	Kodhali
Bhanúrál	Kothál
Chanyáni	Kotyál
Chhalánú	Mahlu
Damrál	Math
Dárari*	Phatrál
Gomhál	Rajána
Kandlál	Sohti
Khanori	Tohni

* Said to be originally Brahmans who 'degenerated' into Rájputs. All the Rájput s degenerated into Kanets by adopting *karewa*. P. N. Q. I., § 761.

APPENDIX I.

KUMHAR *GOTS.*

The Hindu Mahr *gots* are reported to be as follows :—

Ahítan, Jínd. *Cf.* Aitan in Gurdáspur
Aku, Jínd
Badlíá, Sirmúr (from Bádli near Delhi)
Balun, Máler Kotla
Barál, Jínd
Bargoti, Jínd
Bargúná, Jínd
Bawáníwál, Jínd
Bharál, Jínd
Bhopál, Jínd
Cháolí, Jínd
Charak, Jínd
Chhalgánia, Jínd
Chond, Jínd
Dál, Jínd
Dharán, Jínd
Dírath, Jínd
Doríwál, Jínd
Ghúen, Jínd
Golhán, Jínd
Jalandhrá, Jínd
Jhoke, Jínd
Kararwál, Jínd
Kattú, Jínd
Kelia, Jínd, Kilia, Lahore*
Kumbharwál, Jínd
Máhún, Jínd
Nokhál, Jínd : Lahore*
Pándi, Jínd
Pinsia, Jínd
Ratnia, Jínd, Máler Kotla
Rokne, Jínd
Sainmár, Máler Kotla
Sangroha, Jínd : Lahore*
Sárdíwál Jínd
Sarohi, Sirmúr.
Sarsuta, Máler Kotla
Shermár, Sirmúr
Sinhmár, Jínd
Sohal, Máler Kotla, Jínd
Sokhal, Jínd, Máler Kotla, Láhore* (=drier)
Sokhlán, Jínd
Sulgania, Máler Kotla
Sunáre, Jínd
Sunámre, Sirmúr (from Sunám)
Tania, Jínd.
Tánk, Jínd
Tile Phiár, Jínd
Turkíwal, Jínd

The Hindu Gola *gots* are said to be 180,000 in number and to include :—

Badlia, Rohtak
Badmunda, Lahore
Baihonwál, Lahore
Bairwál, Gurgaon
Barawál, Gurgaon.
Bariwal, Rohtak.
Bedwal, Gurgaon
Bhadarpuria, Gurgaon
Bhagauria, Lahore
Bhandoria, Gurgaon
? Bharatpuria, Rohtak
Bhatiwál, Lahore
Bhekolia, Gurgaon
Bisaria, Gurgaon
Danwaria, Gurgaon
Dhalwaria, Gurgaon
Dhanghan, Gurgaon
Dhamiwal, Gurgaon
Dhiminal, Gurgaon
Haibaria, Gurgaon
Jadalia, Gurgaon
Jajoria, Gurgaon
Jalandhra,* Lahore
Jhajhari, Rohtak
Kargwál, Lahore
Karwiwal, Gurgaon
Kasena, Gurgaon
Khadilia, Rohtak
Kharolia, Rohtak
Khataolia, Gurgaon
Máloria, Rohtak
Mamoria, Gurgaon
Mároria, Rohtak
Marwal, Gurgaon
Phárwá, Gurgaon
Sakharlia, Gurgaon, Sukhralia, Lahore
Sakwalia, Gurgaon
Satwansia, Gurgaon
Thangria, Gurgaon
Tajária, Rohtak
? Tainanwal, Gurgaon
Tesia, Gurgaon
Tharharia, Gurgaon
Tohaniwal, Gurgaon

1. Márwárí. Of these the Bágrí or Márwárí have the following *gots* in Jínd :—

Bábalia
Bainiwál
Bhúríwál
Dadarwál
Gaurí
Ghasolia
Itang
Karoriwál
Kathelwál
Pansíá
Sanghathíá.
Sánthián
Sokhal
Súndán

* Nákwál 'respected' lit. 'having hair on the nose,' Pers. *nák bál.*

APPENDIX I—continued.

In Siálkoṭ District the Desí have the following *gots* : —

Ahitan.
Bajhotra
Barial
Bhikhkhan
Chunkotra
Jambe
Jawala
Jojla
Kakialia
Keon
Kir
Lole ?
Salotra
Satti
Tarphiar

The Desí *gots* or sections in Gurdáspur and Gujrát are :—

Ahitan, Gurdáspur, Siálkoṭ
Ajra, Gurdáspur
Bharal, Gurdáspur
Dab, Gurdáspur
Dagoria, Gurdáspur
Dol, Gurdáspur
Halbal, *Gurdáspur
Jhanjotri, Gurdáspur
Maíyar, Gurdáspur
Mangotri Gurdáspur
Pansotri=Tarkotri, Gurdáspur
Suidra, Gurdáspur
Tak, * Gurdáspur
Tarkotri, Gurdáspur, *cf.* Pansotri

In Kapúrthala and Amritsar the Mahr-Gola classification appears to be unknown and the Hindu Kumhár *gots* are : —

Aku, Kapúrthala
Athián, ,,
Baipál, ,,
Balgan, Amritsar
Bhopál, ,,
Chirimár, Kapúrthala
Deo, Amritsar
Dhab, Kapurthala
Dol, ,,
Gore, ,,
Jhalli, Kapúrthala
Johṛ, ,,
Kharl, Amritsar
Lehar, ,,
? Loloh, Kapúrthala
Malli, Kapúrthala and Amritsar
Raíndi, Amritsar
Sangar, ,,
Singu, ,,
Sokhal, Kapúrthala and Amritsar
Talwandí, Kapúrthala only.

The Muhammadan Desí *gots* or sections in Jínd and Máler Kotla are :—

Agroia, Jínd
Dhaṭhrat, ,,
Dopália, ,,
Gharelia, ,,
Hánsíwál ,,
Jalhán ,,
Janaulia, Máler Kotla
Jáṭú, Jínd
Kanania, ,,
Kandália, Jínd
Kopália. ,,
Máhíwál, ,,
Máwál, ,,
Nagauri ,,
Oḍ, ,,
Rohtakí, ,,
Sánghwán, ,,
Sarao, Máler Kotla

The Multání sections in Nábha, Jínd and Máler Kotla are :—

Ahitan, Máler Kotla
Ahnian ,, ,, *cf.* Inhian in Amritsar
Balún, ,, ,
Bhatárá, Nábha
Cháohi, Máler Kotla
Chaund, ,, also in Amritsar, Chand in Nábha
Chor, Jínd
Ghodá, Jínd
Ghuen, Máler Kotla, also in Amritsar
Ghumman, Nábha
Haṭṭhí, Nábha (—obstinate)
Jhajrál, Jínd
Jhujhrai, Amritsar
Khamb, Jínd, Khumb, Amritsar
Kunjar, Máler Kotla
Nakwál, *Máler Kotla
Matkan, Nábha
Sáng, † Máler Kotla
Sokhal, ,,
Sun, ‡ ,,
Taggar, ,,

---

* Nákwál, 'respected' lit. 'having hair on the nose,' Pers. *nák bál*
† Sáng, = a spear, or mimicry.
‡ Sun, insensible ?

APPENDIX I—concluded.

The Muhammadan Kumhár sections in Amritsar and in Kapúrtbala are :—

Ag
Bashúrí
Bholáwí
Chauhán
Dál
Dol
? Hamadpal
Jaur
Kund
Loshia
Loi
Mágar
Phúndí
Raidi
Sambálú
Sandar
Sangar
Singu
Sohai
Sul
Talepial
Thot, and in Kapúrthala
Tondhi

besides those already specified.

The Muhammadan Desi sections in Siálkoṭ and Gujrát are :—

Ahitan, Siálkoṭ
Bhambar, Gujrát
Bhatti,* ,,
Dal, Siálkoṭ
Dol, Gujrát
Janjuá, ,,
Khera, Siálkoṭ
Lole, ,,
Rakkar, Siálkoṭ
Sándar, Gujrát
Sattí,* ,,
Shákreh ,,
Shori, † ,,
Thuthrál, ,,
Vailu, ,,

The Muhammadan Panjábi sections in Gurdáspur are :—

Akku
Balun
Chandal
? Ghartil
Gohatar.‡
Ilahitan.‡
Kanan
Khíwa
Kohawa
Kumbh
Pind
Raj Rah
Raniana
Sul
Sun

The Muhammadan Kumhár sections in Sháhpur, Multán, Dera Gházi Khán and Miánwálí are :—

B(h)ondi } Miánwalí, said to be eponymous
Chola }
Dabwand, Sháhpur
Dál, Miánwáli, eponymous
Dharog, Isá Khel
Gane Khel, Isa Khel
Ihtian, Multán
? Kai-Kalai, Multán; Kaile, Isá Khel.
Katra, Sháhpur
Kubbár Sháhpur
Lachhoria, Miánwáli (eponymous), and Dera Ghází Khán
Lakhisar, Multán
Millanhans
Mode Khel, Isá Khel
Rajráh, Isa Khel
Sangroha,§
Sipal, Dera Gházi Khán.
Sithú, Multán, Sathú, Isá Khel
Sokul, Isa Khel
Villhu, ,,

---

* The Bhattí are said to be so called because they were *kamíns* of the Bhattí land-holders: the Sattí were *kamins* of the Sattí land-holders: and so with all the other sections in Gujrát.

† From Shorkoṭ.

‡ Said to be also called Mahr.

§ From Sangrasi in Bahawalpur; but *cf.* Sangar Sangrasi again is said to derive its name from Sangroha, an ancient mound in the Cholistán, fortified by the Nawábs of Bahawalpur.

In Peshawar there are said to be two groups—Channa and Kathra.

APPENDIX J.

SIAL CLANS IN JHANG.

1. Bharwáná
2. Rajáná
3. Sadháná
4. Alikháná
5. Bhojoáná
6. Aliáná
7. Kauríáná
8. Saliáná
9. Sargáná
10. Umráná
11. Chúchkáná
12. Dawáná
13. Dhidoáná
14. Ghúghiáná
15. Hasnáná
16. Jamiáná
17. Jatiáná
18. Kaluáná
19. Kirtúáná
20. Kamiáná
21. Khánuáná
22. Mighiáná
23. Máhni
24. Miráli
25. Sábjhar
26. Sasráná
27. Taharáná
28. Búsláwá
29. Bhudoáná
30. Chelá
31. Diraj
32. Daulatáná
33. Dhúdhi
34. Gagráná
35. Khaggá
36. Handláná
37. Hiráj
38. Jabboáná
39. Jalál Khanáná
40. Laliáná
41. Machhiáná
42. Malkáná
43. Mirjáná
44. Udhoáná
45. Patoáná
46. Rajbana
47. Sanpál
48. Wijhláná
49. Bagiana
50. Bhojoáná
51. Chiriáná
52. Dádúáná
53. Dhaláná
54. Dingá
55. Dhaniáná
56. Ghughiáná
57. Janjiáná

APPENDIX K.

SUNAR *GOTS.*

The Mair *gots* include :—

Ahat, Gujrát, Lahore
Ahi, Lahore
Ajipal, Nábha : -mal, Kapúrthala
Alu, Gujrát
Ashut, Jínd : -at, Kapúrthala
Babbar, Jínd, Lahore
Babhar, Gujrát
Bachcha, Kapúrthala
Badra, Kapúrthala
Bagga, Gujrát, Jind, Kapúrthala
Baghel, Nábha
Bagri, Gujrát
Bahráwal, Nábha
Bajánia, Jínd
Ballan, Lahore
Barare, Jínd
Basán, Lahore
Battan,
Ber, Kapúrthala, Jínd
Ber, Kapúrthala
Bhamb, Gujrát, Jínd
Bhashán, Kapúrthala
Bhodla, Gujrát
Bhulla, Lahore
Bohr, Gujrát
Brajpál, Nábha
Buland, Gujrát
Buttar, Gujrát and Bunjáhi, Jínd
Chalagni, Gujrát, -geri, Lahore
? Chhae,
Dahli, Kapúrthala
Dahm, Nábha
Dasaur, Jínd
Dasamedhia, Jínd
Dáwar, Lahore
Dhalla, Gujrát, Lahore, all Hindus
Dhariwál in Ferozepore
Dharma, Gujrát
Dharna, Lahore
Dhuma, Gujrát
Dhuna, Lahore
Dhunna, Jínd, Kapúrthala
Dhupar, Jínd
Dúr, Kapúrthala
Gajjar, Gujrát
Gand, Jínd
Gogar, Gujrát : Guggar in Ferozepore
Gogná, Gujrát
Gogte, Kapúrthala
Gohngla, Gujrát
Gori, Gujrát
Gund, Lahore
Gugne, Jínd
Hauz Khasai, Gujrát, -Khawasi, Lahore
Hira, Gujrát
Jala, Jínd
Jahlu, Gujrát
Jálur, Lahore
? Jant Banir
Jaura, Gujrát, Jind
Jakhar Jhangi in Ferozepore
Kachiyara
Kachhiari, Kapúrthala
Kandai, Kanda, Jind, Kapúrthala, Lahore
Karor, Gujrát, Ferozepore
Karár, Kapúrthala
Khorma, Nábha
Khurmi, Gujrát, Jínd
Karwal, Jind, Lahore
Kakka,
Khepal, Jínd
Khungar, Gujrát
Kingar, Lahore
Khich, Lahore
Kunjhai
Khokh
Kandiwal -naul, Gujrát, Kandivaddi, Lahore
Kashiari, Jínd
Khori, Gujrát, Kapúrthala
? Khurmi, Lahore
Ladhar, Gujrát
Ledha, Lahore
Lodhar Jínd
Lodar, Jínd, Lahore
Lota, Jínd
Malhaddi, Gujrát, Lahore
Main, Lahore
Malpana, Gujrát
Mandhari, Jínd
Mannan, Gujrát, Lahore
Masawan, Gujrát, Lahore : -án, Jínd
Maháich, Ferozepore
Maston, Kapúrthala
Mitrú, Lahore
Nachal, Jínd
Nagora, Gujrát, -ia, Lahore
Nahl, Gujrát : Nál, Lahore
Nárnorie, Jínd
Nichal, Lahore
Odar, Jínd
Paham, Jínd
Pidri, Lahore
Pajji,
Phaur, Jínd
Partola, Lahore
Pikhi, Jínd
Plaud, Jínd
Ranman, Gujrát
Ratta, Lahore
Rode, Gujrát, Jínd, Kapúrthala
Rodi, Lahore
Rodka, Gujrát
Rudke, Lahore
Sadl, Jínd
Sadhaura, Gujrát, Lahore
Sadeworia, Jínd, a -ori, Kapúrthala
Sarwana, Lahore
Sarna, Lahore
Salim ?
Shai, Gujrát : Shín, Lahore
Sanderia, Jínd
Senh, Jind
Sedha, Jínd : -i in Ferozepore
Sida, Gujrát

APPENDIX K—continued.

Saida, Kapúrthala
Siri, Gujrát
Suchchu, Gujrát, Lahore
Sunák, Lahore : Sunnak, Ferozepore
Sunk, Gujrát: Sank, Kapurthala
Sur, Gujrát, Lahore, all Hindus : Jínd, Kapúrthala
Súsa, Lahore
Tauriwál, Lahore
Thákrán, Ferozepore
Turiwál, Kapurthala
Udera, Lahore
Vichcha, Gujrát
Vaid, Lahore
Waddar, Gujrát
Wurar-Kokra, Lahore

The *gots* of the Tank Sunár group are given below :—

I Group Bahri.

(i) In Gujrát :—

1. Ajmal, Ajaimal, also in Siálkoṭ and Ferozpore
2. Gujar, Gijjar, in Siálkoṭ
3. Hachár
4. ? Jhothra
5. Khich, also in Siálkoṭ and Ferozepore
6. Pajji
7. Patru, Batru
8. Rambra
9. Salgotri
   ? Samaial
10. Samman,
    Teji
    Thothre, also in Ferozepore
    Raltre

In Lahore the Bahri include :—

A'hat
Ajaimal (Ujai)
Gidar
Gijar
Hichar
Katarmal
Kann

(ii) In Miánwáli :—

Agásmohla, Akásh- in Lahore
Azáti, Aj- or Ach- = Chhe-játi in Lahore
Ahat, in Siálkoṭ and Ferozepore
Bhobhal, Popal
Darar, Do-.
Dhandi, Pandi
Katári-melia(s)s
Gadi
Jhajunga, Jajungha, Janjoga in Lahore
Kán
Mangheo
Rati
Sami
Khich
Kokal
Patni
Salgotia
Samánia
Teju

Below the Bahri in Gujrát rank the Chhezáti, which group comprises 5 *gots* :—

Ajaimula, Dhindi, Kajji } Also Bahri, apparently.

Mehra
Sanjogi

Below the Bahri and Chhezáti come the Bunjáhi—nominally with 52 *gots* :—

(i) In Gujrát, etc.

Ajáti in Peshawar
Ast (Nábha)
Bagri
Babal
Bahsi
Basahu
Bhagha in Hoshiárpur
Bhamb
Bhandrá
Bhola, also in Lahore

(ii) In Miánwáli
Aia*
Bobal, also in Lahore, Peshawar
Bhad
Bhola, Bolah†

---

* Nának-panthis by sect.

† Formerly followers of Sháh Shams (? Tabríz) of Multán, the Bolah have now lost faith in that saint, and for the last 15 years have followed the Jogis. Probably they were followers of the Agha Khán

APPENDIX K—concluded.

(i) In Gujrát, etc.—*concld.*

Chángli* in Lahore
Dagga
Dalál, Nábha
Dangai in Pesháwar
? Dami
Darberai in Pesháwar
Deoki
Dhanna in Fesozepore
Dharna
Dhedi in Pesháwar
Dhir
Gand
Giddar
Gojani in Hoshiárpur
Gond in Pesháwar
Itan in Pesháwar
Jahla, Nábha
Jalwar
Jamli
Jhallan
Kakka, Kakki* in Lahore
Kakkal Kanot in Hoshiárpur
Kashri in Hoshiárpur
Katármar
Lahura
Lugi in Pesháwar
Main
Manga
Mattu, Mittu in Lahore
Mehra* in Lahore
Naká
Ochi in Lahore
Padre
Pholu in Hoshiárpur
Radke
Rangar, Ranger in Pesháwar
? Raoke
Rausiya
Rasín in Lahore
Rattan
Ratra in Lahore
Ratti
Rodki in Lahore
Sadhan
Sammi in Lahore
Sandhuria -duria, in Lahore
Sandhari in Pesháwar
Shamsi in Pesháwar
Sidha (Nábha)
Sohal
Sur in Ferozepore
Thanda = Panj-játi‡ in Lahore
Tráma* in Lahore
Udal
Uderai
Viru in Lahore
Waid : also in Pesháwar

(ii) In Miánwáli—*concld.*

Daḍan
Ḍhir
Longia
Gadar
Gora
Jága.
Jauṛa
Kokal
Kán
Luddhar†
Lukria
Manglá
Masáwan, also in Nábha and Miánwáli
Mon
Nichal
Oḍla
Roda
Súsa

Note.—In Lahore only those marked* are expressly said to be Bunjáhi: N. I. N. Q. II., 167. None of the Hoshiárpur *gots* are expressly said to be Bunjáhi.

† Followers of the Jogis, *i. e.*, Shaiva by cult.

‡ In Lahore the Panj-játi are also said to include the Batti, Bhopale, Botan and Sunak.

APPENDIX L.

WATTU SECTIONS IN MONTGOMERY.

Adlike
Ahloke
Amlíke
Bazídke
Brahamka
Daryake
Dhol
Gudarke
Hámidke
Hareke
Izatke
Jasoke
Ladhuke
Laleke
Mahmunke
Mahtáka
Majhadke
Malkana
Malleke
Maneke
Nejeke
Núreke
Rahmunke
Sadharke
Salamka
Sandarke
Saru
Shekhuke
Sodheke
Tejeke
Thákarke

Vol. III, Page 25, *insert* :—

LÁLI SHÁH, a sect of *faqirs*.* They are dressed in rags with a number of bells stitched on to the ankles or round their waists. They carry a *karára* or thonged whip in one hand and a begging bowl in a nother.

They usually beg of women, using the following verses :—

(1) *Mái, de Láli nún manni,*
Teri nuh áve lammi !
Mother, give the Láli a loaf,
And you will have a tall (handsome) daughter-in-law.

(2) *Mái, de Láli nún átá,*
Tainún kadi na áve gháta !
Mother, give the Láli flour,
And you will never come to want !

(3) *Mái, de Láli nún loi,*
Tainún kadi na dukháve koi !
Mother, give the Láli a blanket,
And no one shall ever trouble you !

(4) *Mái, de Láli nún dohni,*
Teri núh áve sohni !
Mother, give the Láli a cup of milk,
And your daughter-in-law shall be lovely !

(5) *Mái, de Láli nún doain,*
Teri jimin,† majhin, gáin !
Mother, give the Láli prayers,
And you shall have lands and buffaloes and cows !

* P. N. Q. I., § 246.

† This should read :—
Teri jiwan majhin gáin :—'And your buffaloes and cows shall live long !'

LAR.—The Lars in Bahawalpur have several septs :—

i. Wagejas,
ii. Saníja, in the Feroza *iláqa*.
iii. Rameja, in Feroza itself.
iv. Maráli-Dhan, in the Jajja and Naushahra *iláqas*.
v. Alúria.
vi. Darúrhi.
vii. Sub-Rája.
viii. Jhargá.
ix. Shaikh.
x. Gandia.
xi. Batta.
xii. Lutfia.
xiii. Ballha.
xiv. Dammar.
xv. Bhela.
xvi. Kásar.

Page 155—

Under **Nának-sháhi add : See also under Sánwal-sháhi, p. 380** *infra*.

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